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THE

ANTIJACOBIN

REVIEW AND MAGAZINE;

OR,

MONTHLY POLITICAL AND LITERARY CENSOR:

FROM

SEPTEMBER TO DECEMBER (INCLUSIVE)

1808.

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

VOLUME XXXI.

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THE

ANTIJACOBIN

Review and Magazine,

&c. &c. &c.

For SEPTEMBER, 1808.

"If perfect and faultless composition is ever to be expected from human faculties, it must be at some happy period, when a noble and graceful simplicity, the result of well regulated and sober magnanimity, reigns through the general manners."

Essay on Shakespeare, by Mrs. MONTAGU.

The Itinerary of Archbishop Baldwin through Wales, A. D. MCLXXXVIII, by Giraldus de Barri; translated into English, and illustrated with Views, Annotations, and a Life of Giraldus. By SIR RICHARD COLT HOARE, Bart., F. R. S., F. A. S. 2 vols. 4to. Pp. vol. I, cxci, and 219; vol. II, 440: with Indexes, and fifty-nine Plates. 81 8s. Miller.

WE cannot commence our review of these splendid volumes without first expressing our satisfaction at the excellent example which the worthy Baronet, who has been the means of their publication, affords to the different classes that compose the upper ranks of society. Born to a station in life which far removes him from the necessity of exertion, and with a fortune at command that secures to him a full sufficiency of praise, (for where is it that affluence will not attract flatterers?) he disdains to depend alone on the accident of birth for pre-eminence, and toils for fair and honourable fame in the paths of literature and of art. The specious frivolities of fashionable gaiety, which have folly for their origin, and, too often, guilt for their end; which deprive nobility of its best robe, respect, and degrade and brutalize in proportion to the ardour with which they are pursued, have for him no charms. "With an eye that can see nature," to employ the words which he has himself quoted from those maxims of ancient wisdom, the *Triads*, "a heart that can feel nature, and a resolution that dares follow nature," he seeks the meed of distinction by cultivating the higher powers of

the mind, and not like the Grevilles of the day, by patronizing the sing-song agents of foreign *espionage* and imposition, or aiming at a disgraceful and degrading notoriety, by regulating the etiquette of a ball and music-room!

Sir Richard commences his work with a short Dedication addressed to "the historian, the antiquarian, and the artist," and "more particularly to the Society of British Antiquari*ans*, whose labours are so successfully employed in the investigation of our national antiquities." We must here enter our protest against the use of the word *antiquarian* as a substantive, and that the more strongly, lest the use made of it by our author should extend an error that is already but too prevalent; and further, we have no "Society of British Antiquari*ans*." The title of that learned body to which Sir Richard alludes, and of which he is a most distinguished member, is simply '*the Society of Antiquaries of London.*'

The first volume consists of three principal divisions, viz. "first, the Life of Giraldus de Barri, with an account of his manuscripts at Oxford, Cambridge, Lambeth, and in the British Museum; second, an introduction to the history of Cambria, prior to the date of the Itinerary in 1188; in which the several Campaigns of Julius Cæsar, Plautius, Claudius, Ostorius, Suetonius, Frontinus, and Agricola, are described and explained by maps; the various Roman inscriptions relating to the *Legio Secunda Augusta*, and the *Legio Vicesima Valens Victrix*, stationed in Wales, given, with an account of those legions, and also of the Roman cities, stations, and roads in Wales; the course of Offa's and Wat's dykes, &c.; and, third, the Itinerary of Baldwin, Archbishop of Canterbury, through Wales in the year 1188, on the service of the Holy Cross, written in Latin, by Giraldus de Barri, and now for the first time published in English; with numerous annotations describing the ancient and present state of Wales, its castles, abbies, scenery, &c." The following extract from the Preface points out the causes that led to this publication.

"My friend Mr. Wyndham, who first called the attention of the public to the various beauties and antiquities of Wales, was the first also (as a tourist) who took notice of Giraldus. For many successive years he *(Giraldus)* has been my companion through the principality, and I found him so entertaining, though frequently so eccentric, that I resolved to take him as my guide, and to follow him and his crusaders throughout their whole expedition. His descriptions are in general very accurate, and his topographical remarks just; his narrative is interspersed with many interesting historical facts and anecdotes; and his fabulous stories and miracles, when we consider the age of bigotry and superstition in which they were

recounted and credited, will, in these more enlightened days, excite rather our laughter than surprise." P. ii.—"Few countries," Sir Richard remarks in continuation, "abound so much in traditionary history as Wales, and much historical fact may be deduced from these traditions, however apparently clothed in the habit of fiction and romance: the name of each individual place, river, mountain, and I might almost add, each field, has its significant meaning; and I know of nothing which contributes more to throw light on the ancient history of Cambria than the names of places judiciously investigated, and not too fancifully etymologyzed." P. v.

The life of Giraldus appears to have been principally drawn up from Wharton's* *Anglia Sacra*, a most interesting and useful collection to all searchers into ecclesiastical history, though but little known beyond the closets of the learned. Giraldus was the fourth son of William de Barri, and by the female line was grandson to Rhys ap Theodor, Prince of South Wales. He was born at the Castle of Manorbeer, in Pembrokeshire, about the year 1146, "and at a very early age shewed strong marks of literary talents, and an earnest desire to dedicate himself to offices of religion." This disposition of mind was strengthened by his uncle, David Fitzgerald, Bishop of St. David's, who undertook the care of his education, and drew him from the paternal roof, where the pursuits of his brethren and their companions being all military, afforded him no opportunity for studies congenial to his natural genius. In his twenty-third year he went to Paris, and became so distinguished for his assiduity and acquirements, that the Doctors of the University pointed him out as a pattern to the young men of his age. Returning to England about the year 1172, he entered into holy orders, and ever afterwards exerted his whole abilities in endeavouring to forward the interests of the Church, and that with such an unyielding firmness as raised him many enemies, and eventually barred his promotion to the Episcopal dignity. One instance of this determined inflexibility is thus related by Sir Richard.

"Observing that, owing to the negligence of the prelates of the diocese of St. David's, the Church did not receive its dues, and that the Welsh paid no tythes either in wool or cheese, he went to Canterbury, and having stated his complaints to Richard the Archbishop, was appointed his Legate in Wales, for the purpose of rectifying these and other abuses. He executed this commission with great spirit and success, and excommunicated without distinction those

* Not *Warton*, as Sir Richard has erroneously called him throughout his whole work.

who refused to pay their tythes. All but the men of Ros, or the Flemings, readily paid their tenths, and in revenge for their non-compliance, the Welsh plundered their farms and took away their sheep. Amongst those who resisted the demands of the clergy, was one William Karquit, Governor of the Province of Pembroke, who being jealous of the newly acquired office of Giraldus, took away forcibly from the Priory at Pembroke eight yoke of oxen, and drove them to his own castle. Three times he was requested to restore them, and as often refused; at last, being threatened with excommunication, he replied, 'The Legate may indeed be proud and malicious, but I think him not bold enough to excommunicate the Constable of the King in his own castle.' He was then informed, that on hearing the bells of the monastery sound three times, he might rest assured that the sentence of excommunication had been passed. When the messenger returned, the monks and clergy were summoned together; the Legate in the most solemn manner passed sentence of excommunication, and the bells, as is usual on similar occasions, confirmed it by their peals." P. xiii.

Whilst invested with the legatine character, and acting on those false principles of religion which even to this hour sway the conduct of the rigid Catholic, he also attempted to *reform the morals* of the priests by *depriving them of their wives*, whom he stigmatized by the unhallowed appellation of concubines. The aged Archdeacon of Brecknock refused to submit to his injunctions, and was in consequence suspended from his preferment, which shortly afterwards was given to Giraldus by the metropolitan Archbishop. In this new office he acted with so much rigour that he was involved in frequent disputes; yet he almost always obtained the victory through his steady and unbending perseverance. On the decease of his uncle the Bishop in 1176, he was chosen to succeed him by the Canons of St. David's; but his election so highly displeased the King, (Henry the Second) that the latter threatened to dispossess them of their lands and revenues. Henry's opposition was founded on his knowledge of the character of the churchman; and though he was strenuously recommended in a council purposely summoned, and consisting of the Archbishop of Canterbury and his suffragan bishops, to appoint Giraldus to the vacant see, he still refused, saying "that it was neither expedient nor necessary to elect either a too upright or too active a man to the vacant bishopric, as such a choice might prove detrimental to the cathedral church of Canterbury, or even to the crown itself*." Henry, it may be presumed, smarted

* *Nec Regi nec Archiepiscopo opus est aut expediens, nimis probum aut strenuum, nè vel Angliæ Coronæ, vel Cantiæ Cathedræ detrimentum sentiat, in Ecclesiâ Sancti David Episcopum esse.*

yet too sorely at the indignities to which he had been compelled to submit by the haughty and obdurate Becket, to be willing to confer so much authority on one who scarcely yielded in inflexibility to that proud prelate. He had also other reasons for his refusal, and owned to his more confidential servants that he "thought it not safe to place a person so nearly related to Prince Rhys, and to almost all the nobility of Wales, at the head of the See of St. David's; and that the pride and pretensions of the Welsh would be heightened by the promotion of so able, worthy, and resolute a man."

Every attempt to persuade the King to accede to his election proving vain, Giraldus returned to Paris, where he acquired "prodigious fame" by his eloquent declamations in the schools, and having remained about three years, he came back to England. On his way through Canterbury, he dined with the prior and monks of Christ Church in that city by invitation; and in describing his entertainment, he inveighed with much severity against their luxurious manner of living: "their tables," he observes, "abounded with numerous and savoury dishes, and with such a variety of the choicest wines, that ale and beer were not allowed to be introduced." Proceeding to St. David's, he found that diocese in great confusion, through some disputes between the Bishop, Peter de Leia, and the Welsh: and on the advice of the Archbishop, he was appointed administrator of that Church, and managed its concerns for a considerable time with much prudence and success. He was afterwards invited to court, and deputed as a pacificator to Wales, in which situation his conduct so highly pleased the King, that he declared that "If Giraldus had not been born in Wales, and so nearly allied to its Princes and Chieftains, he would have loaded him with ecclesiastical benefices, and preferred him to the highest honours." In 1185, Henry appointed him preceptor to his son John, whom in the same year he accompanied to Ireland as secretary, and who successively offered him the Bishoprics of Fernes and Leighlin, and the Archbishopric of Cashel, all which he refused, from a latent hope of obtaining the See of St. David. Whilst in Ireland he was extremely assiduous in collecting materials for his two works "*De Topographia Hiberniæ*" and "*De expugnatione Hiberniæ;*" several copies of which still exist in manuscript in our different libraries.

The most busy period of his life was now approaching. King Henry with many of his nobility had assumed the badge of the cross, and were preparing to engage in the grand Crusade against the infidels that was then convulsing the European world to its centre. Baldwin, Archbishop of Can-

terbury was deputed to preach the "holy mission" in Wales, and was attended by Ranulphus de Glanville, Chief Justiciary of the Realm. At Radnor, they were met by Rhys ap Gruffydh, and many illustrious chieftains of the country; to whom and to the surrounding multitude the Archbishop explained the object of his journey. Giraldus was the first person that inlisted under the consecrated banners, and his example was followed by Bishop Peter de Leia and many others. His powerful oratory was also of great use in promoting the endeavours of Baldwin, whom he accompanied throughout his whole journey, the records of which are contained in the Itinerary now before us. His enthusiastic fervour made so many converts, that King John is said to have bitterly reproached him for "draining his county of Pembroke of men, by persuading such numbers to take the cross, and repair to the Holy Land."—But "although thus zealous and successful," says Sir Richard, "in preaching the cause of the Crusade; yet on the death of King Henry, at whose instance he had taken the cross, he applied to the Cardinal Legate, John of Anagni, on behalf of himself and Peter de Leia, Bishop of St. David's, for absolution from the vows which each had made to go to the Holy Land; and which they obtained on the plea of age and poverty, but on condition that they should attend to the reparation of the Cathedral Church of St. David's, and give every assistance in their power to the crusaders who undertook the journey to Jerusalem."

On the departure of Richard Cœur de Lion for the Holy Land, that monarch appointed Giraldus, with whose zeal and fidelity he had been highly satisfied, "coadjutor to William de Longchamp, Bishop of Ely, in the regency of the kingdom." Whilst in this office he refused both the Bishopric of Bangor and that of Llandaff; alledging as his motive, that "he was unwilling to accept any situation that would divert him from his studies." His own avowal, however, and the following anecdote which he has recorded of himself, evince that the real ground of his refusal was his strong desire to seat himself at St. David's.

"A priest who was deranged in his mind, and who following the court of the justiciary, was accustomed to amuse the young men by ludicrous and ridiculous sayings, feigned a conversation with Giraldus.—'Master Giraldus, will you accept of the Bishopric of Guiseford?'—'No.'—'Will you accept the Bishopric of Ossory?'—'No.'—'The Bishopric of Leighelin?'—'No.'—'The Archbishopric of Cashel?'—'No.'—'But do you choose the Bishopric of St. David's?' Then, replying with a loud and clamorous voice, 'yes!' he burst into a fit of laughter."

All the endeavours of Giraldus to procure the preferment he so much wished for proving fruitless, he retired to Lincoln, where he passed nearly seven years in retirement, pursuing his studies with indefatigable ardour. Once more, however, a vacancy in his favourite See drew him from his pursuits, and he was nominated with three others, to succeed to the Bishopric of St. David; but the all-powerful opposition of Archbishop Hubert impeded his election, and in a letter to the Archbishop, Giraldus thus describes his feelings at his repeated disappointments.

"Hitherto I have unfortunately sacrificed too much time to fruitless ambition: let me, therefore, be allowed to retire and indulge without further molestation my favourite pursuit of books and literature. Let others anxiously covet the high honours attached to a court, as I myself, labouring under the same vice, once did, and became an useless and unprofitable follower of it. Having more than sufficiently experienced the vicissitudes and vexations resulting from an attendance upon the high and mighty, I desire to be in that situation in respect to them, as if I had never been in their service. May the Holy Father and merciful God grant, that far from the cares and ambition of a court, which always wound, and never heal and satisfy the heart; and far from the clamorous bustle of the world, by lamenting and redeeming my heavy loss of time, I may be able to pass the moderate remaining portion of my life in peaceful ease and tranquility."

The wish for complete retirement, which Giraldus here expresses, had not however yet become sufficiently powerful to govern his desires; and we very shortly afterwards find him engaged in an obstinate contest to secure his election, he having been chosen Bishop of St. David's by a convocation assembled for the purpose in June 1199. He now appealed to the Pope, Innocent the Third, in support of his claim, and by persisting in it was involved in a tedious litigation of nearly four years; during which time "he took three successive journies to Rome at a considerable expence, but was at last defeated in his hopes, for the Pope passed a definitive sentence, and declared his election null." Still, his right was deemed so unquestionable by many, that in Wales he was usually styled the Bishop elect; and "although he does not appear ever to have assumed that title himself, yet King John issued several mandates and letters against him for presuming to take upon himself that character." During the struggle he was persecuted in various ways, and different attempts were made to frighten him into silence, but all these were rendered abortive

by his determination and firmness. He even sustained a temporary alienation of his benefices at Brecknock; yet when the Pope had finally decided against him, he still possessed so much influence, that the chief justiciary consulted him as to the nomination of a proper person to fill the See. Soon afterwards he resigned his archdeaconry and prebend in favour of his nephew Philip de Barri, whose welfare had been recommended to him by his brother, when on his death bed. This was about 1204. The last seventeen years of his life he spent in retirement in Wales, "employed in revising his former literary works, and in composing others." In the midst of these employments, he had the pleasure to receive and the virtue to refuse an offer of that episcopal dignity which had pointed his ambition for so many years. He refused it because the terms on which it was proffered were dishonourable! He died in the seventy-fourth year of his age at St. David's, and was there buried in the Cathedral Church. Sir Richard, with all the partial fondness of an author for the hero of his own writings, has summed up his history with these words.

"Noble in his birth, and comely in his person; mild in his manners, and affable in his conversation; zealous, active, and undaunted in maintaining the rights and dignities of his church; moral in his character, and orthodox in his principles; charitable and disinterested, though ambitious; learned, though superstitious;

SUCH WAS GIRALDUS.

And in whatever point of view we examine the character of this extraordinary man, whether as a scholar, a patriot, or a divine, we may justly consider him as one of the brightest luminaries that adorned the annals of the twelfth century."—P. xlix.

In his "Introduction to the History of Cambria," Sir Richard has proceeded to a far greater extent than was necessary, when considered in reference to the Itinerary of Giraldus. In themselves, however, his observations are very interesting; though we strongly suspect that the routes which he has traced for the expeditions of Cæsar and Ostorius into the interior of the island are liable to various objections. For instance, *Durovernum*, or Canterbury, however strongly it might have been fortified by art, cannot be said to be fortified by "nature," and is therefore a very improper situation to be assigned as that to which the Britons retreated after their first repulse by Cæsar in his second expedition. The most likely spot is now occupied by the castle and woods of Chilham, about five miles south-westward from Canterbury. Cæsar, during his march

towards the territories of Cassivelaunus, had several skirmishes with the Britons, "one of which," says Sir Richard, "was probably at Newington, near London." Now the Newington here meant, is not *near* London, but full thirty-seven miles distant; we only notice this to prevent its being mistaken for Newington Butts, as in the accompanying plan the name is rightly inserted. The conjectures on the campaign of Plautius are ingenious and most probably correct; but not so we believe the assignment of the station *Forum Dianæ* to Dunstable, and that of *Cæsaromagus* to Chelmsford. It may indeed be justly questioned whether there ever was a station at either of these places. The strong encampment called *Maiden-Bower*, which if it did not originate with the Romans, was certainly occupied by them, is a full mile and a half from Dunstable, on the edge of the Chiltern hills, overlooking Totternhoe and the low grounds towards Buckinghamshire. Here, then, was the real site of the Roman station, to which, with Ward, we should rather give the name of *Magiovinium* than Forum Dianæ, even though the latter be supported by the authority of the Bishop of Cloyne*. The situation of Chelmsford is equally as inappropriate as Dunstable itself for the site of a Roman fortress; and, according to Gough, in his additions to the Britannia, there was not even a road here till Maurice, Bishop of London, had one made in the reign of Henry the First. Before that time the road run through Writtle, a village two miles to the west. The inscription alluding to the conquest of Britain by the Emperor Claudius, of which Sir Richard has given a copy from the original marble in the wall of the courtyard of the Barberini palace at Rome, has been printed already in Wright's Travels. Some years ago, before the French eagles waved their baleful plumes over the glories of the Capitol, this inscription was pointed out to a friend of ours by the Prince himself, with this remarkable comment:— "*What transitions there are in this world! You that were in those days looked upon as savages placed at the extremity of the globe, are now the first nation on the face of it; and Italy, once its sole mistress, is now among the very lowest of its subdivisions!*" That this may be properly understood, it is requisite to repeat the inscription, which is on a stone three feet six inches high, and nearly three feet broad, having a plain border; about half the words have been restored.

* See Lysons's Magna Britannia, vol. I, p. 26, 27.

TI. CLAVDIO . CÆS
AUGVSTO
PONTIFICI. MAX . TR. P. IX.
COS. V. IMP. XVI. P. P.
SENATVS . POPUL . Q. R. QUOD
REGES . BRITANNIÆ . ABSQ .
VLLA . JACTVRA . DOMVERIT
GENTESQUE . BARBARAS
PRIMUS . INDICIO . SUBEGERIT .

The Roman geography of Britain still wants elucidation, for there are several other stations besides those above mentioned, the real sites of which, as fixed by Sir Richard, we should strongly contend against, if our limits were less circumscribed. The *Durolitum* of Antonine we should certainly remove from Rumford, and place it at *Aldbury*, nearly three miles to the north-westward of that town; and the vast earth-works on Lexden Heath are not, in our opinion, sufficient to prove that the British city of Cunobelin stood there rather than at *Camalodunum*, (now Colchester) which our author conceives to be purely a Roman foundation. *Some* of those entrenchments were unquestionably raised in the time of the civil wars. We much wish that we could follow Sir Richard in the track which he has assigned for the chain of forts erected by Ostorius Scapula, which, contrary to most other writers, he supposes to have been constructed on the banks of the Nen rather than of the Avon, and that Tacitus mistook the *Antona* for the *Anfonæ*; the latter appellation, as appears from a passage quoted from Richard of Cirencester, being an ancient name of the Nen river. Yet we dare not indulge this desire, and shall only remark in reference to one of the maps by which Sir Richard has illustrated this part of his work, that from the arguments stated by Mr. Brayley in his Description of Huntingdon*, we are compelled to hesitate in admitting Godmanchester to be the ancient *Durolipons*: surely that station must have been at Huntingdon itself.

In tracing the operations of the *Legio Secunda Augusta*, and the *Legio Vicesima Valens Victrix*, the only two that seem to have any connection with Cambria, Sir Richard has copied and given engravings of all the inscriptions relating to them that are known to exist; his principal authority being the *Britannia Romana* of Horsley. This part is followed by a condensed general account of the public works of the Romans, and more particularly of the various roads that traversed Wales, of which we find that there were seven principal ones, and

* Vide Beauties of England and Wales, vol. VII.

about as many roads of communication between different stations. A brief account follows of the principal historical events that happened in Cambria from the time of the Romans till the preaching of the Crusade by Archbishop Baldwin in 1188, and the termination of the independence of Wales with the life of the unfortunate Prince Lhewelyn ap Gruffyth in the year 1282, when Edward the First annexed the principality to the Crown of England, and abrogated the laws of Howel Dha.

We now arrive at the *Itinerary* itself, to which Giraldus has attached two prefaces, both of them addressed to Stephen Langton, Archbishop of Canterbury. In the first, which is but little to the purpose, he characterizes Henry the Second and his successor Richard, as Princes "equal in vice, little skilled in letters, and much engaged in business;" in the second he employs these words:

"Since those things which are known to have been done through a laudable devotion, are not unworthily extolled with due praises: and since the mind when relaxed loses its energy, and the torpor of sloth enervates the understanding, as iron acquires rust for want of use, and stagnant waters become foul; lest my pen should be injured by the rust of idleness, I have thought good to commit to writing the devout visitation which Baldwin, Archbishop of Canterbury, made throughout Wales: and to hand down, as it were in a mirror, through you, illustrious Stephen, to posterity, the difficult places through which we passed, the names of springs and torrents, the witty sayings, the toils and incidents of the journey, the memorable events of ancient and modern times, and the natural history and description of the country; lest my study should perish through idleness, or the praise of these things be lost by silence." P. cxci.

The Itinerary was divided by Giraldus into two Books; the first containing thirteen chapters, the second, fourteen; to each of these Sir Richard has added annotations, besides giving illustrative and explanatory notes on the respective pages; the additions, in many instances, being of greater extent than the original passages. There is scarcely a chapter in Giraldus but what bears evidence of his strong passion for the marvellous in natural events; and to use an expressive, though colloquial phrase, he seems always to have been upon *the hunt after wonders*. It is but justice, however, to repeat what Sir Richard says in his defence on this subject.

"Our high opinion of the good sense and judgment of Giraldus must be in some degree lowered, when we recollect the repeated tales of wonder which he relates; his own words however, prove that he did not give implicit credit to all the miracles inserted in his works,

for he says, 'I know and am well assured that I have committed to writing some things that will appear ridiculous and even impossible to the reader; nor do I wish that hasty credit should be given to every thing I have asserted, for I do not believe them myself.'" P. lii.*

It would be difficult to conceive an adequate idea of the country travelled over by Archbishop Baldwin, if Sir Richard had not illustrated the course of his progress by a large map, which also includes the site of the Roman Stations, and of the fortresses throughout the entire principality. The Archbishop entered Wales from Hereford, and proceeding to New Radnor, commenced the business of his mission. Giraldus, as already stated, was the first who took upon him the sign of the cross, and this he himself states "he was impelled to do, by the urgent importunity and promises of the King, and the persuasions of the Archbishop and the Justiciary." He afterwards accompanied Baldwin through his whole journey, which was directed southwards from Radnor to Abergavenny, Caerleon, and Cardiff, and thence continued westward along the skirts of the Bristol Channel to Carmarthen, Haverford-west and St. David's, whence turning to the north-east, the crusaders proceeded to Cardigan, and afterwards made a short inland circuit to Pons Stephani, now Llanpeder, Stratflur Abbey, and Llanbadarn Vawr. From the latter place, proceeding directly north, they skirted the seashore to Towyn, Barmouth, Harlech, and Pwllheli, and crossing the peninsula to Nevin, pursued their way to Caernarvon and Bangor. Thence bending to the east, they went on to Conway, Abergeley, Ruthlan, and Basinwerk, where inclining southwards, they proceeded through Chester, Whitchurch, Oswestry, Shrewsbury, Wenlock, Ludlow, and Leominster, to Hereford, the point from which the Archbishop had commenced his route, and where Giraldus concludes his Itinerary.

Though the descriptions of Giraldus include many interesting and very curious historical and local notices, their most prominent features are the traditionary and miraculous tales with which they are every where interspersed. The first chapter only, in Book I, includes seven of these marvellous relations. One of them is of a Lord of the Castle of Radnor, who, in the reign of Henry the First, having entered the church of St. Avan, with his hounds, and passed the night there without sufficient reverence, found when he arose early in the morning,

* "Scio tamen et certus sum me nonnulla scripturum quæ lectori vel impossibilia vel etiam ridiculosa videbuntur. Nec ego volo temerè credi cuncta quæ posui, quia nec à me ipso ita creduntur, tanquam nulla de eis sit in meâ cogitatione dubitatio." Ibid.

that his hounds were mad and himself blind! Another is of a hind who had antlers like a stag, and of twelve years growth! A third recounts particulars of a desperate battle among the fish of a certain pool in Normandy, who fought so furiously during the night, "both in the water and out of it," that the neighbouring people were attracted by the noise; and in the morning scarcely one fish was left alive! One of the more humorous of these stories we shall insert at length.

"In this same province of Warthrenion, and in the church of St. Germanus, there is a staff of St. Cyric, covered on all sides with gold and silver, and resembling in its upper part the form of a cross. Its efficacy has been proved in many cases, but particularly in the removal of glandular and strumous swellings, insomuch that all persons afflicted with these complaints, on a devout application to the staff, with the *oblation of one penny*, are restored to health. But it happened in these our days, that a strumous patient on presenting one halfpenny to the staff, the tumour subsided only in the middle, but when the oblation was completed by the other halfpenny, an entire cure was accomplished. Another person also coming to the staff with the promise of a penny, was cured; but not fulfilling his engagement on the day appointed, he relapsed into his former disorder: in order, however, to obtain pardon for his offence, he tripled the offering by presenting three-pence, and thus obtained a complete cure." P. 5.

In the annotations upon this chapter Sir Richard has given a summary account of the various crusades made against the Saracens, from the assemblage in 1096 of the first disorderly mob of 300,000 atrocious desperadoes, who under Peter the Hermit, the monk Godescald, and Walter the Pennyless, robbed and massacred alike both friend and foe, to the more Christian confederacies of Kings and Potentates of Europe, who, during the two succeeding centuries, obstinately endeavoured, in defiance of common sense and adverse experience, to overthrow the power of the Infidels. How strange "that six succeeding generations," to employ the words of an eloquent historian, "should have rushed headlong down the precipice that was open before them!"

The second chapter is equally or even more abundant in miraculous relations than the preceding one. Among other things a wild sow is mentioned, "which by chance had been suckled by a bitch, famous for her nose; and on growing up, became so wonderfully active in the pursuit of wild animals, that in the faculty of scent she was greatly superior to dogs, who are assisted by natural instinct, as well as by human art." We have also the tale of a soldier, whose name, for nothing

produces conviction like exactness in these cases, was Gilbert Hagernell, and who, "after an illness of nearly three years, and the severe pains of a woman in labour, in the presence of many people, voided a calf!" In the same chapter, Giraldus repeats various stories, highly derogatory to the fair sex, and makes several quotations in proof of their degeneracy: his opinion, indeed, may be fully gathered from the single line which he has given from Ecclesiastes, "I have found one good man out of a thousand, but not one woman." The annotations upon this chapter are very interesting, as are also those upon the third, which chiefly relates to the Abbey of Lanthoni, in the vale of Ewyas. The following anecdote of Richard the First, which is told somewhat differently by Giraldus, is here repeated from the historian Holinshed.

"Hereof it came on a time, while the King sojourned in France about his warres, which he held against King Phillip, there came unto him a French priest, whose name was Fulco, who required the King in anywise to put away from him the three abominable daughters which he had, and to bestow them in marriage, lest God punished him for them.—'Thou liest, hypocrite,' said the King, 'to thy verie face; for all the world knoweth that I have not one daughter.'—'I lie not,' said the priest; 'for thou hast three daughters; one of them is called Pride, the second Covetousnesse, and the third Lecherie.' With that the King called to him his Lords and Barons, and said to them,—'This hypocrite here hath required me to marrie awaie my three daughters, which, as he saith, I cherish, nourish, foster and mainteine; that is to say Pride, Covetousnesse, and Lecherie: and now that I have found out necessary and fit husbands for them, I will do it with effect, and seek no more delaies. I therefore bequeath my pride to the high-minded Templars and Hospitallers, which are as proud as Lucifer himself; my covetousnesse I give unto the White Monks, otherwise called of the Cisteaux Order, for they covet the Divill and all; and my lecherie I commit to the Prelates of the Church, who have most pleasure and felicitie therein."—P. 86.

As a specimen of the style, and method of description, both of Giraldus and of his annotator, we shall here transcribe the whole account of Caerleon from chap. v. All the notes, it should be remembered, are Sir Richard's.

"Caerleon* is called the city of Legions; Caer, in the British language, signifying a city or camp, for there the Roman legions

*"This city was the station of the Legio Secunda Augusta, and still retains many vestiges of Roman antiquity: the extent of its stone walls may yet be traced; the grounds within its precincts

were accustomed to winter, and from this circumstance it was styled the City of Legions. This city was of undoubted antiquity, and handsomely built of brick by the Romans; many vestiges of its former splendour may yet be seen. Immense palaces, ornamented with gilded roofs, in imitation of Roman magnificence; a tower of prodigious size, remarkable hot baths, relics of temples, and theatres inclosed within fine walls, parts of which yet remain standing. You will find on all sides, both within and without the circuit of the walls, subterraneous vaults and aqueducts; and what I think worthy of notice, stoves contrived with wonderful art, to transmit the heat insensibly through narrow tubes. Julius and Aaron, after suffering martyrdom, were buried in this city, and had each a church dedicated to him: after Albanus and Amphibalus, they were esteemed the chief protomartyrs of Britannia Major*. In ancient times there were three fine churches in this city; one dedicated to Julius the Martyr, graced with a choir of nuns; another to Aaron his associate,

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are thickly strewed with Roman bricks, and many Latin inscriptions have been dug up. The ancient city was surveyed by Mr. Coxe, and its plan given in his Tour through Monmouthshire.—From Ross of Warwick we learn the following particulars of this ancient city. 'Bellinus condidit urbem Legionem in Cambriâ. Hæc urbs Legionum, nunc dicta Caerleon, à flumine subtùs currente primò dicta est Caer Usk, sed à Romanis ibi hiemantibus propter legiones suas dicta est Caerleon. Floruit ibi quondam nobilis studentium universitas. Ibi etiam ipse rex statuit unum archiflaminem. Huic successit filius suus Gurgwynt, Latinè Gurguncius, et urbem Legionum, quam suus pater in Cambriâ condiderat, muris nobilibus circumcinxit, decoravit, et fortificare studuit. Erat hæc metropolis Demeciæ, id est, Suth-Walliæ, sicut alia urbs Legionum quæ nunc Cestria dicitur, erat metropolis Venedociæ, id est, North-Walliæ, quæ etiam, sicut et prærecitata, nomen traxit à legionibus Romanorum ibi commorantium.' In another place, this ancient writer adds, 'Coellus (Bassiani successor) dux Kaercolini, id est, Colcestriæ, ædificavit Cærleyn et Caermerdin, et Herfordwest in West Wallia.' Ross Warwick, p. 25.

* "Giraldus says that there were formerly three fine churches in Caerleon, and mentions two of the Saints to whom they were dedicated. I am inclined to think that two of them were in the neighbourhood of Caerleon, and not within the walls, whose limits were too confined to admit of so many ecclesiastical establishments. I have been informed, upon enquiry, that one of these churches was probably St. Albans in the parish of Christchurch, and St. Quenoc, in the parish of Langattoc; both of which are now in ruins. Leland says, in his time, 'that in the towne is now but one paroche chirche, and that is of S. Cadocus.' The same church now remains, and the only one within the walls: it is dedicated to St. Cadog, an account of whom may be seen in the Cambrian Biography."

and ennobled with an order of canons; and the third distinguished as the metropolitan see of Wales. Amphibulus, the instructor of Albanus in the true faith, was born in this place. The city is well situated on the river Usk, navigable to the sea, and adorned with woods and meadows. The Roman ambassadors here received their audience at the court of the great King Arthur; and here also the Archbishop Dubricius ceded his honours to David of Menevia, the metropolitan see being translated from this place to Menevia, according to the prophecy of Merlin Ambrosius:

"Menevia pallio urbis legionum induetur."

"Menevia shall be invested with the pall of the City of Legions."

"Caerleon," says Sir Richard, "is certainly the *Isca Silurum* of the Romans, so called to distinguish it from another city called *Isca Damnoniorum*, now Exeter, both being built on rivers of the same name; it was also the principal station of the second legion, distinguished by the name of Augusta; but that from thence it derived its British name, 'quasi castrum legionum,' is strenuously denied by Welsh etymologists. Mr. Owen contends, that it should be written Caer Llion, that is the City of Waters; from Llion, the plural of Lli, a stream; alluding to its situation on the river Usk. On the other hand, another lexicographer, Mr. Walters, supports the present reading, and derives it from Lleon, a very ancient British King, its founder. It is commonly called Caerlleon ar Wysg, to distinguish it from Caerlleon ar Dyfrdwy, or Chester, which is built upon the Dee. The latter place is universally, even at the present day, called Caer-Lleon Gawr, or the fortress of King Lleon, by the natives of the principality, which rather favours the opinion of Mr. Walters. This Lleon Gawr was the son of Brut Darian Las, and was the eighth King of Britain; and if Caerleon upon the river Usk, as well as Chester upon the Dee, received their names from this same Prince, his dominion must have been universal throughout North and South Wales; but as we know from the Roman historians, and the discoveries of inscriptions, coins, &c. that the station of the second legion was at Caerleon, in Monmouthshire, and that of the twentieth at Deva, or Chester, I am rather inclined to doubt of the extensive range of territory ascribed to King Lleon, and to give the preference to the etymology given by the historians Ross of Warwick, and our author Giraldus. The situation of this ancient city, on the banks of the river Usk, is elegantly expressed by an anonymous writer, quoted by Archbishop Usher, whom he calls, Pseudo-Gildas:

"Nobilis urbs, et amœna situ, quam labilis Osca
"Irrigat ———"

"Ponticus Virunnius, copying from the legend of Geoffrey of Monmouth, attributes the building of this city, which he calls Caerwyse, or the city on the Usk, to Belinus, whom the Britons called Beli Mawr, or the Great, upwards of three hundred and fifty years

before Christ, and says that the Romans changed its name to the City of Legions, when they placed their troops there."

In his illustrative accounts, Sir Richard has constantly and most judiciously, we think, quoted Leland, wherever the latter has noticed the same objects. The descriptions of this early luminary of antiquarian science, are at once comprehensive and just; and however the shallow witling may attempt to deride the homeliness of his phraseology, there is a strength and discrimination in it, which cannot be exceeded, if even equalled, by the more polished diction of modern times. For evidence of these facts we need only refer to the accounts of Newport and Caerdyff, in the annotations to chap. vi of the work now under review. The description of Llandaff cathedral, which is full and interesting, is accompanied by an ichnographical plan, in which the situations of the monuments, &c. which differ very widely from the positions assigned to them by Browne Willis, are correctly marked. Sir Richard's account of the curious little church at Ewenith, which was erected in the time of King Stephen or Henry the First, by Morice de Londres, Lord of Ogmore, whose tombstone still appears in the pavement of the chancel, should be transcribed if our space would admit; we must remark, however, that it is somewhat erroneously described as a "cathedral in miniature—consisting of a nave, one aisle, two transepts, and a choir:" we believe that a cathedral was never built with *one aisle* only, though we are acquainted with one on the Continent which has *two* aisles on *each side* of the nave. The account of Margan, now, alas! most woefully dilapidated and fast verging to utter ruin, is hardly less interesting than that of Ewenith.

In his eighth chapter, Giraldus tells a marvellous story of a youth of twelve years of age, who in the neighbourhood of Swansea became a resident in the country of the Pigmies, to which he had descended by a dark and subterraneous passage, and found that they conversed in a language "very conformable to the Greek idiom!" Sir Richard's account of Dinevor Castle, in the additions to the tenth chapter, is enlivened by the beautiful description of that fortress, written by the poet Dyer. In his account of Ros (now Pembrokeshire) Giraldus relates more wonders, and tells us that the Flemings who were settled here in the time of Henry the First, "from the inspection of the right shoulders of rams, which have been stripped of their flesh, and not roasted but boiled, can discover future events, or those which have passed, or remained long unknown." He also gives various instances of this singular

kind of prescience; and in his next chapter, when discoursing on Penbroch (Pembroke) he gravely repeats several tales of demons living in friendly community with man! His description of Manorbeer Castle, his native place, is more to the purpose, and worth all his prodigies: it merits quotation.

"The castle called Maenor Pyrr is distant about three miles from Penbroch. It is excellently well defended by turrets and bulwarks, and is situated on the summit of a hill, extending on the western side towards a sea-port, having on the northern and southern sides a fine fish-pond under its walls, as conspicuous for its grand appearance as for the depth of its waters, and a beautiful orchard on the same side, inclosed on one part by a *vineyard*, and on the other by a wood, remarkable for the projection of its rocks, and the height of its hazel trees. On the right hand of the promontory, between the castle and the church, near the site of a very large lake and mill, a rivulet of never-failing water flows through a valley rendered sandy by the violence of the winds. Towards the west, the Severn sea, bending its course to Ireland, enters a hollow bay at some distance from the castle; and the southern rocks, if extended a little further towards the north, would render it a most excellent harbour for shipping. From this point of sight, you will see almost all the ships of Great Britain, which the east wind drives upon the Irish coast, daringly brave the inconstant waves and raging sea. This county is well supplied with corn, sea-fish, and imported wines; and what is preferable to every other advantage, from its vicinity to Ireland, is tempered by a salubrious air. Demetia, therefore, with its seven cantreds, is the most beautiful, as well as the most powerful district in Wales; Penbroch, the finest province of Demetia; and the place I have just described the most delightful part of Penbroch. It is evident, therefore, that Maenor Pyrr is the pleasantest spot in Wales; and the author may be pardoned for having thus extolled his native soil, his genial territory, with a profusion of praise and admiration."

The account of Pembroke Castle in the annotations to this chapter, is very particular and curious. In the church of Manorbeer is the sepulchral effigy of a knight cross-legged, in a shirt of mail, with a surcoat, and plate greaves in front of his legs. This, according to Sir Richard, represents a knight of the Barri family, "perhaps a brother" of Giraldus himself. The last chapter in Book I, which concludes this volume, relates principally to the discovery of the trunks of trees under Niwegal sands, when the sea shore was laid bare by the extraordinary violence of a storm, in the reign of Henry the Second. They were standing in the very sea itself, the strokes of the hatchet appearing as if made only yesterday: the soil was very black, and the wood like ebony." Sir Richard appears to surmise that these trees were firs, and

remarks in opposition to these words of Cæsar, "*Materiâ cujusque generis ut in Galliâ est, præter fagum et abietem;*" that "many of the names of the firs are purely British."

[To be continued.]

Libel: Sir John Carr against Hood and Sharpe. Report of the above Case, tried at the Sittings after Trinity Term, before Lord Ellenborough and a Special Jury, on Monday 25th July, 1808: *taken in Short-hand by Thomas Jenkins: To which are added, several Letters on the Subject, written by the Earl of Mountnorris, Sir Richard Phillips, and the Author of "My Pocket Book."* Vernor, Hood, and Sharpe. Pp. 43. 8vo, 1s; 12mo, 6d.

THIS Trial appended to the third edition of "*My Pocket Book*," with various additions, is also printed separately. We are glad to see every means adopted to facilitate the circulation of the important doctrine laid down by Lord Ellenborough, his Majesty's Attorney General, and a British Jury, on this occasion. The cause of action is too recently and generally known, to call upon us, in this place, for any elaborate or minute account of it. Of the wit and humour of the work called "*My Pocket Book*," we have already spoken fully, in two instances (see vol. xxvi, p. 375; and vol. xxix, p. 406). For that publication, Sir John Carr, whose "*Stranger in Ireland*" had been so forcibly ridiculed by it, brought his action against the publishers, and laid his damages at 2000*l.* His principal witness, Sir Richard Phillips, was to prove that, but for the publication of "*My Pocket Book*" he would, for a "*Tour in Scotland*," have given him 600*l*, and a conditional 100*l* more on the second edition. This was what he modestly sought from the Jury in the first place, with the remainder, to make up the 2000*l*, for the injury done to his character as an author. The Jury, however, without hesitation, *found a verdict for the Defendants;* and a verdict of greater moment to the Liberty of the Press, and the honour of good letters, has not been brought in for a series of years. If it had gone the other way, the axe would have been laid at the root of all that is praiseworthy in literature: we should have stopt in the very threshold of incipient science. If nothing could have safely been contradicted or exposed to ridicule (and nothing, let it be recollected, suffers from contradiction or ridicule but falsehood and folly), we must have remained in false philosophy and ignorance to the end of time. Quackery, in all the noblest pursuits of intellect, would have reared its

audacious front, and defied suppression or the attacks of truth. The profoundest blockhead might, fearless of the lash due to his merits, have filled the town with the vapid effusions of his brain; and folly stalked through the land with a *noli me tangere*, which insulted wisdom and common sense would not have dared to prophane. Such a league of stupidity as the *friends* of Sir John Carr (who, as we learn, drove him into court) exhibit in this instance, against genius, wit, and all the better qualities of the human mind, has never, we believe, been before formed.

The opinions, so honourable to the learned and enlarged mind of the Lord Chief Justice, which appear in the following extract, will be read with pleasure, and long remembered.

Lord Ellenborough.—"We must really not cramp observations upon authors and their works. They should be liable to exposure, to criticism, and even to ridicule, if their works be ridiculous; otherwise, the first who writes a book upon a subject will maintain a monopoly of sentiment and opinion upon it.—You must never shew the absurdity of it, although it be absurd; that is, you can never do it with effect. This would tend to the perpetuity of error. A bad book might appear; it would propagate error; and so we should go on to the end of time. How any body could conceive that an action is maintainable for publishing a work exposing another to ridicule is to me surprising. Reflection upon personal character is another thing."

Mr. Garrow.—"I am not contending that the defendants may not endeavour to shew that the plaintiff's book is a ridiculous one; but, they must not endeavour to destroy the plaintiff altogether, as an author."

Lord Ellenborough.—"I do not know that. Suppose a person publishes a book containing sentiments that are injurious to public morals; of infinite mischief to public taste; or bad maxims of government; or any thing else that ought to be decried; are we not to be at liberty to expose that work? aye, and expose the author of it too, as far as he is connected with that work, and that in the most pointed language of wit, humour, or ridicule? the more pointed and forcible, the better. He who does so, if the work be ridiculous, or a bad one, confers a favour on, by producing a benefit to, the public. That it destroys the reputation of an author, and puts an end to the circulation of his works, is nothing, if his works be worthless. Mr. Locke published an answer to Sir Robert Filmer; would any body give two-pence, after that, for the works of Sir Robert Filmer? What then; was Mr. Locke to be made the subject of an action, for destroying the reputation of Sir Rober Filmer? Not at all. It was a reputation that ought to have been destroyed, and was destroyed, for which the world has been greatly indebted to Mr. Locke. I really do not know where we are going to. To talk of the Liberty of the Press, if one man may not write freely on the

work of another, lest he should destroy the reputation of that other, would be idle. Shew me an attack on the *moral* character of this plaintiff, or any attack on his character, unconnected with his books; and I shall be as ready as any man who ever sat here to protect him in that character: but *I cannot hear of malice, on account of turning his works into ridicule.*"

In the course of the examination of witness, his Lordship frequently uttered sentiments so truly worthy of an English Lord Chief Justice, that we could wish them to be taught with the A, B, C, to every infant throughout the widely extended dominions of his Britannic Majesty, convinced as we are that not only all our national prosperity, but even the happiness of mankind, depends on the *unshackled Liberty of the Press.* "WE MUST," said his Lordship, "ALLOW A LATITUDE TO THE FREE DISCUSSION OF THE MERITS AND DEMERITS OF AUTHORS AND THEIR WORKS; OTHERWISE WE MAY *talk* INDEED OF THE LIBERTY OF THE PRESS, BUT THERE WILL BE IN REALITY AN *end* OF IT." While such exalted sentiments of liberty and justice are maintained in our Courts of Judicature, Englishmen need not fear the security of their political constitution; and notwithstanding the *fiery* efforts of an *inflammatory bookseller*, even though a new fledged Knight, the proud pre-eminence of Britain in arts, in arms, and in letters, must continue unimpaired to the latest posterity.

After the examination of Sir Richard Phillips, who was often kindly reminded by the Chief Justice that his unseemly warmth was leading him to *convict himself*, and on whose evidence the Attorney General made this remark:

"I say, it appears from his own testimony, either that he has given us *false evidence*, or that he is the *greatest fool* that ever walked upon the face of the earth—without a guide.

"*Lord Ellenborough* (interposing).—*Weakest*, perhaps.

"*Attorney General.*—(Weakest!) The *weakest* man that ever walked upon the face of the earth without a keeper.—Erasmus would have given any thing for him when he wrote his Encomion Moriæ—or Pope, when he wrote his Dunciad."

After this, we say, the Earl of Mountnorris was called on the part of the plaintiff, and his evidence went clearly to prove the goodness of the criticism in "*My Pocket Book*," since *after comparing* both the works together, his Lordship had been convinced that he should be laughed at if he became a purchaser of the "*Stranger in Ireland.*" The comment of the Attorney General, on this part of the testimony, is exceedingly acute and just.

"My Lord Mountnorris," he observed, "had like to have reposed

too much confidence in the name of the author. But having looked at the book which gave an account of it, and then having compared them with one another, he said to himself—'This work of my friend, Sir John Carr, will not do for me: I will not buy it.' This is putting things to the test; *this is exactly the use of criticism, which is preventing those who have not seen from buying bad books.* His Lordship, a man of erudition, a friend to the author too, and partial to his subject, thought the book not worth buying, and thus he has shewn us the *utility* of *criticism.* *'Whoever sends into the world a book, gives to the public a right of dealing with the contents of that book as the contents deserve. If the book be a work of genuine merit, no attack upon it, however violent, or however ingenious, can do it any permanent injury.* If, on the other hand, it be a work which has for its support nothing but knighthood, a large margin, hot press, gilt leaves, and morocco binding, it really never can stand the test of criticism; and *the sooner it is sent into the shades the better. The public are indebted to the critic who so disposes of it:* for the public have an interest in the discouragement of *bad* books, almost as much as in the encouragement of good ones. It has another good effect: It shews those who have not, otherwise, the means of discovering the true character of a book, *how to save their money.* Such is the effect of genuine criticism, and a *very valuable thing it is to the public.*"

Lord Ellenborough's summing up is full of discrimination and sound sense, confirming what Sir Vicary Gibbs had said of Lord M.'s deposition.

"Indeed, says he, "it (My P. B.) does not appear to have done any material injury, as appears from the opinion of my Lord Mountnorris, who considered the criticism so extremely clever, that after having read it, and the work to which it referred, chapter by chapter, he says, 'I should have bought the one, but for the other;' which is equivalent to his having said, that he thought the volume, to which the criticism referred, not worth buying."

This Trial will be read with great interest, and its issue must meet with universal approbation. Another edition has appeared, which is not, it seems, by any means so perfect as this, whose *Advertisement* states, that in the other REPORT "are numerous typographical errors, a false date to the Trial, and some omissions, particularly the replies made to the Earl of Mountnorris and Sir Richard Phillips by the author of '*My Pocket Book.*' In the present work there is only one omission, and that is a *note*, which has, by some strange *accident*, crept into page 54 of the Report printed by Mr. Gillet, Printer to Sir Richard Phillips. Its object is to attack with vulgar obloquy the Attorney General for his ingenuous remarks on the evidence, and to panegyrize, in the most fulsome manner, the

life and behaviour of Sir Richard Phillips. The former was deemed wholly unjust to the honourable character of the Attorney-General, and the latter was suppressed out of delicacy to Sir Richard Phillips, who is said, in *his Memoir*, p. 8, to be known *to nauseate an adulatory dish.*"

The suppression of these replies was certainly very unfair. The answer to the noble Earl is in a happy strain of irony and pleasantry; that touching Sir R. Phillips is more serious, but not without some agreeable spice. We think it just to give it circulation.

Letter from the Author of "My Pocket Book" *to Mr. Cobbett.*

"'Sir,

"'THE 'licentiousness' of the pen of Sir Richard Phillips, in your last Register, ought not perhaps 'to excite any other emotion than contempt;' but as 'the greatest fool that ever trod the earth' (to borrow a description from the Attorney General, confirmed by my Lord Ellenborough) may, in the very prevailing party of which he is the towering head, find some congenial souls, '*Asinus asino, et sus sui pulcher*,' to admire his wisdom, and to believe his assertions, I am compelled to ask you for a corner in which I may stand to make my defence. You have ably vindicated the right of freemen to speak the *truth*, and you will, of course, be the last man to deny any one that honourable privilege—*honourable* I call it, notwithstanding the meed which legal wisdom has prepared for those who exercise it in our enlightened day!—I was present when Sir Richard Phillips, in his court dress, stood uninvited on the bench, and bore witness against his neighbour, *i. e.* brother bookseller, and I appeal to every one present whether they ever saw malignity so overshoot itself; but it had its reward. No one in the pillory (for speaking the *truth* or *any other crime*) would, I think, since the custom of *lending an ear to justice* has fallen into disuse, have changed elevations with him. The severe remarks of the Chief Justice, and the poignant animadversions of the Attorney General, are well remembered by Sir Richard; but the cause which warranted them has, it seems, wholly escaped him. *He* uttered no '*childish things*,' to use his gentle terms! With this *fact*, I beg to couple his assertion, that he never read any anonymous criticisms*, or cared any thing about them; and to add, that before me, at this moment, I have letters written by Sir Richard to a proprietor of a work, in which there is an anonymous review of books, and these letters complain piteously of the censure which is there passed on some of his publications, and request a *friendly* conference with this gentleman on the subject. This being the case in one instance, perhaps we may say, '*ex uno disce*.' Latin again! I beg pardon, Mr. Cobbett—but one slice is enough: we need not eat the

* See Mr. Bewick's unanswered and unanswerable letter, in Cobbett's *Pol. Reg.* Sept. 3.

whole of a goose to know that it is not sweet!—The principal object of my letter yet remains to be stated: 'You must be too well acquainted with the artifices practised by anonymous writers, to be surprised at learning, that the report of the late trial between Carr and Hood, copied from a newspaper into your last Register, *was written by the very person whose pamphlet had been the object of that trial. Hence* you may readily account for the inconsistencies of which the plaintiff and his *witnesses* are by *this* reporter made guilty!'—These are the words of Sir Richard Phillips in your Register. Now, on the honour of a gentleman, and as I value my last hopes, I never reported, or influenced the report, of the trial in any newspaper, or in any shape whatever: and as I have at no time been suspected by an attorney general (not much given to jesting) to have 'slipped in my testimony,' I trust that I shall, at least on this occasion, have the preference due to my solemn asseveration.

" 'I am, &c. &c.

THE AUTHOR OF 'MY POCKET BOOK.'

" '*August* 8, 1808.

" 'P.S. As to 'the *respectable* character of Sir John Carr,' domestically speaking, I am as ready to believe it to be such as Sir Richard is to tell me so; but I need not inform Mr. Cobbett, that '*quand on parle* d'ouvrages d'esprit *il ne s'agit point* d'honnêtes hommes, mais de *gens de bon sens*.'—A calf may be a very worthy calf—aye, and make a very good *knight;* but I have reason to believe that he would make a very sorry *writer of travels, bookseller,* or *sheriff*.'"

The preceding just and pointed remarks on Sir Richard's letter, as far as they relate to the trial, are perfectly satisfactory. But we should not discharge our duty to the public, a duty now justly defined and duly appreciated by the Lord Chief Justice and his Majesty's Attorney General, did we pass in silence the calumnious charges against all reviews, which at the same time this *accusateur public* swears he never read! The noble rebuke of Lord Ellenborough, on summing up the evidence to the jury, should have taught him somewhat more discretion, if it could not impress him with more correct notions of *justice*. " It would be unfair in me," said his Lordship, " to *censure* what I have *not* read, *like the Sheriff*. God forbid I should do so!" The knight however, declares, but *not* upon oath, " I am a friend to criticism and to the *unrestrained* publication of it!!" How does this friendship appear? Is it a proof of friendship to criticism, and to the free publication of it, to attempt to silence it by an appeal to the laws? Can it be from pure attachment to criticism, that it is wished to violate the " modesty of genius," by rendering it unlawful not to subjoin the signature of Phillip Richards, alias Richard Phillips, alias any other name which the critic may chuse to

adopt? Is it a proof of respect for criticism to pour forth a torrent of virulent abuse indiscriminately on all critical works, of which, could we believe his oath, he knows nothing? "Still," says Richard, "I do not object to the free publication of such (anonymous) criticisms, *manufactured*, as they generally are, under the direction of some *interested* bookseller." *Interested* bookseller! *Bon* M. Sherif! this is your attachment to criticism. Here, however, the abuse is avowed; but the Monthly Magazine, and "the Picture of London," contain much "*anonymous* scurrility" and gross calumnies against *all* the critical publications in the united kingdom. But let us hear the knight himself: "availing themselves of this *concealment*, it is well known to *those* who have been *behind the scenes* [here the be-knighted author speaks from personal experience] during the getting up of an *anonymous review*, that books are commonly reviewed by *authors themselves* [as witness the Oxford Review and the Bloomsbury Physician] by rival authors in the same branch of literature, by the personal enemy of the author, or by the most *corrupt* and *ignorant scribblers*, [the knight's own toad-eaters and miserable dependants we must presume.] Every man of letters, and every person acquainted with the *details of literature* [the advantages of a *sujet donné*, and the manufacture of books, like the "Travels in Spain"] will thank me for thus exposing a *craft*, the practices of which are *as disgraceful* and as *pernicious* as those of advertising money-lenders [or of dealers in *accommodation* bills?] The *craft* may furiously assail me in return, but the cause I advocate is *the cause of truth, science, and literature!* And convinced as I am, that the *abuse* of the critical art, arising out of the *concealment* of the critics, has *discouraged* and *blighted* the genius of the country! *baffled* the *cause of truth* [the religious and political principles of citizen Tom Paine?] and *obstructed the progress of science!!!*" Enough, Sir Richard: the trial before us, which we most sincerely hope will be carefully preserved in the library of every elector and respectable citizen in the united kingdom, as a memorable example of the superiority of English jurisprudence, is alone sufficient to prove how far you are an "advocate for the cause of *truth*, *science*, and *literature*." Is it a proof of respect for *truth* in a man to *swear* that he never *reads* reviews, yet to produce an extract* from one (the Monthly) on an obscene book? The

* See Monthly Magazine for August, p. 53, where the same indiscriminate abuse is heaped on all critical works, as what we have just quoted from the letter to Mr. Cobbett, dated August 4, where also Lord Ellenborough is *falsely* accused of confounding Milton with Locke, in the remarks of the latter on the principles of Filmer.

very acquaintance with such a work, which has long been justly condemned by the laws, testifies a *vicious* mind. Is it, we might again ask, consistent with the assumed character of an advocate for *science*, to have "cut up" Chaptal's *Chemie appliquée aux Arts*, and given it not only in sheets but even in leaves to a horde of "the most *ignorant* and corrupt scribblers," to be "done into English," but in fact to be rendered an unintelligible chaos of words, neither French nor English? Would any man, really a friend to science and literature, have introduced that *dishonourable* practice of *rival* translations among booksellers, by which means the public have been so abused, that translations are no longer saleable? Lastly, would any friend to literature attempt to abolish the British liberty of the press; wish to extirpate that greatest of all stimulations to literary study and general reading, monthly *anonymous* criticism; or seek to degrade literary men into sneaking sycophants, base parasites, and vile panders, administering to the atrocious passions of the ambitious or the brutal appetites of the voluptuous? No! whoever attempts such, is "a traitor to the cause of free discussion," a "ruthless *despot*, who most *fears* that which he most wishes to repress." One word more respecting *anonymous* criticism. France presents a striking example of critics (no! we shall not abuse so venerable a term,—we should say sycophants; for that country has not latterly been blessed with critics or reviews) who sign their names to their accounts of books. There is not *honesty* enough in France to support one anonymous publication purely critical. What is the consequence? why, that in the United Kingdom, although it contains only two-thirds of the population of modern France, there are *more books sold in one month* than in the whole French empire in a year! So much for Sir Richard's plan of *nominal* criticism. As to the "craft furiously assailing" him, we confess we are unacquainted with such characters; but we would not be so rude, neither are we so sceptical, as to doubt the truth of the knight's statement of what he himself knows to be fact, especially when he speaks of "the vile practices of hireling traders in literary criticism," his own acquaintance, friends, and dependants; we do therefore implicitly believe him, that his expiring "Medical Journal," the half-yearly *anonymous* criticisms (alias *puffs*) in the Monthly Magazine, (which the Attorney General appears not to have recollected) the "Oxford Review," and "Public Characters," are really the productions of "most *corrupt* and *ignorant* scribblers."

In the preceding remarks, which relate solely to literature considered as it immediately affects the moral and political character of states, we have strictly adhered to the just and acute

distinction laid down by the Lord Chief Justice; and we can assure Sir Richard, that the "licentiousness" of his "indiscriminate and scurrilous abuse" has not excited in our minds the least hostile feeling towards him, as we have passed over, in charity to him, his "very *foolish*," *alias* very *false* letter to Mr. Mainwaring, and the direct contradiction it received even from a committee of his own friends. We might, indeed, have preferred the magnanimity of preserving silent contempt, had not the subject, as well as our duty to the public, obtruded itself on our attention. We wished also coolly to shew the Knight, that his opinions respecting criticism (if he really *believes* what he writes, which is very doubtful) are wholly erroneous, and as inimical to the true interests of literature as those of Tom Paine and the French revolutionists have been to genuine liberty. We lament, too, that a man of so active a mind could not bear a temporary elevation, without suffering his inordinate vanity and lawless ambition to render him justly an object of public ridicule and contempt; we think him, indeed, a very proper subject of commiseration, and do most sincerely pity him, although we are well aware that *all* the passions of the most passionate* man may always be subjected by hope or fear. Still, however, we are not without gloomy apprehensions: if the putting on a gold chain has been productive of such untoward consequences, what may not be feared from the loss of such honours, especially in the gloomy month of November? As Christians, indeed, we cannot contemplate such things without emotion; and if we anticipate any catastrophe, it is only that we may discharge a friendly duty, in opportunely using the only, and we hope effectual, means in our power to prevent it.

Religious Education, as it constitutes one Branch of the Discipline of the Church of England; considered in a Charge delivered to the Archdeaconry of St. Alban's, at the Visitation, holden June 8, A. D. 1808. By *(the Reverend)* Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. *Published at the Request of the Clergy present.* 4to. Pp. 44. 2s 6d. Rivingtons. 1808.

IT was with the highest satisfaction we found that the

* The reader will distinguish between the passionate and the merely irritable man; the former is as uniformly avaricious, as the latter is benevolent.—Rev.

attention of the clergy of this district had been directed to the very important subject of religious education, by its most estimable and pious Archdeacon. The mischievous system of that presumptuous egotist, Lancaster, which, to the disgrace of the country, has met with encouragement in quarters where it ought to have experienced the most determined resistance, has given additional importance to this subject; and has rendered it one of the first duties of the members and guardians of our church, to make it properly understood. One would really think, that no man could have read the Scriptures, without being fully convinced of the absolute necessity of inculcating religious impressions on the infant mind. Has not the wisest of men taught us the importance of training up a child in the way he should go? Nay, has not our blessed Redeemer himself condescended to give the stamp of his sacred authority to this essential truth? And shall vain, presumptuous, ignorant man dare to promulgate a contrary doctrine? Forbid it decency! forbid it common sense! forbid it religion! Pliant and ductile as the infant mind is, susceptible even of the slightest impression, shall we leave it, without guide or director, to receive any stamp which accident or malice may give it? Shall we leave weakness exposed to temptations which even strength is often unable to resist? Does reason teach us so to do? No:—it is the corruption of reason, and the perversion of human intellect alone, that can dictate a line of conduct, not more repugnant to the principles of religion than to the dictates of common sense.

This sensible and judicious charge opens with a congratulation to the respectable clergy, to whom it is addressed, on the general amount of the returns made to the inquiries instituted respecting the schools of instruction for the poor within the archdeaconry of St Alban's; when it appeared, that, in six and twenty parishes, the number of children receiving gratuitous instruction, and advantages of various kinds, fell very little short of two thousand. So little truth was there in the confident assertions of Lancaster as to the total neglect of the education of the poor.

The worthy Archdeacon truly ranks religious education among the chief means, provided by the wisdom of our ancestors, for the preservation of the bond of order, and for the common edification and improvement, to which all schemes of order are designed to serve; and hence justly considers it as a charge specially committed to the spiritual guides and pastors of the national establishment. He then shews that it is solemnly enjoined by different constitutions and canons of

the realm; and proceeds to trace its origin and progress, from the patriarchal times to the Christian æra.

This pious divine next takes a brief view of some of the delusive theories of modern philosophers; but more especially of the fanciful system of Rousseau, as explained and detailed in his *Emile*. But we were astonished to find that, in the English Encyclopœdia, a book which we have never seen, Rousseau's principles of education are seriously and strenuously recommended to the adoption of Christian parents. But nothing more can be requisite to put the public on their guard against such mischievous publications, than to extract the passages quoted by the Archdeacon, with his own general remarks upon them.

"The Guide of Youth, in matters of belief, and plans of duty and demeanour, must be dismissed. The young must be left unbiassed, that they may take up rational opinions, and form schemes of conduct with a reasonable choice. Thus those measures of docility, by which the child was once thought to display a pattern even to the more experienced, must pass for things of little value. Thus the dutiful compliance, which is so entirely proper in its season, and which the order of Nature and the laws of Providence prescribe, is to be cancelled. We are required to quit this old track, and to pursue such methods with the young, that their assent in points of faith, and their moral resolutions shall be suspended, until that period of life shall arrive, when the powers of reason shall be vigorous and active for the purpose of deliberation and decision. Till that time the parent and preceptor must keep silence, lest they should instil prejudice for truth, and warp the mind, instead of furthering its progress and proficiency. Such were among the fancies of Rousseau; and whimsical and idle as they seem, they have a root of bitterness. They have contributed their share, with other speculations from the same school, in producing the miseries of which this age has had so dire a spectacle. They call therefore for some mark of caution, and more especially as they have been transfused and adopted in more recent publications*."

"* There are, doubtless, many lively and many useful hints given in the writings of Rousseau, concerning education, which might well be adopted in any miscellaneous publication, or in any scheme. The main principles of the system are the things opposed in this discourse, as wholly inconsistent with the order of Providence, so evidently founded in the ties of nature, in the bonds of relative connection, and in the early obligations to mutual duty. The editors of the British Encyclopœdia have observed a due discretion in their article of Education. They have detailed the heads of various systems; that of Rousseau is only mentioned after others, with sufficient cautions, and without preference. What relates to religion is

"Admitting, therefore, that opinions entertained on trust, before a right knowledge of their reasons shall be gained, may bear the name of prejudices, how then shall we dispense with such rules for the government and conduct of the young? Withdraw your child

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wholly suppressed. But in the English Encyclopœdia, the system of Rousseau is given with decided preference, with a large and particular detail, of which such as these are chief aphorisms.

"'Prepare early for the enjoyment of liberty, and the exercise of the natural abilities of the child, by leaving him in full possession of them, unrestrained by any artificial habits; and by putting him in a situation to be always master of himself, and to do whatever his resolution prompts him to, as soon as he is able to form one.—Instil no ideas of command or obedience: but let him conceive both your actions and his own to be equally independent.—He should be made to do nothing out of obedience, but only out of necessity. The words command and obey should have no place in his dictionary; much less those of duty and obligation: but those of power, necessity, impotence, and restraint, ought to stand forth in capitals.'

"Mr. Locke's plan of educating children, by reasoning with them, is ridiculed, and we are told that 'No children are so silly and ridiculous as those with whom much argument has been held.—Use force with children, and argument with men; such is the order of nature. The philosopher stands in no need of legal restrictions.—Let him not imagine you pretend to have any authority over him. Let him only be sensible that he is weak, and you are strong; that from your situation and his, he lies necessarily at your mercy. Let him know, let him learn to perceive this circumstance: let him early feel on his aspiring crest the hard yoke which nature hath imposed upon man; the heavy yoke of necessity, under which every finite being must bow.—The bridle of his restraint should be force, and not authority.—Give your pupil no kind of verbal instructions. He should receive none but from experience. Inflict on him no kind of punishment, for he knows not what it is to be in fault. Require him never to ask pardon, for he cannot offend you. As he is insensible of all moral obligation, he cannot do any thing morally evil, or that is deserving of punishment or reprimand.—It is thus, by attempting nothing in the beginning, you might produce a prodigy of education.—Take the road directly opposite to that which is in use, and you will almost always do right.—Exercise his corporeal organs, senses, and faculties, as much as you please, but keep his intellectual ones inactive as long as possible.—A child not knowing what he is about, in making engagements cannot be said to tell a lie, or deceive in so doing. Hence it follows, that deceit and lying, in children, must all be attributed to their masters, and that in endeavouring to teach them the truth, they only instruct them to lie.—Never exact any promise of him, for fear he should be tempted to break it.—By appearing to preach up virtue, we make them in love with vice, and encourage them to practise by forbidding. In order to render them

from all orderly and social converse, or preceptive institution; leave him untutored to collect rules at length for himself, or to grow up under the sole management of one who refuses to instil any. What will be the consequence? He will not, indeed, be warped by pre-

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pious, we tire out their patience at church; and by making them mutter their prayers perpetually, we compel them to sigh for the liberty of not praying at all.—Let him take nothing on trust from his preceptors, but on his own comprehension and conviction: he should not learn, but invent the sciences.—In requiring him to be docile and tractable, when he is little, you prepare him to be a credulous dupe when he is grown up.'

"The section of religion begins thus: 'the reader will doubtless be surprised, that we have attended our pupil throughout the whole first age of life, without ever speaking to him of religion. He hardly knows, at fifteen, whether or not he has a soul; and, perhaps, it will not be time to inform him of it when he is eighteen: if he learns it too soon, he runs a risque of not knowing it at all.—Were we to design a picture of the most deplorable stupidity, we would draw a pedant teaching children their Catechism: and, if resolved to crack the brain of a child, it is only necessary to oblige him to explain what he said when he repeated his Catechism.—The faith of children, and indeed of many grown persons, is merely an affair of geography. Are they to be rewarded in heaven, because they were born in Britain and not at Mecca?—When a child says he believes in God, it is not in God that he believes, but in Peter or James, who tell him there is something called God.—The difference that exists between us and the reader is, that he thinks children of seven years old may believe in God, and we do not think them capable of it, even at fifteen. Whether we are right or wrong in this particular, is not of itself an article of faith, but only a simple observation in natural history.—To what sect shall we unite the man of nature? The answer appears to be very simple: we will unite him neither to one nor another, but place him in a proper situation, and qualify him to make choice of that which the best use of his reason may incline him to adopt.'

"Yet one half of the human race are cut off at a stroke from all benefit, from the foregoing declamations concerning independent virtue, and against imbibed opinions; and a complete dependence, both in mind and in body, is assigned to them in the section of female education.

"'The good actions of a man depend solely on himself; he may bid defiance to the public judgement; but those of women depend upon others, since her reputation, which is nothing but opinion, is as dear to her as her life. The consequence is, that their system of education ought to be different from ours. Opinion is the grave of virtue among men, but its throne in women.' If this were the worst, that the bias of opinion, the fetter of the mind, the badge of error, must keep women in paths which every one sees and knows to be right, we might be disposed to cry out, 'felices errore suo:' but it

judice. He will not be tinctured with any propositions which deserve to be called opinions; but he will be the slave of appetite, and the sport of passion. Again, if moral practice be the object, strip your child of what you may chuse to call the fetters of prejudice, concerning decent manners, modesty, and fit behaviour, and how surely will it follow, that the decent and the modest will have reason to reprove your wild experiment, and to resent the injury which will happen to society through your perverseness. And yet

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remains for them not only to be told that 'the education of the fair sex should be entirely relative to ours,' with no flattering exceptions, and no reserve of any common privilege; they must be content to hear also, that 'woman is by nature a coquette, but her coquetry changes its forms and its objects, according to her different views; let us regulate these by nature, and then she will have the education suitable to her sex.' Accordingly love, and influence in the hearts of men, form almost exclusive ends and objects of the rules which follow. But, as many fall short of those ends of female education, on this plan, without any fault of theirs, their case, with none but such rules, would be sad indeed. There are, however, good and pertinent remarks relating to domestic life.

"The maxims produced in this note are not detailed in the work alluded to, as descriptive only of the notions of one celebrated writer on such subjects, but as solid parts, and commanding propositions, in a manual of education framed for general use. The Editors, whilst they avow a decided preference for the system of Rousseau, profess that they avail themselves of the remarks of others, wherever they seem more to the purpose. There are two passages toward the close which speak indeed in plain and earnest terms of instilling into the minds of children an apprehension of the Deity, a belief of future rewards and punishments, with a sense of the vanity of present things: but such directions, whether from the pen of Rousseau, or any other, stand in such flat contradiction to the rest, that it is impossible to reconcile them; nor is it attempted.

"Thus we are bid at length to accustom children 'to feel themselves always in the presence of the Deity; to have him for a witness to their actions, to their thoughts, to their virtues, to their pleasures; to do good without ostentation, because he loves it; to suffer evil without repining, because he will make them amends; in short, to be every day of their lives the same as they would desire to have been when they appear in his presence. This is a system at least unsusceptible of abuse, impiety, or fanaticism. Let others preach sublimer doctrines as long as they please, for our parts we acknowledge none but this.' But who can reconcile this, or any other inculcation of religious principles on the minds of children, with a scheme approved and followed through so many pages, which casts out the knowledge of God, of the soul and its concerns, together with the exercise of prayer of all kinds, from periods of life far beyond the age of childhood, even to the years of twelve, fifteen, and eighteen?"

this is the plan which professes to subdue appetite and passion: not by lessons of duty; none such are to be given: much less by habits of obedience; the whole notion of obedience must be banished with a strict exclusion from the scheme: not by inspiring any sense of social obligations; they are equally proscribed; it is total independence which is sought; not by pointing out and cherishing the main ties of relation among men; all such are to be kept out of view; but by leaving the child to find out at length, if he can, to what necessities his nature must submit.

"Yet this is called the system of nature, though its admirers and abettors boast, that in no age, time, or country, was it ever thought of before the day of its eccentric author. To him, indeed, it was natural enough to endeavour to multiply the image of himself, for the scheme is expressly calculated to raise such men as he was: men intolerant of the sense and practice of all others, though demanding every species of latitude for themselves."

We must refer our readers to the Charge itself for a further exposure of these principles, not only flagrantly abominable, but perfectly ridiculous; betraying not only depravity of heart, but imbecility of mind. Having traced the natural consequences of such a vile system, the Archdeacon next exhibits the beneficial effects of a religious education.

"Far different was the course in every age and generation of those who have had the light and blessing of revealed truth. Under such dispensations the Almighty having provided for the admission of the child to the privileges of his Covenant, was careful to provide also for his early education in the knowledge of the truth. The plain and certain evidence that such privileges were opened to the young, implies all that I contend for; and demonstrates that the first and greatest charge which belongs to those about them must be to endeavour constantly to make them sensible of the benefits enlarged to them, and to impress them with an early apprehension of their calling. The reasons and advantages of this mode of nurture are apparent. They who are made acquainted from the first dawn of reason with their obligations, will find the strongest motives operating on their minds to withhold them from such courses as may produce the forfeiture of the grants of favour, and to guard them from such kinds of conduct, speech, or manners, as might disgrace that honourable badge which forms their chief distinction, and constitutes the pledge of good hope to them from their earliest years. If this be derided, as it has been, as making knowledge and salvation a geographical concern, because the advantage is confined to this or that division of the earth, all that we need to answer is, that the same Lord who made the earth, and moves it, and upholds it, has set forth those privileges with a gradual progress, and most desperate and ungrateful, most rash and senseless are those who shall refuse advantages

because they are local, and at hand. Alas! it is too probable that the wider prevalence and encrease of the blessing over all the earth is [are] much hindered and obstructed by the want of value for the benefits which we enjoy."

Incredible as it may appear, we have really heard of two families, one in the vicinity of the metropolis, another in Huntingdonshire, who actually brought up their children in conformity with the principles of Rousseau, and the English Encyclopœdists; and the conduct, speech, and manners of these unhappy children were precisely such as every man of common sense would expect them to be. They were a disgrace to their parents, a torment to themselves, and likely to become pests to society. This Charge contains many other sensible reflections and judicious remarks; and is, in every respect, highly creditable to the author's zeal, knowledge, and piety, and entitled to the most serious attention of the public.

A General System of Nature, through the three grand Kingdoms of Animals, Vegetables, and Minerals, systematically divided into their several Classes, Orders, Genera, Species and Varieties, with their Habitations, Manners, Economy, Structure, and Peculiarities. By Sir Charles Linnè: translated from Gmelin, Fabricius, Willdenow, &c. Together with various modern Arrangements and Corrections, derived from the Transactions of the Linnean and other Societies, as well as from the Classical Works of Shaw, Thornton, Abbot, Donovan, Sowerby, Latham, Dillwyn, Lewin, Martyn, Andrews, Lambert, &c. &c. with a Life of Linnè, appropriate Copperplates, and a Dictionary explanatory of the Terms which occur in the several Departments of Natural History. By WILLIAM TURTON, M.D. F.L.S. &c. &c. In seven volumes large 8vo, about 800 pages in each, 4*l* 4*s*. Lackington, Allen, and Co.

IT would now be superfluous to speak of the merits of the *Systema Naturæ* of Linnè; its general and decided superiority is, we may venture to say, so universally acknowledged, that there are few or no civilized countries in the world, not even excepting the bigotted Mohammedan, where the works of this great Swedish naturalist are wholly unknown. Such general and early fame cannot be solely the effect of fortuitous circumstances, or of fashionable caprice, but must also be dependent on the intrinsic merit of the work as well as the importance of the subject. Natural history, indeed, is, of all human studies,

the most congenial and the most easy to man: it requires no complex or expensive apparatus; neither the furnace of the chemist nor the telescope of the astronomer; simple inspection alone being sufficient for the naturalist. The student, however, who would aspire to this enviable title, must not only possess a capacious and methodical mind, but must leave off all the low vices and passions which predominate in common characters, ere he can expect to make any distinguished progress in this amiable and interesting science. Such studies, indeed, while they directly administer to the means and comforts of social life, seem much better calculated than monkish institutions to raise up a class of men destined to preserve society from degenerating into mere commercial decorum and worldly-mindedness, and to set the noble example of natural science supporting Christian piety, and thereby displaying the true dignity and character of human nature. The progress, therefore, of the natural sciences affords at least another ground for hoping that a gradual and permanent reform may take place among men without the horrors of political frenzy and the effusion of human blood. It will superinduce habits of regularity and of more just reasoning, and teach men insensibly to reform themselves before they think of reforming the State. A knowledge of the order and sympathy which prevails throughout the whole economy of nature, must demonstrate equally the existence and necessity of that integrity or intireness which constitutes all true greatness in man; it likewise proves, *à priori*, that he whose private vices destroy this intireness, whatever may be his talents and political tenets, is totally incapable of being a legislator, and unworthy of enjoying power in any nation. But without dwelling at greater length on the moral and political advantages to be derived from the study of natural history, a subject too copious to be discussed in this place, we shall extract a part of Dr. Turton's elegant and comprehensive preface to this work, on presenting it to the English reader in his vernacular tongue.

"Man," observes this able naturalist, "always curious and inquisitive, and ever desirous of adding to his useful knowledge, among other sources of amusement and instruction, is naturally led to contemplate and to enquire into the works of nature. He looks with grateful reverence upon those vast families of created beings, which it has pleased the Author of all things to place subordinate to his wisdom and power; he examines, with wonder, their formation, habits, and economy; and hears with delight the narrations of those who have sought after the natural curiosities of distant countries. That this beautiful and inviting study may be facilitated, and that the

whole of the productions and inhabitants of this our globe may be arranged and conveniently exhibited, systems have been invented reducing them to their several kingdoms, classes, tribes, families, and individuals; with their names, habitations, manners, economy, and appearance. These have enjoyed their various degrees of repute and excellence, but the amazing comprehension, learning, and labour of the celebrated Sir Charles Linnè, has [have] produced a system so clear and simple, so compendious and accurate, that the lover of natural history may directly discover the name and the properties of whatever subject may fall in his way, or he may choose to investigate.

"In systematic arrangement, the student has this peculiar advantage, that by immediately arriving at the name, the whole of its known qualities are immediately displayed to him; but without a systematic classification, he wanders in obscurity and uncertainty, and must collect the whole of its habits and peculiarities, before he can ascertain the individual he is examining. The traveller, for example, who wishes to collect the more curious subjects of natural history, finds a bird, whose name, habits, and economy, he is desirous of investigating; from its conic, sharp-pointed bill, slender legs, and divided toes, he finds that it belongs to the order Passeres; and from its thick, strong convex bill, with the lower mandible bent in at the edges, and the tongue abruptly cut off at the end, he refers it to the genus Loxia or Grosbeak; and running his eye over the specific differences, he immediately determines it, from its exactly answering the specific character, 'body above brown, beneath yellowish-white, crown and breast pale yellow, chin brown,' to be the Philippine Grosbeak (*Loxia Philippina*); a little bird which he finds is a native of the Philippine islands, and endowed by nature with instinctive notions of preservation and comfort, nearly approaching to human intelligence; that it constructs a curious nest with the long fibres of plants or dry grass, and suspends it by a kind of cord, nearly half an ell long, from the end of a slender branch of a tree, that it may be inaccessible to snakes, and safe from the prying intrusion of the numerous monkies which inhabit those regions; at the end of this cord is a gourd-shaped nest, divided into three apartments, the first of which is occupied by the male, the second by the female, and the third containing the young; and in the first apartment, where the male keeps watch while the female is hatching, is placed, on one side, a little tough clay, and on the top of this clay is fixed a glow-worm to afford its inhabitants light in the night time.

"That the English student may be put in possession of this vast treasure, comprehending and illustrating all nature through the three kingdoms of animals, vegetables, and minerals, I have undertaken a translation from the last edition of the SYSTEMA NATURÆ of LINNÆ, by GMELIN, amended and enlarged by the improvements and additions of later naturalists. The expediency of this translation has long been acknowledged, and the want of it often lamented; and it has been a principal view of the editor to deliver it in as intelligible and as useful a form as the nature of such a work would ad-

mit. The Linnean terms are rendered as nearly as possible to the idiom of the English language, and a general explanatory dictionary of such as are peculiarly appropriate to the science, is affixed to the last volume. For the convenience of such as wish to become acquainted with the productions of their own country, the different subjects of natural history hitherto found in Great Britain are pointed out by an asterisk. In the ornithological department, I have been chiefly assisted by the works of Dr. LATHAM; in entomology, by the last edition of the System of FABRICIUS; in that of vegetables, by the Species Plantarum of the learned and diligent WILLDENOW; and in all by the accurate Dr. SHAW, in his elegant and beautiful publication, the Naturalist's Miscellany.

"The traveller who has leisure and inclination to be acquainted with this charming science, who may find it necessary to determine what animals are fit for food, and what are poisonous, or who may wish to add whatever new materials may occur to him; the collector of such subjects as are valuable either for their beauty or their rarity, and who may wish to arrange his cabinet according to the laws of nature and science; and the retired and private individual, who may desire to fill his vacant hours with a natural knowledge of the various objects around him, must, except they be well acquainted with the Latin language, and the technical terms peculiar to the science, be for ever ignorant of the means by which this information may be best obtained. Had natural history been more scientifically known, MILTON would not have described the whale as a scaly animal, nor the snake as having a hairy mane; nor would the arms of many of our nobility have been supported by the representations of compound animals, existing only in the imagination of fanciful dreamers. The advancement of agriculture, and most of our arts and manufactures, must depend in no small measure upon our comparative knowledge of natural history, particularly chemistry and botany; and these will questionless become enlarged as this science is more studied and more known. The editor therefore hopes, that, in delivering this work in the English language, he is adding something to the stock of innocent amusement, and something to general utility."

Four volumes of this translation are dedicated to the animal kingdom; the first volume includes the mammalia, birds, amphibia, and fishes, occupying about 950 pages; the second and third are devoted to insects; and the fourth to worms. The fifth and sixth volumes embrace the vegetable kingdom, and the seventh gives an account of the minerals, with a vocabulary of terms, and a life of Linnè. We shall notice these volumes in the respective order of their subjects, in which it will appear that the translator has executed this arduous task with considerable ability and fidelity; that the important additions which he has made from the writings of later naturalists have rendered his translation almost a new work; and that he has laid before the English reader such a general system of nature

as all who either pretend to, or wish for, an extensive knowledge of the natural sciences, should attentively peruse; in a word, that his translation of, and additions to, the works of the illustrious Swede, deserve a place in the library of every well educated person, whether male or female.

[To be continued.]

Essays on the Morbid Anatomy of the Human Eye. By JAMES WARDROP, Fellow of the Royal College of Surgeons, of the Royal Medical and Chirurgical Societies, and one of the Surgeons of the Public Dispensary of Edinburgh. *Illustrated by Plates.* Pp. 160, large 8vo. 11 1s. Constable, Edinburgh; Murray, London. 1808.

THE object of these Essays is to describe the various morbid alterations in the structure of the human eye, and to illustrate by engraving those which are most remarkable.

It would seem that the author has been led to this undertaking from no former attempt having been made in this country to treat of the pathology of the human eye; and though Richter, of Gottingen, has perhaps given the best description of these diseases, and laid down the most judicious practical rules that have yet been suggested---though Beer of Vienna has contributed many useful hints--though Voigtel and Sybel have collected a great store of facts connected with the morbid anatomy of the eye--though Conradi, Scarpa, and others, have likewise enlarged our knowledge of the treatment of the diseases of this organ--yet none of these authors have delineated the morbid changes of structure which they have described. A few drawings only are to be found in the works of Beer and Scarpa, and in some periodical publications. The author is of opinion, therefore, that the importance of a work, the object of which is to supply these defects, is sufficiently obvious.

Some general observations form its commencement. In these observations the author explains the purport and tendency of the classification which he means to adopt, an abstract of which we shall lay before our readers.

"Most of the organs of our body are made up of a variety of elementary parts, or textures, each of which, in whatever situation it is found, affords uniformly the same physical properties. These are the elementary parts, which, by the diversity of their combinations, produce all the modifications of structure and functions which the different organs of animals exhibit. The study of these elementary parts, independent of the organs which they concur to form, is the object of *general* anatomy.

"This method of considering organized bodies is not an unnatural abstraction, nor a speculative refinement. It arises from the essential nature of their constitution, and it accords with every phenomenon with which we are acquainted. We may trace it in the observations of many of the older anatomists; and it may be considered as the basis of some of the most ingenious physiological theories of the late celebrated Mr. John Hunter. Although, therefore, at first sight, it may have the appearance of being arbitrary and artificial, it is nevertheless, I am persuaded, founded on the most approved principles of philosophical investigation. A knowledge of the qualities of the different parts of which our organs are composed must afford the surest means of acquiring information concerning the functions of these organs, and of becoming acquainted with the changes which they undergo in disease. On these principles Bichât has founded his anatomical system. To numberless experiments upon living animals, he added all the information which could be acquired by dissection. He employed chemical re-agents to supply the deficiencies of the scalpel, and examined with minuteness all the varieties of morbid structure. By these means he endeavoured to fix the characters of the elementary textures, and then proceeded to investigate their combinations, as they are naturally presented to us in the different organs.

"Of these textures, he has enumerated twenty-one, all of which he has shewn to be differently organized; and hence he proves the dissimilarity of their properties, both in health and in disease. This is the ground-work of the whole fabric, and to it we must ultimately recur in every attempt, to account either for the natural or morbid appearances which are to be met with among organized beings."

On these principles our author divides the diseases of the eye, which he describes into *two* great classes. The *first* contains an account of the morbid changes of each separate structure which enters into the composition of that organ; and the *second*, an account of those diseases which have a specific character, and have symptoms peculiar to themselves in whatever structure they appear, or which, when they attack the eye, affect a greater or less number of its different parts at the same time.

Under the first class are comprehended the diseases of the Cornea, Iris, Aqueous, Vitreous, and Crystalline humours; Optic Nerve, and Retina Choroid coat; Sclerotic coat; Conjunctiva, and Cellular membrane; Tarsi and Palpebræ, Lachrymal gland and Caruncle.

Under the second class are included Rheumatism, Cancer, Scrofula, Lues Venerea, Exanthemata, Ophthalmia, &c.

These subjects occupy fourteen chapters, the first of which contains general remarks on the Cornea; shewing that its structure neither resembles the nails, as has been conceived, nor that it is a mere continuation of the sclerotic coat, but a

membrane *sui generis*; that its external surface is a continuation of the tunica conjunctiva, a *mucous* membrane; that its internal surface is lined by a *serous* membrane; that this analogy in the two surfaces of the cornea to *mucous* and *serous* membranes which is observed in the sound eye, is also remarked in the morbid changes of this organ, some of the diseases to which the cornea is liable being the same with those which occur in membranes of the serous and mucous textures in all other parts of the body.

The second chapter treats of the inflammation of the cornea; first, as affecting the conjunctiva which covers the cornea externally; secondly, as being confined to the proper substance of the cornea; and, thirdly, as affecting the membrane which lines its internal surface. We quote the following passage as containing matter worthy of consideration in the treatment of this inflammation.

"If an attempt be made to divide the enlarged vessels as they pass over the cornea (a practice recommended in the treatment of the disease), they are found to lie deep, and they cannot be so easily raised from the cornea or sclerotic coat with the forceps, or elevated by a pointed instrument, as may be done in the natural state of these parts. In order to complete the division of one of these vessels, it becomes necessary to remove a considerable portion of the substance of the cornea, or sclerotic coat. Soon after such an operation has been performed, lymph is effused on the surface of the wound; and it often happens that vessels shoot through this lymph, forming a medium of communication between the divided extremities; so that, after the effects of the operation seem to have abated, the vessel remains in one continued trunk, and appears as if no division had been made. In other cases, the minute ramifications of the divided vessel which remain anastomose on the cornea, so that red blood continues to be circulated through the trunk." P. 18, 19.

The third chapter is employed in considering the pterygium, a term used to denote all those morbid changes in which that portion of the conjunctiva covering any part of the cornea or sclerotic coat becomes thickened, vascular, and opaque.

In the fourth chapter we have a description of Fleshy Excrescences of the Cornea. Of these there are two very distinct kinds: one of them appears at birth, or soon after it, and resembles the nævi materni so frequent on the skin of various parts of the body. The second species has a greater analogy to the fungi which grow from mucous substances, and they arise commonly from previous ulceration. It is remarkable that these excrescences sometimes afford growth to a certain number of hairs. "Such tumours," it is said, "greatly resemble those spots covered with hairs which are so frequent in

different parts of the surface of the body, particularly the face."

An account of pustules of the cornea occupies the fifth chapter. These pustules or small tumours, however, are formed on the sclerotic coat as well as on the cornea; but they occur most frequently near the junction of these membranes. When the contents of a pustule are artificially discharged, all the accompanying inflammatory symptoms are much increased. The author thinks it highly probable that the pustules of the cornea and white of the eye very much resemble the small pustules, or *aphthæ*, as they are called, which are so frequently observed in the cavity of the mouth, on the tongue, lips, and on the internal surface of the alimentary canal. For,

"Although these aphthæ may be perhaps considered as a morbid change of the mucous membranes, yet the phenomena attending the disease are very different from those which are observed in the common inflammation of a mucous surface. From the swelling which takes place, and from the tendency of this swelling to suppuration, there appears to me to be a striking analogy between this inflammation and inflammation in the cellular membrane in other parts of the body, or the common *phlegmon*: it is therefore by no means improbable that pustules are formed in the cellular texture which enters into the composition, or which lies immediately underneath the conjunctiva which covers the eye-ball." P. 43.

In illustration of this analogy, some remarks of Professor Himly, of Brunswick, are adduced. Cold is considered as the exciting cause of this affection. In Edinburgh, where it is not a very frequent complaint, the author has generally observed it in the winter months; and during the winter of 1804, he saw a great number of patients with this disease in the clinical school of Dr. Beer, at Vienna, for diseases of the eyes; and in all of them it was accompanied with such a degree of fever, as to require attention almost solely to the general treatment. He has in several cases been able to trace its origin to the sudden change from a very warm to a cold atmosphere. At one of the theatres of Vienna, where a very cold stream of air passed immediately behind the orchestra, it was observed that those people who were placed near it were often affected with this complaint.

The sixth chapter treats of the Abscess of the Cornea and Anterior Chamber. In the former case the matter is collected between the lamellæ of the cornea, and the disease is termed *unguis* or *onyx*; in the latter it is lodged in the anterior chamber along with the aqueous humour, and gets the name of *hypopion*, or *empyesis oculi*. When the matter is lodged in the anterior chamber of the eye, the author concludes that it sometimes

ulcerates the cornea. "Unless when in great quantity," says he, "the matter is generally absorbed in proportion as the inflammatory symptoms are alleviated; but if it remains a long time, it sometimes ulcerates the cornea, or becomes inspissated into a tough light-coloured mass, which remains after all the inflammatory symptoms have disappeared." P. 49.

This position, however, we are not disposed to admit. Authors, indeed, have talked of the corroding power of matter, as if it were a mineral acid or a caustic solution; and ascribed the progressive ulceration and wasting of soft parts, and even of bones, to this power. But whence does matter come? Is it not an effect of disease in the solid parts? Were matter the cause of ulceration, there could be no ulcers previously to its formation. The reverse is the case. The solids become diseased, and matter is formed. If they become sound again, a stop is put to its formation. If they continue diseased, or increase in disease, there is a correspondent production of matter. Matter, therefore, is an effect, and not a cause, of ulceration.

On these principles we cannot admit that matter lodged in the anterior chamber "ulcerates the cornea." The cornea is, indeed, diseased. But "these abscesses" (viz. of the anterior chamber) "are commonly the effect of violent ophthalmia occasioned by blows or injuries of the eye-ball." p. 50. How, then, can the cornea escape ulceration?—Or how can matter be collected in the anterior chamber without a morbid condition of the adjacent parts? And is not this morbid condition, especially if it be progressive, sufficient to account for the ulceration of any of these parts? "If it (the matter) remains a long time, it sometimes ulcerates the cornea;" or, more properly, if the affection continues a long time, the cornea gets more and more diseased, and at last becomes ulcerated.

The seventh chapter relates to ulcers of the cornea. These have been divided by some authors into a number of species. But as, in this author's opinion, these divisions are not founded on any specific differences in the nature of the disease; and as, instead of elucidating the subject, and assisting us in our inquiries, they lead to erroneous conclusions, and render more complex a subject in itself simple, he omits mentioning them, referring those who wish for information on the matter to the works of Wallis, Maitre-Jan, Mauchart, and Rowley.

The most frequent variety of ulcer of the cornea is that which remains after the cornea has suppurated and burst, either in consequence of a pustule or of an abscess: they also take place from the formation of abscesses or collections of purulent matter betwixt the layers of the cornea; from wounds of the

cornea; and from the action of corrosive substances. The following cases are worthy of notice. The first, a woman, in whom, by a violent attack of inflammation, the cornea was destroyed, and came off in large sloughs: a transparent tumour was formed by a prolapsus of the vitreous humour through the opening of the cornea, by which means she was enabled to see with considerable distinctness for several days, until the vitreous humour began to be absorbed and the eye-ball to collapse. The second, a man some time ago under Mr. Thomson's care, in the Royal Infirmary of Edinburgh. He had a cancerous sore on the under eye-lid, which, in spreading, inflamed the eye-ball, and ulcerated nearly the whole cornea. Through this ulcer a portion of vitreous humour was exuded, forming a large transparent tumour, which enabled him for several days to distinguish minute objects with tolerable distinctness.

The eighth chapter treats of wounds of the cornea; and the ninth, of foreign bodies adhering to the cornea. When a foreign body once adheres to the cornea, all attempts in rubbing the eye-lids, or winking and shutting them, forcibly tend more to imbed it firmer rather than to remove it. From the external layer of the cornea being soft and yielding, the foreign body, if it be small, soon forms to itself a seat; and the constant flow of tears, and disposition to shut the eye-lids, produced by its irritation, soon bring on a violent inflammation, which never abates until the body is either removed by art, or comes away by a tedious process of suppuration. It sometimes happens, however, that after a body is imbedded in the cornea, a layer of a new substance is formed over it, so that it does not excite any inflammation, but remains through life in a kind of sac. The author has observed this process begin and be completed, in a case where a small portion of the iris had been pushed through an ulcer of the cornea. The cornea near the prolapsed iris became obscure, and the opaque matter was daily effused from the circumference towards the centre of the opening, so as finally to cover the prolapsed iris so completely that it appeared afterwards like a common *speck* of the cornea. In another case, he found a piece of whinstone, inclosed in a sac of cellular membrane, lying close to the sclerotic coat, which had remained for ten years prior to the person's death, without his experiencing the least uneasiness from it, or even suspecting its presence.

In the tenth chapter we have an account of the ossification of the cornea, and in the eleventh of the speck of the cornea.—1. *Of the Varieties of the Speck of the Cornea;*—2. *Of the Formation of Specks of the Cornea;*—3. *Appearances of Speck on Dissection;*—4. *Causes of Specks of the Cornea.*

1. The great varieties in the degree of the obscurity, as well as those which occur in the shape, the mode of formation, the relative position, and extent of corneal specks, have induced some authors to consider them as distinct species, and to distinguish them by particular names. As the meaning, however, of these names is very ambiguous, there being scarcely two authors who use the same word to denote the same variety of the disease; and also, as it will appear, that there is such a close resemblance between some, and such a similarity of character in all the forms in which specks appear, the author thinks that these arrangements are not only useless but inconsistent. Instead, therefore, of introducing a variety of names, or attempting to arrange in a systematic manner the varieties of this morbid alteration of structure, he considers it, in whatever form it may appear, or in whatever degree, under the general name of obscurity of the cornea, or corneal speck.

The first and most simple variety or form of corneal speck is when a particular part of the cornea loses its natural transparency, and appears clouded; objects appearing to the patient as if seen through a mist or smoke. In a second form of this affection the opacity is of a darker shade, giving the cornea a bluish, or in some parts a white milky appearance. And in a third, the cornea becomes of the opaque, glistening, white colour of common pearl, and the opacity generally extends through the whole of the lamellæ of the cornea; so that if even several of those layers, which are external, be removed, the remaining ones continue to form a complete obstruction to the entrance of light. Besides these forms of corneal speck, there are instances where the cornea acquires a very peculiar mottled appearance; and, in other cases, the opacity, instead of being formed towards the central part of the cornea, or at some distance from its circumference, begins at the place of the junction of the cornea and sclerotic coat, and gradually extends towards the centre of the cornea, forming an opaque ring around its circumference.

2. Specks, most commonly, are either preceded or accompanied by inflammation of the cornea. In some instances, however, the cornea acquires a very remarkable degree of obscurity, when the inflammatory symptoms are apparently mild, and where there is very little perceptible redness. The author has observed several instances of this kind, and in all of them the obscurity came on by very slow degrees, and was attended by no pain.

3. When the cornea is examined after death, no change of structure can be observed in those cases where there had been a mere cloudiness or general opacity during life; and even

when the cornea has been much more opaque, no other change is to be perceived than a diminution of the transparency either of the external lamellæ, or of the whole substance of the cornea. The author has had many opportunities in the living body of taking off layers of very opaque specks, and he has never been able to observe any other change, except that, in some of those which had been of long duration, the cornea had acquired a degree of hardness much greater than that of a sound cornea.

4. As the deposition or effusion of the albuminous part of the blood is a common effect of inflammation in many organs of the body, and as this change produces a diminution of the transparency of the serous membranes, Mr. W. thinks it probable, from the analogy in the natural structure, that it is a similar change which takes place in the cornea during the formation of specks. An opacity may also be produced by the cornea losing its vitality, as by caustic substances; and he thinks it also probable that the cornea may become obscure, in consequence of an alteration in the quantity of the contents of the eye-ball producing a change in the arrangement of its component particles. In some opacities of the cornea which seemed to arise from an increase in the quantity of the contents of the eye-ball, it occurred to him that the opacity might be removed by making an incision through the cornea, and discharging the aqueous humour. Accordingly, the instant he discharged this humour by a small opening made in the cornea, he observed that all the general obscurity disappeared, and nothing remained but the more opaque spots, which became more distinctly circumscribed.

The twelfth chapter is employed in treating of the Staphyloma. This term has been applied to a disease in which the cornea loses its transparency, and swells to such a degree, that its internal surface comes in contact with and adheres to the iris, and forms a prominent tumour externally. The term, however, has had very extensive applications, having been employed by some authors to denote not only various morbid changes of the cornea, but also a variety of tumours involving other parts of the organ of vision. The author follows Richter, and limits its signification to those changes which produce an alteration in the structure and form of the cornea. When the structure of the whole cornea is changed, it has been called the *staphyloma totale*; and when the disease is confined to a particular part, *staphyloma partiale*.

The thirteenth chapter relates to the alterations in the form of the cornea; and the last, to the effusion of blood between the lamellæ of the cornea and into the anterior chamber.

Such are the contents of this very interesting work. In short, it contains a most excellent history of the various morbid alterations of which it treats; and the plates illustrative of these alterations are executed in a most masterly style. The author informs us that the drawings were executed by Mr. Syme, "an ingenious artist of this place:" (Edinburgh)! "He has," says he, "combined the art of the painter with the skill of the anatomist; and as he has taken the trouble to retouch all the impressions of the plates, there is a truth and accuracy preserved in the colouring which is [are] seldom to be met with in works of this kind." Nay, we will venture to say that they stand altogether unrivalled. Whoever studies these plates must ever after be perfectly able to recognize, in the living subject, the diseases which they represent.

If the public shall approve of this Essay, it is the author's intention to prosecute his plan, by considering the remaining diseases of the eye and its appendages, and the treatment which such diseases require. Should it meet the public approbation in proportion to its merit, we shall certainly be favoured with this promised work; and if its merit again be equal to that of the foregoing, it will be a valuable addition to medical and surgical literature. In a word, the present Essay on the Morbid Anatomy of the Human Eye will be highly acceptable to all those who wish to acquire an intimate knowledge of the diseases of this organ, which are here described with elegance and scientific precision.

The Shipwreck of Saint Paul; a Seatonian Prize Poem. By the Rev. CHARLES JAMES HOARE, A. M., Fellow of St. John's College, Cambridge, and Vicar of Blandford Forum, in the County of Dorset. 4to. Pp. 18. Deighton, Cambridge; Hatchard, London. 1808.

IT has been often observed, and the frequency of the observation only serves to confirm its truth, that sacred subjects require more genius, talents, and judgment, to treat them successfully, in poetry, than any other. Many poets, however, undeterred by the difficulty of the task, have attempted to perform it, but few, very few indeed, have succeeded in the attempt. We therefore, we confess, opened Mr. Hoare's Poem with no very sanguine expectations of being gratified by the perusal of it; but we were most agreeably disappointed: for we have seldom read a poem on any subject which has more interested or more delighted us. It is, indeed, a very masterly composition, and bespeaks a heart deeply imbued

with the warmest feelings of piety, and a mind enriched with the highest intellectual endowments. The language and sentiments are dignified, and appropriate to the subject; the lines display at once the correctness of classical taste and the rich boldness of superior genius; they are uniformly nervous and impressive, and not unfrequently sublime. In proof of the justice of our decision, and as a fair specimen of the poem, we extract the passage with which it opens.

"Unloose the helm, the lofty mast-head scale,
And bid the swelling canvas catch the gale;
Guide me, ye gentle zephyrs, safely round
The wide Atlantic's European bound;
Guide me where check'd the sullen billow waits,
And rampir'd Calpe guards the frowning straits.
Safe through the pillar'd portal let me glide,
And gain the bosom of that classic tide,
Which ardent here to sultry Afric roars,
There milder breaks on Europe's southern shores;
Which onward sleeps embay'd on Asia's sands,
Eventful centre of immortal lands:
Gladly I ride where heroes plough'd the deep,
Shout where they triumph'd, where they perish'd, weep.

"Hail, distant isles, with blue-topp'd mountains grac'd!
Hail, first-born tenants of the watery waste!
Nor thou, the least in honour mid the throng,
Whate'er thy name, shalt grace my humble song,
Daughter of arms, fair Malta, fam'd afar
For matchless enterprise and deeds of war:
What though unkindly Nature never smiles
On thy stern face, as on thy sister isles;
Or, haply, envious at thy might foreknown,
Thy future fate and fame above her own,
Sick at the sight in joyless moment plann'd
Thy rocky desert, and thy shapeless sand;
Yet sweetest strains for thee the Muse shall breathe,
And twine around thy rock her fairest wreath;
For thee shall bid roll back th' historic page,
And track thy titled praise from age to age.

"Still o'er thy towers, in mystic pomp on high,
Sits, eagle-wing'd, thy guardian, Victory;
Still thy red banners, waving to the skies,
Responsive tell thy high-born destinies.
'Twas thine with Europe's choicest sons to shine,
And call her brightest flower of knighthood thine.
Illustrious band! who erst were doom'd to bleed
On Jordan's banks for Judah's captive seed:

Of pilgrim saints, who watch'd the nightly rounds,
Chas'd their rude foes, and staunch'd their streaming wounds.

" And later yet, when Mecca's countless hosts
Urg'd ruthless war, and shook the bigot's* coasts;
When the fierce Turk drove on his madding crew,
And the proud crescent o'er St. Elmo flew,
Thy barrier rock still bar'd its dauntless breast,
And bade th' affrighted chiefs of Europe rest.

" Nor then alone thy sons the cross rever'd,
Or glad hosannas through thy shores were heard:
Roll back, ye years, and shew, from eldest time,
The sainted honours of that favour'd clime.
Yes! to that clime with earliest dawn was borne
The bright effulgence of the Christian morn;
Her's was the lot mid angel-choirs to shine
Of first-born saints, and wake the theme divine;
From God's own hand to catch the heavenly bread,
Drink living waters from the fountain-head;
Before the infant cross in faith to fall,
And view the SAVIOUR in the God-like PAUL.

" Dark was the night, and loud the tempest's roar,
And rude the wave which laid him on the shore:
See, mid the fragments on the wreck-worn strand,
The hero Saint, the great Apostle, stand!
His heaving breast the foamy showers yet beat,
And streaming garments flow around his feet;
Down his stern cheek the ocean-drops descend,
And tears of joy a mingling tribute lend;
Whilst notes of praise by fav'ring whirlwinds driven,
Mount in the blast, and wing their way to Heaven.
Wildly around his rude companions press;
Part kneel, and crowd, the Prophet-Saint to bless;
Part struggling, yet scarce scale the shelving bank,
Part heave the wreck, part clasp the floating plank.

" Hail, mighty master of the Gentile race!
Hail, chosen vessel of immortal grace!
Thou, on whose path a more than mid-day blaze
Proclaim'd thee destin'd to thy Maker's praise!
Yet faint the emblem, faint the mystic sign
Of glowing ardours and a zeal like thine.
Thine were the gifts of more than Nature's birth,
Celestial treasures lodg'd in mortal earth;
Thine was the look to Heaven's own fire allied;
Whose with'ring glance could blast the brow of pride.

* Philip IId of Spain.

'Twas thine persuasion's varying powers to prove,
This which commands, and that which melts to love:
For thee each earth-born passion dropp'd its name;
Pain was thy pleasure, and reproach thy fame:
Thy safety, suffering 'mid severest foes;
Despair thy hope, and danger thy repose."

We apprehend that not one of the poems which have obtained this honourable prize at different periods has more richly deserved it than Mr. Hoare's Shipwreck of Saint Paul.

Travels through Spain and Part of Portugal, with Commercial, Statistical, and Geographical Details. MOTTO--*"Half a Word fixed upon or near the Spot, is worth a Cart-load of Recollection,"* GRAY. In 2 vols. small 8vo. Pp. vol. I, 267; vol. II, 178. London: Printed for [Sir] Richard Phillips, [Knight, Sheriff, &c.] Bridge-street, Blackfriars, July, 1808. 10s 6d, boards!!!

"MAKE hay while the sun shines," is a good maxim of practical husbandry; but it does not inculcate the practice of appropriating our neighbour's property merely because it is unguarded. The author or compiler of these volumes has thought otherwise, and has determined to bring half a guinea's worth to market wherever or however he could find it! The "advertisement" to these pretended travels asserts that

"The following pages *claim the merit of extreme accuracy. They were written upon the spot*, when the *impressions* [of what?] they describe were strong and precise. The objects which they embrace are such as naturally present themselves to a person who travels through a country for amusement; and as every one has his particular taste for observation, they will not be found without *novelty* or interest, especially as *it is some time since any* AUTHENTIC *account has appeared* of the interesting part of Europe, which is the subject of them [a sound reason or rather *cause* for a 'trader in literature']. Exclusively of such topics as usually attract the fleeting notice of the traveller, they will be found to contain commercial, statistical, and geographical details, *which the writer has* COLLECTED *with industry, and he hopes will be read with interest!!!*"

After this declaration, issued under the name of one of the chief officers *pro tempore* of the first city in the world, what reader but must conclude that these volumes are really the production of some gentleman who has actually travelled through Spain and Portugal? Yet what must be his surprise,

when we bring forward the "stolen goods," identify them in open court, and adduce proofs of the robbery to the satisfaction of both judge and jury? One out of many instances will be sufficient to make the reader ask himself if Buonaparte, or any other highwayman, ever discovered such barefaced audacity as the following extract exhibits.

PHILLIPS.

"The Prado is admirable in all its parts, being a broad walk, adorned with handsome fountains, and divided into avenues by rows of trees; it bounds the whole of one side of the town, being terminated at each end by one of the gates of the city. The streets leading down to it are the broadest and finest in Madrid, and on the opposite side, are the gardens, pleasure-grounds, and palace of the Retiro, worthy of the residence of a prince, although at present only used by the king as a shooting ground during his stay at Madrid. The fountains of the Prado are in general formed after antique models, and the water of one of them is the purest in the whole city, and the only kind of which the present king drinks, water being his sole beverage. One very broad walk adorned with these fountains, is thronged every fine evening with the best company, and on Sundays, the king, queen, and royal family, ride up and down the carriage road, and salute the people constantly as they pass. It is on the Prado that the stranger may study with advantage the dress, the air, and the gait of the Spaniards; for then all pass in review before him, from the prince to the beggar. The nobleman alights from his carriage, and saunters among the throng, seemingly careless about his fine dress, and the ornaments at his button-hole, although nobody

SEMPLE.

"The prado (on the contrary) is admirable in all its parts, being a broad walk, adorned with handsome fountains, and divided into avenues by rows of trees; it bounds the whole of one side of the town, being terminated at each end by one of the gates of the city. The streets leading down to it are the broadest and finest in Madrid, and on the opposite side are the gardens, pleasure-grounds, and palace of the Retiro, worthy of the residence of a prince, although at present only used by the King as a shooting ground during his stay at Madrid. The fountains of the prado are in general formed after antique models, and the water of one of them is the purest in the whole city, and the only kind of which the present King drinks, water being his sole beverage. One very broad walk adorned with these fountains, is thronged every fine evening with the best company, and on Sundays, the King, Queen, and royal family, ride up and down the carriage road, and salute the people constantly as they pass. It is on the prado that the stranger may study with advantage the dress, the air, and the gait of the Spaniards; for then all pass in review before him, from the prince to the beggar. The nobleman alights from his carriage, and saunters among the throng, seemingly careless about his fine dress, and the ornaments at his button-hole, although nobody

PHILLIPS.

glances at them so often as himself; the citizen dresses in the mode general throughout Europe thirty years ago; whilst the lower classes that venture on the Prado, still wear their clothes thrown over the shoulder, and thus preserve the last reliques of the ancient toga. All the men wear large cocked hats, and all smoke çigars; for this latter purpose boys run up and down the Prado with a kind of slow torch, which burns without flaming, and serves to light the çigars. In opposition to them, water carriers, with their porous earthen vases and goblets, vend the cool water of the neighbouring fountains; and the various cries of fire, fire, and fresh water, water, are heard above the buzz of the mingled crowd. But the women principally attract the eyes of the stranger. Their simple and elegant dress, their veils, which serve any purpose but that of concealing their faces, the freedom of their walk, and their looks attractive, but not immodest, tend to make an Englishman forget for a moment that they are greatly inferior in point of real beauty, to the women of his own country.

"There is one custom which pleased me much, and which no where produces so striking an effect as on the Prado. Exactly at sunset the bells of the churches and convents give the signal for repeating the evening prayer to the Virgin. In an instant the busy multitude is hushed and arrested, as if by magic. The carriages stop, the women veil their faces with their fans; the men take off their hats, and all breathe out, or are supposed to breathe, a short

SEMPLE.

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prayer to the protecting power which has brought them to the close of another day. After a short, a solemn, and not unpleasant, pause, the men bow and put on their hats, the women uncover their faces, the carriages drive on, and the whole crowd is again in motion as before. This is one of the few Catholic customs which appears to partake of piety without superstition, and divested of altars, candlesticks, tapers, and images. I felt no reluctance to uncover my head among the crowd under so noble a canopy as the vault of heaven, where some of the stars already begin to appear. Those around me mutter a petition or a thanksgiving to their favourite saint, or to the mother of God; but I have only a heretic though heartfelt prayer to offer for those far distant from me, a parent, a brother, a sister, or a friend." — *Travels through Spain and Part of Portugal*, &c. Vol. II, p. 25—29. Phillips, July 2, 1808.

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The records of literary profligacy perhaps do not present such another barefaced act of plagiary and audacious imposition on the public, as the above quotations evince. To take four whole pages of a work published about sixteen months before, and attempt to pass them on the public as *original* writing, surely required no small portion of abandoned impudence; they have, however, the merit of exactness, as only one word and one comma are altered in the whole, except that the plunderer, always true to that spirit which levels every thing only to raise itself upon the ruins, has not only *robbed* the words *K*ing and *Q*ueen of their characteristic capitals, but *H*eaven itself! From pages 45 to 69 of vol. I, we find an account of the "Prince of *the* Peace," which, although we believe the most authentic of any extant, we have seen in the Monthly Magazine above three years ago. This, however, is only simple trespass on the public, as the Magazine is the

property of Sir Richard, but not the Travels of Mr. Semple, from which the account of the principal promenade in Madrid has been feloniously purloined, without any acknowledgment whatever. No authority, indeed, is acknowledged for any part of these delusive volumes, except the preface, which is confessed to be translated from the prospectus to A. Laborde's Picturesque Travels in Spain. There is, however, scarcely a page of these half-guinea books which we could not trace to one writer or another; and this compiler's ignorance of Spanish is such, that he even gives "*Mistica Condad* DI *Dios*," for the title of a Castilian book! Fairburn, who is certainly one of the "*first*" publishers in London, has also favoured the public with a geographical account of Spain, but he has had the old-fashioned *honesty* to mention his authorities, and only charge the public 3*s*. 6d. for their information.

After such an exposition, we cannot dwell on these pretended travels: we have stated facts, summed up the evidence, heard the verdict of an independent and impartial jury, and deliberately pronounce their just decision--*guilty*, and finally call upon the Sheriff of London to execute our sentence on the infamous delinquent! We also admonish the culprit to make every effort in his power to atone to society for his manifold sins and transgressions, and to implore the mercy of that God whose name he has blasphemed, and whose works he has abused by the use of deceptions and calumnies. To be serious, if Sir Richard Phillips does not produce the author (or authors, even should they be *twenty*, as stated) of this scandalous imposition, he must pardon the public for forming their own opinions of his *integrity*, and us for guessing at the *cause* of his antipathy to critics.

DIVINITY.

A Sermon preached in the Parish Church of St. Paul, Bedford, before the Reverend Dr. Shepherd, Archdeacon, at the annual Visitation of the Clergy, held on Thursday, the 12th of May, 1808. By the Rev. JOSHUA MORTON, Vicar of Risely, in the County of Bedford, and Chaplain to his Royal Highness the Prince of Wales. 4to. p. 14. Rivingtons, 1808.

Mr. MORTON tells us, in his dedication, that "the Clergy of Bedfordshire have been publicly attacked as being deficient in orthodoxy." Where and by whom this attack has been made we know not; but, most assuredly, the author of the Sermon before us has completely proved the injustice of its application to himself. He has

taken his text from the second verse of the fourth chapter of the first epistle of Peter, from whence he has deduced the divine origin of the clergy, and the importance and urgency of their duties, which he enforces with considerable strength and ability. On the first of these subjects, he observes, at the beginning of his discourse:

"Under the Old Testament dispensation, none were admitted to the office of the priesthood, but under the immediate sanction of Jehovah, called of God as was Aaron; and when the kingdoms of this world become the kingdoms of the Son of God, the ministers of Christ derived from the apostles and apostolic men the spiritual authority, delegated immediately from the supreme Head of the church, and finally sanctioned and authorized by the powers that are ordained of God. And it is worth the serious consideration of all men, that those who resist this power, resist the ordinance of God. No man, says the apostle, taketh this honour unto himself. The work of the ministry should be assumed with awe; it should attract the attention by the clear leadings of Providence, or, as our church has it more expressly, be called to take upon them this office, being thereunto moved by the Holy Ghost; and not only so, but be regularly admitted thereto by the constituted authorities, who have power in the church to examine, to judge, and to ordain."

It would be happy for this country if these serious truths were strongly impressed on the minds of all its inhabitants. It would not then be overrun as it is by a swarm of self-ordained teachers, who corrupt the ignorant, mislead the unwary, and disgrace the religion which they profess. On the subject of heathen morality, Mr. Morton's notions are strictly just.

"In the most brilliant efforts of unenlightened reason, we discover a retrograde path from the fountain of light. In the boasted galaxy of Heathen philosophers, and Heathen moralists, there remains an impenetrable gloom, in relation to the Deity and a future world. Their gods were capricious and sensual, subject to be agitated by those passions which can only originate in human infirmity, and human imperfection. Their Elysium and their shades, their ambrosia and the pains of Tartarus, all go to demonstrate that their faith was fiction, their ethics [were] baseless and visionary, and that the world by wisdom knew not God."

The preacher's concluding observations on the signs of the times, and the profligacy of the age, shew that he is no inattentive observer of passing events, and that he is not one of those faithless shepherds who sleep in the fold, while their flocks are exposed to the ravening wolf.

"Finally, my reverend brethren, let us remember that the signs of the times require our serious and solemn consideration: they require our vigilance and all our energies. We have been the calm and undisturbed spectators of events which lead to this conclusion, that God is visiting the earth. We have lived to view the whole continent of Europe subjected to the military domination of an obscure but successful usurper. We see the liberties of mankind pros-

trate at the feet of despotism, and the sacred interests of religion wiped away with the spunge of atheism and impiety. And whilst, too, it must have pressed on our attention, that God has, hitherto, defeated the insidious advances and open violence of the enemy, yet we cannot but confess that we have not rendered unto him according to the blessings we have received. He has been merciful to us, though our sins have provoked his indignation.

"It is our reproach that our cities take the lead in profligacy. Our towns copy them in licentiousness. Our villages are vicious and abandoned.

"The awful sanctions of religion are despised by the multitude.

"Amidst the countless speculations of professed religionists, the national religion is traduced and trampled on. Every noviciate in modern theology assumes a right to approach the sanctuary of God, and to shake the ark with his unhallowed touch. Thus are broken down the barriers, formed by the wisdom of ages, in defence of revealed truth. The venerable fabric of our church cemented by the blood of the martyrs, (in which church, freed from superstition and idolatry, we have worshipped the God of our fathers,) is, by an uncontrouled daring, assailed by the avowed champions of infidelity on the one hand, and the insidious creed of Arius and Socinus on the other. But, in every circle, whether of modern free-thinkers, or the revivers of ancient heresy, there is an obvious dereliction of that strict morality, which the religion of Christ has imposed on all its disciples."

Christian Liberty advocated. A Discourse delivered June 29, 1808, at the Unitarian Chapel, in Lincoln. By HENRY HUNT PIPER. 8vo. Pp. 27. Longman and Co.

WE know not whether ignorance or presumption predominate in this precious effusion of Mr. Henry Hunt Piper's imbecile brain. Never was a text of Scripture more grossly perverted by infidelity or fanaticism, than that which Mr. Piper has prefixed to his discourse. "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." These words of the apostle are thus explained by his Unitarian commentator; "he will be freed from those slavish terrors of superstition, which are caused by mistaken notions of the character and government of God;—he will be set at liberty, in religious concerns, from the restraints of civil authority, and the fetters of ecclesiastical tyranny." In other words, he will be freed from the dread of those punishments in a future life, which Christ himself has promised to the disobedient; and he will be set at liberty from the observance of those ordinances and rites, and of that discipline, which he established for his own church. This explanation is not *inferential*, but plainly set forth in the sermon before us; the author of

which does not blush to term the doctrine of the *Trinity*, an "absurd and contradictory notion;" he dares to assert, that "the doctrines of eternal torments, and of vicarious satisfaction, are equally irrational and unfounded;" and he presumes to reject "the doctrine of the atonement, established in its present state by the Reformers," as "a feeble security against the probable danger which the wrath of God threatens." The task is too disgusting to mark every passage, in this wretched production, which deserves reprobation. The declamation in pages 12 and 13 is alike impious and infamous. He thus *sums up* the second head of his discourse.

"Such views as these are necessary to the proper estimation of the nature of that liberty wherewith Christ hath made us free; since deliverance from unjust apprehensions, and from the painful sense of the propriety of regarding unnecessary rites and superfluous exercises, which superstition would enjoin, constitutes an essential part of that liberty."

It is, indeed, politic if not necessary for those presumptuous men who reject the fundamental principles of the Christian faith, and who, therefore, have no claim to the appellation of Christians, to relieve themselves from the dread of those terrible punishments which the Almighty has denounced against obstinate unbelievers. In the third and last head of this discourse, Mr. Piper denies the legality of an established church; and boldly avers, that the hierarchy is not founded "upon the principles of the Christian religion." Towards the conclusion, he delivers the following panegyric on the *late* Rector of Cold-Norton.

"A recent event has afforded a decided proof that the existence of the civil and ecclesiastical authority in union is adapted to check the progress of free inquiry" (that is, *infidelity*), "and that their efforts are at times directed against that which is by many Christians" (Socinians) "held to be the truth. *We* cannot but consider this event as affording a demonstration that, in the religion as by law established, there is an earthly authority to which the Scriptures must submit. Nor can *we* withhold merited praise from one, who, tied to his worldly interest by his obligations to a numerous family, chose to preserve a conscience void of offence, and determined to count all things light in comparison with the excellence of the knowledge of the truth as it is in Jesus" (in other words, with the excellence of the liberty of denying the truth of the account which Jesus gave of himself and of his mission.) "From this time, the name of the Rev. FRANCIS STONE must be enrolled amongst the names of those who have been willing to sacrifice every thing for truth's sake and their conscience."

Never was a more deliberate, wilful, and impudent falsehood advanced by any writer, of any sect or persuasion, than this. So far from Mr. Francis Stone having been willing to sacrifice his interest to his conscience, it is notorious that he was willing to make the most degrading concessions, to stoop to every meanness, in order to preserve his living. But no matter: if a man be but an enemy to the

Established Church, the whole herd of Dissenters are prepared to embrace him, and, however profligate and unprincipled he may be, to hold him up as a model of perfection, as a martyr, and a saint.

Mr. Piper prates a good deal about *virtue* and the *best friends of civil society*, though he ought to know that the greatest disturbers of civil society have been *Unitarians*. But we have already said enough of the production of a man, whose understanding is as weak as his principles are mischievous.

POETRY.

Ode Pindarique, adressée aux Peuples gémissans sous le Joug tyrannique et oppresseur de ce Fléau de l'Humanité, se disant Empereur des Français, à l'Occasion de la noble et glorieuse Insurrection des Espagnols contre ce Devastateur de l'Europe. Dedié par Consentement spécial, á sa Majesté tres Chretienne, Louis XVIII, Roi de France et de Navarre. Par M. LENOIR, Auteur des Fastes Britanniques, &c. Pp. 15, 8vo, 1s. The author, Barton-street, Westminster, and Dulau. 1808.

M. LENOIR, a man of talents, and faithful to his legitimate sovereign, has availed himself of the glorious struggle of Spain, to express his honourable sentiments on the cause of justice and humanity in very respectable and animated French Pindarics. The dedication to Lewis XVIII is conceived in terms at once manly and respectful. The following is the first stanza of the Ode.

"Trop long-temps l'effroi de la terre,
As-tu, Mars, en de vîles mains,
Permis l'abus de ton tonnere,
Exterminateur des humains:
D'un Monstre digne du supplice,
Ah! cesse d'être le complice:
Viens mettre un terme à ses fureurs:
Si la bravoure et le courage,
Des mortels méritent l'hommage,
C'est lors qu'ils en sont les vengeurs."

Ancient Ballads, selected from Percy's Collection; with explanatory Notes, taken from different Authors, for the Use and Entertainment of Young Persons. By a LADY, with Plates. Pp. 215, 12mo, 6s. Vernor, Hood, and Sharpe.

THIS is a very judicious selection from Percy's Ancient Ballads, and accompanied with several curious and interesting notes as well as explanations of the obsolete terms. It is a very elegant volume, containing Chevy-Chase, King Estmere, Robin Hood and Guy of Gisborne, the Heir of Linne, Gernutus the Jew of Venice, My Mynde to me a Kingdome is, Sir Lancelot du Lake, Marriage of Sir

Gawaine, King Ryence's Challenge, King Arthur's Death, Hardyknute (a Scottish Fragment), King John and the Abbot of Canterbury, Sonnet by King James to his Son Prince Henry, the Rising in the North, Northumberland betrayed by Douglas, Valentine and Ursine, and Sir Patrick Spence, a Scottish Ballad. These Ballads will be found very proper for young ladies, to convey to them some knowledge of the style and manner of life of their forefathers, as they will probably interest their feelings enough to prevent their modern artificial blandishments from mocking the simplicity and innocence of ancient language and sentiment.

The Conjuror; or the Turkey and the Ring: a comic Tale. By the Author of "Old Friends in a New Dress." With Plates, plain 1s, coloured 1s 6d. Dutton. 1808.

The Master Cat; or, Puss in Boots. By the same Author. Dutton. 1808.

Little Thumb and the Ogre, being a Versification of one of the celebrated Tales of Mother Goose. By the Author of "Cinderilla, Blue Beard, Puss in Boots," &c. Dutton; and Sherwood and Co. 1808.

THE Conjuror discovers some humour, and is well adapted to inculcate the folly of giving any faith to fortune-tellers. Puss in Boots furnishes a good practical moral never to despair, but "always *hope* and *act* the best," in whatever situation of life young persons may be placed. The objections to the Ogre are his unnaturalness and cannibalism, from which no moral lesson can be drawn, with the exception of Little Thumb's honesty and fraternal affection. The versification of these tales is fluent yet concise, and very well adapted to such subjects, in which the author discovers respectable talents.

EDUCATION.

A Circle of the Arts and Sciences, for the Use of Schools and Young Persons; containing a clear yet brief Explanation of the Principles and Objects of the most important Branches of Human Knowledge. Illustrated with Engravings. By WILLIAM MAVOR, LL.D. Pp. 476, 12mo. 4s 6d bound. Phillips. 1808.

THIS work is designed as an introduction to Mr. Kett's Elements of General Knowledge: it will be found, however a much more useful book, as being extremely well adapted to initiate young persons into a general acquaintance with the first and simple principles of those arts and sciences which contribute to expand the mind, repress vanity, and inspire a desire for useful knowledge. It is written in the simple but impressive style of question and answer, and contains a very comprehensive, intelligible, and generally correct, view of the principal branches of human knowledge. We were sur-

prised, however, to find in the geography the length of Spain stated at only 520 miles, when, in fact, it is above 700 in length, and many more in breadth. We have noticed this trifling error partly from the circumstances of the times, and partly that the author may correct it in a future edition, and thus render so useful a little work as correct as possible. Upon the whole, we can recommend this volume as a valuable and necessary work in every well-educated family.

A General Pronouncing Dictionary; shewing at one View the Orthography, Explanation, Accentuation, and Pronunciation, of all the purest and most approved Terms in the English Language, according to the present Practice of the most eminent Lexicographers and Orators. By W. ENFIELD, M. A. *Second Edition, greatly augmented, corrected, and improved.* Pp. 356. 12mo. 3s 6d. Crosby. 1808.

WE expressed our approbation of the first Edition of this useful Dictionary in our Number for August, 1807; we have now only to add, that this second edition is greatly improved throughout, and that a brief Statistical Sketch of the united kingdom is added. In addition to an easy and correct pronunciation, Mr. Enfield's work has the peculiar merit of containing only the purest and best terms in the language, and thus prevents the student from acquiring those pedantic expressions which, in the present age, disgrace many half-learned persons, and vitiate the taste of youth.

An Easy Grammar of Natural and Experimental Philosophy: for the Use of Schools. With ten Engravings. By the Rev. D. BLAIR, M. A. *A new Edition corrected.* Pp. 168, 18mo. 3s, bound. Phillips. 1808.

A MORE comprehensive and systematic introduction to natural philosophy, adapted to the capacity of youth, has not yet been laid before the public, the approbation of which it has most deservedly received. The plan of numbering every sentence, and making it a kind of proposition or definition, and afterwards asking questions which refer to the foregoing positions, deserves to be very generally adopted and imitated, as being admirably calculated to assist the memory, induce habits of regularity, and establish the fundamental principles firmly in the mind. Mr. Blair deserves our thanks for thus affording youth, as well as the heads of families, such an easy and effectual method of acquiring or communicating a very respectable knowledge of natural philosophy. The plates are numerous, well executed, and not unworthy the attention of many persons of maturer years.

MISCELLANEOUS.

A Vindication of Mrs. Lee's Conduct to the Gordons. Written by Herself. Pp. 65, 4to. 3s. Greenland and Norris.

A PERFECTLY satisfactory Vindication; not to the vulgar, indeed, who always embrace the worst opinions because the most familiar, but to all who know what are the operations of the human mind when actuated more by abstract reasoning than by the established customs of society. Let it not be supposed, however, that we mean to approve of such deviations, neither should they all be considered as positive crimes. Mrs. Lee depended on her *reasoning* powers to persuade the Gordons to abandon their project on her fortune, and even when she discovered their insufficiency she was actuated by a Quixotic humanity to save their lives, at the expense of her own reputation in the world. This is the simple fact; and she has experienced the truth of the proverb, "save a thief from the gallows, and he will cut your throat." Had Mrs. L. not been influenced by a superior sentiment of friendship, not *love*, for both the Gordons, she would have acted very differently, and they would have forfeited their lives, while she would have enjoyed a fair character, and the public would not have been insulted by the circulation of those odious reports, which, even had they been as true as they were false, none but the vilest of the vile would have promulgated under any circumstances. This Vindication every where evinces a disposition to metaphysical reasoning, a self-controul, and a vigour and depth of intellect which are alone sufficient to convince us of the falsehood of the calumnies propagated against the author, whose talents are no less superior than her virtues to those of the Gordons. We could have wished, indeed, that she had more explicitly denied the accusation of scepticism, although that is not so offensive as Lockhart Gordon's prayers: the former partakes of folly, the latter of execrable blasphemy. We are persuaded, however, that Mrs. L. has too much genius to be long duped either by the sophistry of infidelity, or the cant of methodistical hypocrisy. Her true character will doubtless unfold itself, and she will eventually receive from the public that justice of which she has been so artfully and industriously deprived by despicable men.

REVIEWERS REVIEWED.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

IT has always been my opinion, that the friends of order and good government are more indebted to your Review than to any other modern publication whatever. Nor do I think that any department of this truly loyal and independent work has been productive of more extensive good, than that which is entitled "*the Reviewers reviewed.*" Well do I remember how happily the mischievous efforts of a host of these writers were immediately restrained, when, at an awful crisis of pernicious opinions, with an intrepidity as distinguished as your object was meritorious, you first came forward in defence of your

King, your laws, and your religion. No sooner did you commence your task of *reviewing the Monthly, criticising the Critical*, and *analysing the Analytical* reviews, than these oracles of Schism, Jacobinism, and Infidelity, were disgraced, their general tone was lowered, and one of them, at that time the most lying and mischievous, effectually silenced.

As, however, the principles of this class of critics are radically bad, they will only conduct themselves with decency just so long as they are vigilantly watched; and as, some time ago, they were again suffered to proceed with little molestation, they have resumed their old habits, and again "burst forth into all their former virulence and malignity." With great satisfaction, therefore, I observe you recalling your more serious attention to these writers; and pledging yourself, that they shall not any longer "indulge in their licentious ribaldry without restraint;" that they "shall not remain unexposed, nor unconfuted;" but, that you will "perform your duty, by holding up such despicable scribblers to the scorn and contempt of all rational men." (March 1808, p. 295). This pledge, Sir, I earnestly entreat you punctually to redeem. No writer is qualified to execute the task with more effect. Nor can your talents be employed in any way that will more entitle you to the support and gratitude of every genuine friend of your country, and of mankind.

You are not to inform, that, besides the *Critical* and *Monthly*, there are now the *Edinburgh* and *Annual* Reviews, which systematically and incessantly impugn both the doctrines of our church, and the measures of our government; and, that others of our periodical works are *partially* unsound, and, when not chargeable with heresy, are highly schismatical. You know how many circumstances concur to give this species of publications an undue influence over the public mind; and how, almost necessarily, the person who is suffered continually to "tell us his story, morning and evening, becomes our master." You know the mystery of iniquity which is practised by the conductors of these journals, and how completely all persons who place the smallest confidence in their decisions are duped: you know the kind of persons who are employed to write for these Reviews, and the kind of instructions which they receive from their employers. You know how frequently *authors review* their *own books*, or the books of their *personal friends* or *opponents*. You know what unfair methods are resorted to, in order to bring forward, and puff off, works favourable to certain views and objects, and to damn all others, &c. &c. (See Antijacobin for July 1798, Prospectus, and p. 56, &c. January 1808, p. 53; March 1808, p. 291, &c. May 1808, p. 14, &c. &c.) All these circumstances shew the necessity there is for an able Review conducted on honourable, loyal, and orthodox principles: all these considerations will, I trust, Sir, increase your zeal in placing before the public, in their true light, these dishonest, heretical, schismatical, deistical, and jacobinical publications.

To aid your laudable endeavours in this important work, my design is, to exhibit anew to your readers the principles and behaviour of

your old acquaintance, the *Critical Review*. My critique, I foresee, will be an extended one. For, in depicting a character so radically bad, where can one safely stop? The labour bestowed on this particular Review will not, however, I hope, be lost; because, with some very slight alteration of names and circumstances, from this one, many characteristic features of the whole body may be known.

This journal, I am fully persuaded, has, at present, the first claim to your farther notice. For, however contemptible on some other accounts it may have become, it is, beyond all question, pre-eminently distinguished by principles and tempers, at once dangerous to our church establishment, and our common christianity. It is highly worthy of consideration, too, that since your first animadversions on its contents, this Review has affected a reformation; or, at least, has disavowed all responsibility for its former principles. (See their advertisement in 1805) Now if such reformation has not, in fact, taken place, this hypocritical pretension to it will have greatly increased the work's power of deception, and rendered it more dangerous to the unwary. And, really, Sir, after the most impartial attention to the changes which this publication has undergone, it must be said of it, that it's experience strikingly resembles that of a certain character described by our Lord, "whose last state is worse than the first." (Mat. xii, 45.)

Nor must we here omit to notice the extravagantly high tone in which the conductors of this work trumpet their own praise; because, unhappily, there is always one large class of society upon whom this puffing system has too fatal an influence. If we may credit these Critical Reviewers themselves, their publication is eminently distinguished by "*impartial justice*," "*an elaborate criticism*," and the *purest principles*; and they are continually receiving "numerous testimonies of unsolicited approbation respecting it, from all parts of the country." "Our political and our religious principles are, we trust," say they, "such as will secure us the steady support of the good and wise, of every sect and party in the united Empire. We are the friends of all who are the friends of truth, of their country, and mankind." "Every man who is the friend of reason will be our friend; and the Critical Review, in this time of peril and of difficulty, will serve as a light to the ignorant, a stay to the doubtful, and a salutary antidote," &c, &c. What can *Dr. Brodum* say more? (See August 1807, p. 344, 448). Let us then, Sir, carefully examine how far this boasting is made good. Undismayed by this matchless effrontery, let us examine,

First, whether this publication is not notoriously disgraced by *inconsistency of principle* and *dishonesty of criticism*? To exhibit its guilt on these heads fully, and in its true deformity, would indeed be an endless task. This would be to contrast whole series and volumes of it with its other volumes; to quote at large its palpably partial, and party, and opposite decisions and opinions, through all the vicissitudes of its fortunes and its masters. I will furnish a specimen of this unprincipled inconsistency on subjects of the first importance.

My first instance shall be *political*, and shall relate to that glory of Britons, our *maritime sovereignty and rights*. This sovereignty, on some occasions, these Reviewers justly represent as the only effectual barrier against the subjugation of the world, and the universal tyranny of France; and which, therefore, it is the interest of all other nations, as well as of our own, carefully to preserve. Animadverting, in 1805, on "Latrille's Thoughts on War," they say: "*Like a true disciple of Buonaparte*, the author of these considerations inveighs most bitterly against the *maritime domination of the English*." But, what, they proceed to ask, would be the deplorable state of the world, except for such English domination, and if this sovereignty of the seas was obtained by France? And, having described the French nation as displaying in all its public transactions the most unprincipled rapacity, and the English as universally characterized by a respect for justice and humanity; &c. &c. they add: "If other nations understood their own interest so well as they ought, they would not calmly look on and see the sceptre of the ocean wrested from the hands of England and placed in those of France. England is at this moment the only barrier in the world against the encroaching spirit of French ambition. Wherever that ambition can operate upon the continent, there liberty, security, and happiness, have vanished before its grasp, and it is *only the navy of England* which prevents its incursions upon the ocean, and the *extension of its ravages from pole to pole*." (Vol. vi, p. 501, 502).

In 1807, however, these Critical gentlemen talk in a directly opposite strain, represent this British maritime sovereignty as downright tyranny and oppression, and the especial means by which it is preserved as nothing better than highway robbery. Reviewing a work "on the maritime rights of Great Britain," they remark: "This writer says, 'we can only counteract Buonaparte's code of *continental aggrandizement* by a British code of *maritime rights*.' We do not," they proceed, "precisely know what this author means by maritime rights. The ocean is not and cannot be made private property. As far as right is concerned, one nation has as good a right to navigate this liquid road as another. As the ocean is the common property of all who have ships to launch upon its waters, the maritime rights of nations must be reciprocal; but for one nation to declare its maritime rights to be paramount to those of every other nation in the world, is downright tyranny and injustice: it is a right which force only can support: but that which morality disclaims, and which nothing but violence upholds, is, in our vocabulary, not a right but a wrong; it is much the same as if a robber should post himself on the highway, and declare that no passenger, who was weaker than himself, should proceed on his journey without submitting to what he might, in civil, diplomatic language, call his *right of search*." (December 1807, p. 442)—Thus, himself being the judge, does our reviewer, in his turn, resemble a "true disciple of Buonaparte."

Take another instance of similar inconsistency. Ascribing a supreme importance to literature, and affirming that her heroes "have

wielded the world," this reviewer adduces as a proof of his remarks, "what not long since passed among our neighbours;" and adds: "The strange revolution there achieved was *confessedly literary*. To the *bewitching philosophy of Rousseau*, to the *impudent infidelity of Voltaire, may be attributed* the wild opinions on government and religion, *which generated the ferocious manners*, and *the sanguinary conduct of* a people to whom was once given the epithet of polite, as an appropriate appellation." (Vol. iv, p. 372)—Such was this Critic's correct opinion in 1805. In 1807, he says: "many writers have concurred in ascribing the revolution to the exertions of the philosophers;" but that "*philosophy had no more share in producing the multiplied atrocities of the revolution than Christianity itself*. Burke Barruel, and other writers," he adds, "have ascribed to the literati and sages of France a greater degree of concert and influence than they ever possessed." The ancient government of France "was *not destroyed by the philosophy* of its adversaries, but by the vices and the crimes of those who professed to be its friends." (July 1807, p. 307)

But let us advert to our reviewer's sentiments respecting that momentous event, the French Revolution itself. On this subject, on some occasions, language is exhausted in reprobating its principles and its agents. Speaking of the *dramatis personæ* who appeared in the very first acts of this most horrible tragedy, the Critical Reviewers say: "that these revolutionists *had not a single idea of rational liberty*, nor the spirit of toleration, appears from their forming black-lists of all those whose opinions were inimical to their desolating views." On the contrary, the most active and distinguished among them, we are informed, were "*wretches*," who "*only in destroying found ease to their relentless thoughts*;" "*men of the nature of tigers*, who had premeditated the revolution;" "*cruel ruffians*," "*as thirsty of blood as greedy of plunder*," *who must be delivered up* "*to the universal execration of posterity*;" "a *seditious and blood-thirsty faction*;" "a *most ferocious and avaricious faction, who perpetrated the ruin of their government and country*;" "*Parisian anarchists*, who assumed the appellation of patriots, to *destroy* not to preserve their country." Even "*Necker*," for whose behaviour so many apologies have been framed, is charged by this critic, either with being "*himself infatuated with the principles*" of these wretches, or with the most "*deplorable weakness and pusillanimity*;" with being "blinded" by "vanity" and "popular applause," "to the *intrigues and plans of a seditious and blood-thirsty faction*, supported by *Orleans* and *Mirabeau*." (vol. v, p. 497, 498; vol. vii, p. 273.)

So, at another time, enumerating the incredible enormities of that "great actor in the French revolution, *Talleyrand*," and "his master's other agents," *La Croix, Merlin, Brune, Duroc, Jean de Bris, &c.* these reviewers say: "We mean *Bonaparte's* ministers, although we might naturally enough be mistaken to mean *those of the Devil*." The depravity of Talleyrand is represented as literally *without a parallel*: his master is styled the "*arch-fiend*;" and the "Memoirs"

of the former, we are assured, "contain a body of authenticated information, enough to convince those who are so slow of belief as not to be already convinced, that the *world never produced such monsters of iniquity*," as it has done since the French revolution; and that the present Sultan and Grand Vizier of France, Buonaparte and Talleyrand, are doubtless two of the most able, but at the same time *most remorseless and unprincipled characters, whose plots and actions ever disgraced the page of history.*" (vol. vi, p. 173, 184.)

To the same effect, in opposition to Mr. Burdon, who admires the cause of the revolutionists, and represents the disasters which have attended it, as the blessed results of what he calls "the *first coalition against French liberty*," they remark: "We too can glow at the name of liberty; but we cannot couple that sacred name with the name of Frenchmen; we can bestow no praise on *that cause whose notorious and avowed object was the subversion of established governments, and the dethroning of legitimate kings.*" (vol. iv, p. 277.)—And, with regard to the terrible disasters which we have witnessed, "*Those*," they say, "*who excite a revolution are themselves the authors of all the horrors of a counter-revolution.*" (vol. vi, p. 248.) This revolution is moreover denominated, a "*torrent of unprincipled aggression*, which has threatened, and continues to threaten, with destruction, every sacred establishment in Europe." (vol. iv, p. 289.) The symptoms which they say prevailed at its very "commencement," were those of a "*tremendous distemper which attacked the vitals of civilized society:*" it was "*rebellion*" assuming every shape, and promoting its "*diabolical purposes* by every artifice." (vol. v, p. 409,) &c. &c.

To such a system our reviewers, therefore, consider the most *determined opposition* as the obvious duty of every friend of his species; as "*the last struggles of independence;*" "*the common cause of justice and humanity.*" Nor do they know how sufficiently to ridicule the absurdity of those who dignify the abettors of it with the name of *patriots*, and pretend to contemplate in its progress the advancement of human happiness, (vol. vi, p. 245, 247.) Thus, the invasion of Holland by the English is styled "a *very natural and a very commendable effort* of the court of St. James's; a *generous attempt* to deliver the United Provinces from a state of servitude and degradation;" "from French tyranny and oppression," (vol. vi, p. 250.) The object of *Suwarroff* in Italy is represented as having been similarly laudable, to "*deliver Italy*" from "the most insolent and capricious tyranny," and "the *most cruel oppressors*," (ibid. p. 244.) The brave conduct and generous loyalty displayed by the *Tyrolese* in this opposition, are represented as worthy of being recorded for the everlasting admiration of posterity, (vol. vii, p. 93.) And, lamenting in 1805, that the vile creatures of Talleyrand and the arch-fiend his master, have too painfully fulfilled their most diabolical threats, these critics add: "but the time seems to be arrived, when the horizon of Europe is brightening; when, awakened to a sense of their impending danger, the two greatest potentates are

at length *united with us in the common cause of justice and humanity.* We trust ere long to see others join the confederacy." (vol. vi, p. 183,) &c. &c. &c.

How truly British is all this. O si sic omnia! But what must not be our disgust to find after this, these same Critical Reviewers *extolling the principles and tendencies of the revolution in the highest strain of panegyric; reprobating with the utmost severity all who have opposed it;* and *ascribing the sufferings of Europe wholly to these its opposers!* Yet such is literally the fact. After all this, these same critics really talk in rapturous admiration of the "*pacific genius and virtuous principles* of the revolution;" of the "*pacific and generous principles* of the French revolution;" of the "*purity,*" the "*pacific spirit,*" the "*generous views,*" the "*beneficent tendencies,*" &c. &c. by which it was characterized! After all this, they have courage to represent its opposers as wretches who regarded its first openings "as *Satan viewed Paradise;*" as culprits justly suffering the signal vengeance of heaven for having endeavoured "to *ruin the cause which was auspicious to humanity,* and *adverse only to the selfishness, the pride, and tyranny of a few;*" for having, in order "to *gratify the basest passions, the most sordid and unhallowed ends, obscured the brightest prospects and disappointed the most cheering hopes of the human race!*" After all this, they gravely tell us, that "the enemies of the revolution by the calumnies which were so lavishly disseminated against the authors, the spirit, and the principles of it," were the authors of all the mischief which has been perpetrated: that "the *principles of the revolution were good,*" and "can with no more justice be charged with the massacres of September, the distresses of nations, &c. than the *precepts and genius of Christianity* can be made accountable for the massacres of St. Bartholomew, or the ravage of the crusades:" that "the pernicious effects and wide-wasting ruin of the revolution *can justly be ascribed* ONLY *to those* who conspired to hinder its *beneficial consequences,* to *alter its nature,* to *vitiate its purity,*" &c. These abominable conspirators, they say, were, "the unprincipled, perfidious, and cowardly nobles, who abandoned their country and their sovereign; hordes of assassins against the liberties of France, in conjunction with the courts of Vienna, of Berlin, &c.:" they were "blind zealots, intriguing and half-sighted politicians, lawless and rapacious despots, the fiends of ambition, of avarice, of tyranny, and priestcraft:" they were, in short, in the account of these reviewers, miscreants, influenced by the "basest passions," combining by the most "malignant attempts," to obstruct the diffusion of the very greatest blessedness, "*the fairest promise of freedom and of happiness;*" and who, therefore, besides the sufferings which, "by the wise retributions of the Deity," they experience in this world, must give "a dread account" of their behaviour "at the impending day of moral retribution!!" &c. &c. &c. (See vol. xi, p. 301, 308; and vol. x, p. 369.)

Such a "light to the ignorant, and stay to the doubtful," is the Critical Review on the most important political questions! Let the

reader restrain his indignation if he can. Let him estimate as he ought, a publication which thus impudently insults him with opinions and statements so palpably contradictory; which, in this high tone of confidence, anathematizes at one time what it eulogizes at another, and thus eulogizes what it has before anathematized.

Nor is this Review less disgustingly inconsistent on *theological* subjects. Here indeed, Sir, it is so completely, and passionately, at variance with itself; so unequivocally, and unqualifiedly, and virulently, does it *reprobate* on some occasions what at other times it *extols*, on almost every leading doctrine of Christianity, and every topic connected with religion, that it is impossible in a few short extracts to convey any adequate idea of its absurdity.

Thus: at one time, "the writings of St. Paul" are praised as "given by inspiration of God, and *profitable* for doctrine, for reproof, for correction, for instruction in righteousness:" (vol. v, p. 45). At another time, "*The peace of the church*," they say, "*would have been much less disturbed if the epistles of St. Paul*, which St. Peter himself confesses that he found it difficult to understand, *had perished with the churches to which they were first addressed*, and for whose direction in many points of temporary expediency or fugitive interest, they were particularly composed." (vol. xii, p. 212.) On some occasions, these reviewers profess themselves *churchmen*, warmly recommend the defence of the establishment, and largely expatiate on the *incalculable evils of schism*. See, for example, their review of the *Sylloge Confessionum*, vol. vii, p. 113; of *Lawrence's Bampton Lectures*, ibid. p. 1; and of the *Replies to Dr. Gill*, author of the Dissenter's Reasons for separating from the Church of England; vol. v, p. 433. In a letter from a rector, "A satisfactory answer," they say, "is given by him to the several reasons of Dr. Gill, and their futility, bigotry, and unreasonableness is [are] very ably exposed." They add: "We should trust that the church can suffer nothing by their crambe repetita, by the revival of the old, narrow-minded objections of the dissenter, while she can find advocates in her behalf such as the present, such as the learned and venerable Mr. Hart, and such as Mr. Cobbold, whose labours we noticed with merited commendation in a former Review." (vol. v, p. 434). Mr. Cobbold's Tract is said to furnish "a very pleasing example of a *triumph* effected by sound judgment and good argument, over misrepresentation, error, and bigotry. — We commend the work," they add, after other remarks on Mr. C.'s complete success in his cause, "to the *laity* of our church; we recommend it to the *clergy;* we recommend it, generally, with our good wishes, *to those who are not of our own communion.*" It is well calculated, they think, to excite in generous minds, even "among the dissenters, emotions of honest indignation, or of regret and shame, when it displays the *frivolous pretences, and the unfounded charges which have been urged by the most zealous champions of the dissenting cause in justification of their separation from the church*, and thereby propagating and extending through the world the incalculable evils *resulting* from religious dis-

union." (vol. v, p. 322—See also p. 98 and 260; and vol. iv, p. 436, &c. &c.)

On other occasions, they avow themselves to be of *no particular religious communion*, plead zealously the cause of *Papists and Dissenters from the church of England*, furiously contend for the abolition of *all religious tests*, and calumniate, as interested knaves or bigotted fools, all persons who think and act otherwise. (See, for example, vol. xi, p. 174—182, 294—301, 344, 420—427, 439—441; vol. xii, p. 97, 99, 214, 220, 324, 374—381; vol. xiii, p. 26, 33.) "While," say they, "we profess an unfeigned good-will to all sects, we are ourselves of none! 'Nullius addicti,' &c. We reject the invidious appellations of Trinitarian, Arian, or Socinian; the only name which we covet is that of Christian." (vol. xi, p. 344.) "It appears," they tell us, that, upon a late occasion, "the dread of the secret cabal behind the throne was not excited more by the indulgencies which were designed for the Irish Catholics, than by those which were intended for the English Presbyterians and other descriptions of Protestant dissenters. A repeal of the religious tests was proposed in the clause which was introduced into the mutiny act by Lord Howick, and which was inserted in the bill which he afterwards brought into the House of Commons. '*Hinc illæ lachrymæ.*'" Yet these intended indulgencies, they say, "Were only an act of *common justice to both*" the Catholics and Dissenters. (vol. xi, p. 298, 301.) "The empire," they add, "is at present standing on the very brink of perdition, and nothing can long avert its fall, but the *complete and unqualified emancipation of the Catholics, the repeal of the unnatural, unreasonable, and unscriptural tests against every sect of dissenters*, and the restoration of the late ministry" to their places! Those who oppose these measures of obvious destruction to the established church are "the *anti-papistical Mr. Perceval* and his *pensioned coadjutors*;" a "*pensioned list of men*," in whom these impartial critics say they are apt to think that they see "the *abstract qualities of selfishness, fatuity, and ignorance personified!*' a clergy in whom "the luxury of tithes is sure to generate a disposition to swallow the Athanasian creed, and all other creeds, which the legislature in its wisdom may impose:" a body of teachers whose "mental somnolency and indolence" are "the natural consequence of pluralities, of tithes, and of the many diversities of sensual repast which are appended to the altar," and who, "finding themselves perfectly at their ease in the good things which are attached to obsequious assent, never feel the will nor harbour the presumption of thinking for themselves." Even the venerable Society for promoting Christian Knowledge, when employed in defending their church, are "a *junto of miserable and priest-ridden politicians*," &c. &c. (vol. xi, p. 298, 439, 441, 421; vol. xii, p. 374.) Whoever has impartially perused the three last volumes of these Reviewers, or only their critiques on the articles relating to the Catholic question, and on their favourite authors, Lancaster, Evanson, and Stone, must be satiated usque ad nauseam, with their impudent clamour and gross calumnies on these heads.

Sometimes with Bishop Skinner, Bishop Cleaver, and others, these

critics commend in the strongest terms, the piety, moderation, prudence, charity, and truly evangelical principles, displayed in our *thirty-nine articles of religion*, and *other authorized forms of doctrine*; and, as they say, in "the public confessions of *all* the reformed churches, at the period of the reformation." From the authoritative documents, contained in the *Sylloge Confessionum*, published at Oxford, in 1804, they say, "we may learn to emulate and copy the *truly evangelical principles of those great and holy men*, who at the imminent peril, or with the loss of their fortunes, and of life itself, preached, taught, and defended *those weightier matters of the gospel, which must ever be the life and ornament* of the Christian church," as well as to avoid the corruptions and errors both of the Romanists and some of the Reformers, (vol. vii, p. 114.) Besides, they add, the important advantages which this volume will afford, for the general illustration and exposition of our public and authorized books of doctrine, by shewing us how "*truth displayed herself by degrees to the earnest search and solicitations of her enamoured and illustrious votaries of those days*, we shall feel a peculiar gratification in perceiving, that *in the high and lofty arguments in which the piety and reverential awe, the prudence, moderation, and charity of all were laudable and admirable*, THESE VIRTUES WERE PRE-EMINENTLY AND PECULIARLY CONSPICUOUS IN THE HEAVEN-BLEST AND FAVOURED REFORMATION OF THE ENGLISH CHURCH." (Ibid, p. 117.) These admirable virtues, they tell us, were particularly displayed by the English Reformers "respecting those arduous and mysterious doctrines" which are connected with "the *Calvinistical controversy*," as hath been well shewn by the Bishop of Bangor. (Ibid, p. 115.) And, having extolled the *Enchiridion Theologicum*, published at Oxford by Dr. Randolph in 1792, which includes King *Edward's Catechism, Jewell's Apology, Nowell's Catechism*, and other works of our very principal reformers; having mentioned as peculiarly adapted for the instruction and improvement of our clergy, a succession of publications which have issued from the Clarendon Press since that period, among which are the *Homilies of our Church*; the *Canons, and Thirty-nine Articles*; the works of the judicious *Hooker*, and the *Syntagma Confessionum*, they observe: "To those who are not entire strangers to English Literature, a very large portion of this series cannot need any recommendation from us. They *are works of the very first-rate importance and excellence*.—He who has made *these his own* by long and habitual meditation, will be well qualified to maintain, with *inestimable benefit to others*, and *with unspeakable satisfaction to himself*, the *exalted character of a minister rightly dividing the word of truth*." (Ibid, p. 118.) They think no clergyman, who has the means, can easily be acquitted of serious blame, who neglects the golden opportunity of making the entire treasure of this collection his own: they know no gift to the young student in theology, which might be expected more to answer the affectionate wishes of friends or the pious intentions of the charitable than the enriching his library with these works: they consider the curators of the Clarendon Press as entitled to "the thanks of all true friends to

sound learning and religious education," for their pious and wise exertions in selecting and republishing such articles: &c. &c. (Ibid, see also vol. v, p. 96.)

At other times, our authorized books of doctrine, with all similar and contemporary writings of the Reformers, are treated with every species of abuse; and that clergyman's vindication of himself from the charge of heresy is considered as "*satisfactory and complete,*" who affirms that he has "*no more concern with the 39 Articles than with the reveries of the Koran, or with the fables of the Talmud*"! (Vol. xiii, p. 26.) Now, these "*works of the very first-rate importance and excellence;*" these "*authoritative documents*" containing "the *truly Evangelical principles of these great and holy men;*" these productions of the "*enamoured and illustrious votaries of truth*" in "*the heaven-blest and favoured reformation of the English church,*" in which, while in all they were admirable, the virtues of "*piety, prudence, moderation, and charity*" were so "*pre-eminently and peculiarly conspicuous;*" now alas! these subjects of our critic's highest panegyric, are "*unscriptural dogmas and persecuting creeds;*" "the *relics of papery and superstition;*" "*ambiguous jargon and empty sound;*". "*senseless and intolerant confessions of faith;*" "*the artificial systems, metaphysical creeds,* and *hypocritical confessions of men;*" "*the dogmatic affirmations of persons who lived in a period of ignorance and superstition!*" Now our thirty-nine Articles of religion are "*thirty-nine absurdities.*" Now the Liturgy and articles of the church of England contain "*many irrational, idolatrous, and unscriptural tenets;*" "*unscriptural falsehoods, and irrational absurdities;*" and cannot be enforced, as a standard of doctrine, upon the clergy who have subscribed them, "*without the utmost aggravation of absurdity.*" Now those teachers who adhere to this standard, are tied down, "*like swine,*" to "that *trough* of reputed orthodoxy which is filled with the *mere* OFFAL *of theology;*" and are, "priests who do nothing but repeat the old *common place of ignorance and superstition.*" &c. &c. &c. (vol. xii, p. 100, 374, 375, 444; xiii, p. 26—32, 210; xiv, p. 180.) Has the reader ever witnessed in any publication whatever such aggravated, such impudent contradictions and absurdities? or such vulgar abuse?

On some occasions, these critics speak of facts, which, they say, "go to establish under divine assistance in each individual the *essential* conviction of *original guilt and depravity,* and the necessity of a personal interest in the *atonement* and merits of Jesus Christ," (vol. xi, p. 144.) Now, "the *atonement* is a *fundamental doctrine* of our common Christianity," (vol. v, p. 324.) Now too, the doctrine of the Trinity, the divinity of Christ, and the other tenets of the orthodox, as stated in our articles of religion, are "doctrines," we are informed, which have been "believed and reverenced by the greatest and best of men, through eighteen revolving centuries," (vol. v, p. 212.) While in this humour, "*Unitarians*" are "*adversaries of our faith,*" and of the Church, whom it is in the highest degree meritorious to attack and refute; and our reviewers have no

partiality for the *theological romances of Dr. Priestley*," (vol. v, p. 314; vii, p. 339.)

On other occasions, these theological romances are the only true Christianity. "Christ," they say, "never preached either the doctrine of *original sin* or of *vicarious punishment*; these are the contrivances of men who understand not his great commandment, to do as we would be done by, and to love one another. This is the substance of that doctrine which Christ preached; all besides is vanity and strife." "The ministers of the establishment" are therefore exhorted "to *confine* their preaching to those *moral duties* which are enjoined in the Evangelists." "These duties," it is said, "constitute the only vital Christianity." All besides, with "*original sin*," "*Trinity*," and "*atonement*," expressly, are, in this reviewer's estimate, "*vain ceremonials and mysterious creeds*;" "*a Babylonish jargon of theological contradictions*," (vol. xii, p. 205, 321, 324.) Now, *Unitarians* are the only clergymen of the Church of England who are allowed to possess either intellect or integrity; all who oppose them are charged with "*malice and bigotry*," and unprincipled selfishness: while the silly *impudence* of a *Fellowes* and the *blasphemies* of *Evanson* and *Stone* are the subject of our critic's highest admiration and panegyric, (vol. xi, p. 94; xii, p. 374; xiii, p. 22—33; 178—182), &c. &c.

In their sixth volume these reviewers highly extol the "*Christian system of Mr. Robinson*." This writer's "title to praise," they say, "is large and unquestionable." They commend at once his object, doctrines, knowledge, method, style, judgment, temper, piety, and good sense. "His discrimination as a divine," they tell us, "is joined to an animated and earnest execution of his office as a parish priest," and his "work shews that in the discharge of his duty he has acquired that experience by which he is enabled *rightly to divide the word*," &c. &c.; Mr. R. is, in short, the subject of their warmest panegyric, and is represented by them as nearly a perfect model for clerical imitation. At the same time they say of him, that he exhibits "ideas of the Christian character," which appear to them "*to be in conformity with the established criteria of our Church*;" that he manifests an "*exact regard to Scripture, and conformity to the articles of the establishment*," (p. 293—308; 412—420); yet, elsewhere, these same critics affirm, that "*the tenets which are maintained in the Liturgy of the Church are utterly at variance with the tenets of* ALL *its ministers who have any pretensions to Biblical knowledge, or who are critically acquainted with the Christian Scriptures*"!! (vol. xiii, p. 211.)

In the same volume, in the very strongest manner, the "*practical tendency*" of this clergyman's system and efforts is commended. "The object of his work," they say, "is to promote the practice of piety and the relative duties;" and they think, "he may safely rest the merit of his performance on this test," that his representations are "calculated to secure this point," (p. 306.) "We have already," they remark, "expressed our approbation of the *salutary and prac-*

tical tendency of the Strictures on Justification. The same praise is due to the Essay on 'Salvation by Grace alone,' and to that on the 'Completion of Sanctification,' (p. 418.) And, speaking of the moral law, they say, "the view here afforded of the sanctions and motives on which it ought to be practised, will, it is hoped, induce many to a thorough revisal and reform of their principles, who have hitherto acknowledged its authority to a very inadequate extent, and upon very inadequate grounds." Others "will here find the moral system so enlarged and refined by the injunctions of Scripture, as to detect the insufficiency of their scheme, and the questionable nature of those motives which have determined its limits." Here, they say, Mr. R's "exposition" is "very masterly," his "address highly interesting and important;" his "expostulations are forcible and pathetic, his exhortations animated and eloquent;" his "reflections do credit" to his "piety and good sense;" and the "commandments" are so unfolded and enforced, "that scarcely a subterfuge is suffered to escape without detection and reproof," &c. &c. (p. 413—415); yet, elsewhere, these same boasted "guides to the doubtful" affirm, and vehemently maintain, that these *very principles*, if "acted upon, "*would tear up the very foundations of society, and banish every particle of truth, justice, and humanity, from among men!*" that it is their direct and *obvious tendency* to promote every species of wickedness; and, that it is owing to the prevalence of these principles that the nation so abounds with villains, and that there is so much work for the magistrate and the executioner!! (vol. xiii, p. 183; xiv, p. 389). Let not the reader hesitate to believe so shameless an insult on common sense and common decency possible. The Critical Reviewers say expressly, that the principles which they thus reprobate "*are congenial with the Articles*," the "*thirty-nine absurdities*;" (vol. xiv, p. 180), to which, they also say, Mr. Robinson *exactly conforms*. (See above).

In remarking on this same article, these critics, moreover, expressly recognize and commend, as true and scriptural, and of essential importance in the Christian system, all those great doctrines of the orthodox, which on many occasions they so ridicule as absurd and mischievous. Mr. R.'s "consideration of the apparently *hopeless state of man after the fall*" is said to be "rational and pious." "In the two Essays on the *Atonement*," his "reflections are adapted to make a salutary and practical impression." "On the necessity of the *Holy Spirit's agency*," he is "ample and satisfactory." On the doctrine of "*justification by faith alone*" he displays an "exact regard to Scripture, and conformity to the articles of the establishment." On the necessity of a "*renovation* of principle in a sincere Christian, his expressions are clear and correct." And, having intimated, that "in treating of the *mysterious subjects of the Trinity and the Godhead of the Saviour*," some texts are introduced by the author which are only remotely connected with his positions, they add: "*These doctrines rest upon the firm and unassailable basis of so many express texts, as to* render it entirely unnecessary to superadd

citations whose support is questionable.". Again, formally, in what they call summing up the evidence, and pronouncing their judgment on Mr. R.'s performance, to the same effect, they say: "If in the course of our examination we have hesitated to admit some of the texts adduced in support of the *most important doctrines*, we are eager to enter our protest against any misinterpretation of our remarks. *Our zeal for the doctrines of the Trinity, the Divine nature of Christ and of the Holy Ghost;* OUR CONVICTION OF THEIR TRUTH, AND THEIR FUNDAMENTAL IMPORTANCE, are the motives which lead us to a scrupulous investigation of the texts employed to substantiate them." And, "if it be asked," they proceed, "why, in a work professedly practical, subjects of controversial discussion have been at all introduced? the question," we are assured, "can proceed only from those who are totally ignorant of human nature, and of the first principles of moral and intellectual knowledge." 'Why all this stir,' say they, (that is, these Critical Reviewers at other times) 'about *unintelligible doctrines? Let us lay them aside, and confine ourselves to practice.*' The *absurdity* of such an idea," it is added, "might seem a truism, and the notice of it unnecessary, were it not *obvious that its folly is almost equalled by its frequency, and by the obstinacy* with which it is maintained:" and such heretics are rightly reminded, that in order to a *religious practice*, there must be suitable *religious principles and motives.* (P. 301, 307, 417—419.) Nor is this high commendation of orthodox writers by any means peculiar to the article before us. Similar sentiments are displayed by the critic, in his review of Lloyd, Jerram, Bryan and others; and, especially, as we have seen, in his exalted encomiums on our established forms of doctrine, and on our reformers. (See vol. v, p. 323; vi, p. 211; xi, p. 144; and above p. 67—9.)

Let the reader, then, compare all this with what has been quoted in a preceding page: let him contrast this language of our reviewers with the scorn, the contempt, and outrageous abuse, which they have poured upon this class of doctrines and writers: let him compare these laboured encomiums on the system of Mr. Robinson with their unbounded admiration of those distinguished Socinians, Evanson, Stone, and the *modest* Fellowes; and with the whole tone and spirit of several of their last numbers: let him observe these critics thus at one time affirming, respecting certain doctrines, that they "*rest upon the firm and unassailable basis of many express texts of Scripture;*" that they possess a "*zeal*" for them, a "*conviction of their truth and fundamental importance;*" and at other times describing these very same doctrines, as "*unscriptural falsehoods, irrational absurdities,*" and the *bane of morality*: let him behold this Critical Review, thus unequivocally condemning its own language and practice, as the result of ignorance, absurdity, and the most obstinate folly: let him recollect how diametrically and vehemently this publication is at variance with itself on almost every important political subject: let him especially mark the tone in which the conductors of this work now

usually reprobate that admirable system of theology, which has been admitted by themselves so pre-eminently to display the wisdom and piety of our venerable reformers; that system which is subscribed by the whole body of our clergy, and which has been maintained by the greatest ornaments of literature and religion, from the days of the apostles: let him, at the same time, hear these reviewers boast loudly of "*impartial justice*," "*pure principles*," and the most *exalted charity*; and prefer the very highest claim to public confidence: let a reader of common sense, and common honesty, attend to these circumstances, and say, whether he is acquainted with any other publication, which is so strongly characterized by contradictory absurdity, vulgar imbecility, and shameless impudence; and whether the fact, that such a work can obtain any degree of circulation, or possess the smallest credit, is not a very serious reflection upon us?

Intending, at another opportunity, to shew that this is by no means the *worst* of this Review, in the mean time,

I am, Sir, with due respect, yours,

DETECTOR.

POLITICS.

HAVING, in the Historical View prefixed to the Appendix of Vol. XXX, which was written before the receipt of the last intelligence from Portugal and France, taken as extensive a view as the limits of our work will admit of the political state of Europe, we little expected that any thing further would occur to call for present animadversion. In that View we anticipated the unconditional surrender of the French army in Portugal, and of the Russian fleet in the Tagus. And never was anticipation better justified by the circumstances on which it was founded. In proportion, then, as our exultation was high at the glorious news of the victory of Vimiera, was our disappointment deep, at the subsequent intelligence of the Convention of Cintra.—No event, which has occurred from the commencement of the last war to the present moment, however disastrous, however big with present disappointment, and with future calamity, has created such a depression of spirits, such an anguish of heart, as this fatal act. When we first saw the dismal account, we inclined to discredit the testimony of our own senses; and we read it again and again, before our mind would admit a full conviction of its reality. In the first moment of mingled indignation and grief, we would not venture to submit our thoughts on the subject to paper; but, unfortunately, reflection has

only served to confirm the justice and to increase the strength of our first impressions.

If we had seen the articles of the convention *before* we had read the account of the battle of Vimiera, we should have concluded that, instead of being victorious, our army had been completely defeated. And even then, we should have felt mortified at the convention. But independently of the particulars of the battle itself, which supply sufficient evidence of the fact, we have the acknowledgment of Sir Hew Dalrymple himself, that not *we* but "the *enemy* sustained a *signal defeat*." As one half of our force had proved sufficient to beat the whole of the French army, we naturally concluded that our generals would follow up the blow which they had struck, and by a rapid march of that part of our force which had not been engaged, have endeavoured to intercept the enemy on their return to Lisbon. At all events we were convinced that not a moment would be lost in improving our advantage to the utmost, and in compelling the unconditional surrender of Junot's troops.

But from the moment of Sir Hew Dalrymple's arrival, the whole army seem to have been palsied; for never was such a contrast exhibited, as that which their conduct *before* and *after* the battle of Vimiera presented. The French commander, aware that his situation was desperate, and that no chance of escape remained, hastened to court a suspension of arms, and to negotiate a convention. This conduct was also sufficient to convince the British commander, that Junot had no means of successful resistance left; for the history of the war between the two countries supplies not a single instance of such a proposal being made by a French general who was not deprived of every hope of escape. If he were duped by the boasting declaration that the French army would never consent to become prisoners of war, his total ignorance of the character of the enemy incapacitated him for his situation.

Having offered these few preliminary reflections, we proceed to consider the articles of the suspension of arms, and of the definitive convention. The very first article, which we are utterly astonished that Sir Arthur Wellesley could sanction with his truly respectable name, though acting under the immediate direction and controul of the commander in chief, is most objectionable; as it contains a direct acknowledgment of the usurped power of the Corsican, who, for the first time in a British official document, is hailed as *Emperor and King!* The second article, by postponing the definitive ar-

rangement to a future day, defeats the very object which Sir Hew Dalrymple professed to have in view. The fifth article makes a great and unprecedented concession to the enemy, without exacting any return whatever; a concession which, at all events, ought to have been reserved for the final treaty, and to have been made the condition of some adequate advantage to ourselves; and a concession, lastly, wholly unjustified by the relative situations of the respective armies, which ought, on no account, to have been made. But this is not the only unjustifiable provision of the fifth article; for it allows the whole French army to be conveyed to France; "with arms and *baggage, and all their private property of every description, no part of which shall be wrested from them.*" Here the British general assumed an authority which he did not possess, and which, if he had possessed it, he ought not to have exercised. He could not be ignorant that, when the French entered Portugal, they had no baggage, and no private property whatever; and he must have known that this stipulation was only insisted on, on their part, in order to enable them to carry off, without molestation, the fruits of their rapine; the property of which they had, in a manner which disgraced them, both as soldiers and as men, robbed the Portuguese. All this baggage and private property, then, were the real property of the Portuguese; and, putting out of the question the indelible disgrace attached to the sanction of such acts of lawless violence, we insist, that the British general had no right or power to give the French a legal title to it; or to prevent the lawful owners from *wresting the whole of it from them.* By such conduct, we become accessaries after the fact, and voluntary partakers in the criminality of the deed. This is a truth so obvious and so glaring, that it is scarcely credible that it could have escaped the observation even of the most inattentive, weak, and incapable negotiator. It would appear, by this article, which cannot be read without indignation and rage, by any man who feels for the honour or the interests of his native land, that, instead of compelling the French army to leave the country by the force of British arms, we bribed them to depart with the plunder of Portugal. But radically bad as the article was, as it stood in the preliminary agreement, it is rendered much worse, by the definitive arrangement. For there the boon to the French is extended, the bribe is enlarged: to the possession of their arms and baggage, is superadded not only the *liberty of serving on their arrival in France;* to which we kindly undertake to convey them, at our own expence; but the privilege of

taking with them all their artillery, horses, and sixty rounds of ammunition, their military chest, and their carriages; that, on their arrival, they may be ready equipped for the field, and fully prepared to act against our Spanish allies. They are allowed to embark eight hundred horses, or to sell what they cannot conveniently embark, however acquired, whether purchased or stolen!

By the *sixth* article of the *suspension* it is agreed, that "no individual, whether *native of Portugal*, or of France, *shall be molested for his political conduct*; they shall be protected in their persons, their properties respected, and they shall be at liberty to remove from Portugal, with what belongs to them, within a stipulated time."

We will venture to assert, without fear of contradiction, that this article stands without a parallel in the annals of diplomacy, previous to the French Revolution. Since that horrible period, indeed, it has been a constant practice with the French, *whenever they have dictated the terms of a treaty*, to stipulate for the impunity of those rebels and traitors who have forwarded their views in the different countries which have been cursed with their presence. But this is the *first* time, and we hope it will be the *last*, that a British general has lent his sanction to a principle of rebellion, which violates all duty, and destroys all allegiance. The article, however, is essentially null, for no British general could have the right to consent to it. What! shall one of our commanders presume to exercise the high prerogative of the Sovereign of Portugal, and to grant pardon to his criminal subjects? Or rather, shall he presume to insult that Sovereign, by extending impunity and protection to rebels and traitors, who have joined the enemies of his country, and the usurpers of his throne? If such presumption be permitted to pass without a rigid investigation and appropriate reproof, we shall become the scoff and mockery of Europe; an object of ridicule to our enemies, and of dread to our allies.

By the seventeenth article of the definitive convention, this principle is adopted, and extended to persons who actually accepted *situations* under the French in Portugal, the assurance of their good friends the French being taken for gospel, that they had *no option* in the acceptance of such situations. And, although the property of traitors becomes, in every country, the property of the crown, by confiscation, the British commander has made no scruple to grant the Portuguese rebels the privilege of disposing of their property, and

of retiring with its produce to the only country which they will not dishonour by their presence, to the general country of all traitors, France.

By the sixteenth article of the convention, too, the promised security is further extended to the *unmoveable* property of French subjects; no doubt for the purpose of including Mr. Junot's usurped domain of *Alvaistes*, from which he derives the title which the grand usurper of the throne of the Bourbons has conferred on him, and which our negotiating generals have so liberally acknowledged. We know not in whom that territory vested, before the irruption of the Gallic barbarians into Portugal; but we should like to hear the observation of a Portuguese judge, on the claim of a purchaser deriving his right from the stipulations of a British general, in opposition to the lawful proprietor. If he did not treat the claim with indignation or contempt, he would be a very unworthy minister of justice.

In the *seventh* article of the *suspension*, the British negotiator leaps over all the boundaries of *concession*, into the unfathomable depths of *liberality*. He extends his kind protection from the French to their allies, and allows the Russian fleet to sail, unmolested, from the Tagus! Fortunately, the British admiral, whose sanction was requisite, refused his consent to this monstrous stipulation, and entered himself into a separate convention with the Russian admiral. Though this naval convention may be considered as *comparatively* good, it must be regarded as *positively* bad; for it immediately releases all the Russian officers and men, who are to be sent home, at our expence, to act against our allies the Swedes; so that our transports, instead of being engaged in the conveyance of British troops for the annoyance of our enemies, are to be employed in the transportation of French and Russians, for the annoyance of our friends! It is rather extraordinary that it should have never occurred to our commanders, that as the French troops are to be sent home *armed*, there will be nothing to prevent them from seizing the ships appointed to convey them, making the crews prisoners, and directing their course whithersoever they may choose. And, should they not do this, what security have we, or can we have, for the return of the ships? To repose confidence in men who have violated every principle and broken every tie, by which either soldiers or citizens are bound, is folly, not generosity. Besides, were the French officers disposed to fulfil their part of the agreement, its fulfilment will not

depend upon themselves; but on the port officers appointed by the tyrant, their master, who has refused to observe the common usages of war, to establish a cartel for the exchange of prisoners, or even to allow prisoners to return who had been released on their parole; who has ordered flags of truce, respected by all civilized states, to be fired on; and who, in a word, has abrogated all the established laws of nations, and substituted his own will in their stead.

The naval convention is singular, in another point of view; for the enemy's ships are not to be subjected to any operation or process known to our naval commanders, or acknowledged by the *jus maritimum* of this or of any other country. They are not to be *burnt, sunk, destroyed*, or placed in the list of the British navy. No, forsooth; our admiral has assumed a new character, has turned *pawnbroker*, and taken them in *pledge*; or, in the more polite phraseology of the convention, he has agreed to *hold them as a deposit*, an expression for the true signification and accurate definition of which we shall feel highly indebted to any of our *law-readers*. The fact we *suppose* to be this: that we are kindly to take charge of these ships of his Imperial Majesty Alexander, (who, be it observed, is the miserable tool of Buonaparte, and who has endeavoured, in Finland, to imitate his ferocious and sanguinary conduct, to the eternal disgrace of the Russian army, now richly deserving to be stigmatized as "*barbarians*,") to lodge them safely in one of our ports, to keep them in good repair, and *liberally* to restore them, on the conclusion of a peace, without any condition, and without the smallest indemnification for any expence which we may have incurred. We are very much disposed to question the authority of a British admiral to conclude any such convention as this; unless, indeed, which we cannot suppose, he acted in obedience to particular instructions from the Admiralty. If he had no such instructions, the articles of war, as applicable to the navy, could form the only rule of his conduct; and we risk nothing in a defiance to produce any thing in these articles which could justify the consent to hold an enemy's fleet *in deposit* during the war.

After this brief review of the leading articles of the two conventions, our readers will not be surprised at our decided opinion, that by them the just expectations of the country have been defeated; the spirits of our soldiers and seamen depressed; the lustre of the British arms dimmed; and the honour of the nation tarnished.

Having analysed the terms of the convention, it is now proper to

examine whether any thing can be found in the way of excuse for the conduct of our commanders, in concluding them. General Dalrymple, in his letter, acknowledges to our utter astonishment that he was entirely unacquainted with the actual state of the French army, and with many circumstances of a local and incidental nature which had great weight in deciding the question of a convention! Now we conceive it to be the first duty of a commander to render himself perfectly acquainted with the actual state of the enemy's force, whether his object be to fight or to negotiate; and, without such knowledge, he must be acting in the dark, and utterly incapable of forming any plan of action, or of fixing any basis of negotiation. But not only has Sir Hew Dalrymple avowed his ignorance of that essential point which was to constitute the very foundation of his proceedings; but he plainly confesses that he concluded a convention, without the smallest knowledge of many of those circumstances which had great weight in inducing the conclusion of it, and the knowledge of which, therefore, must have been necessary to enable him to form a correct judgment of the wisdom, the policy, and the expediency of the measure. This acknowledged ignorance, however, is not a little extraordinary, as the General tells us that the treaty was not concluded till *after considerable discussion and repeated references to himself.* It is impossible not to remark, here, *en passant*, that if it had not undergone the least discussion, nor been subjected to any reference, the terms could not possibly have been worse than they are.

But having proclaimed his ignorance of some essential points, he next explains his principal reason for signing the convention to be "the great importance of time, which the season of the year rendered peculiarly valuable, and which the enemy could easily have consumed in the protracted defence of the strong places they occupied, had terms of convention been refused them." In the first place, if the plea of time was of sufficient validity to justify the convention, those who planned the expedition must have been aware of it, and have given instructions accordingly. But had such instructions been given, the General, who seems to be sensible of the necessity of some excuse for his conduct, would not have failed to refer to them in his letter. Assuming, then, that no such instructions were given, we conceive it to have been the duty of the General to give credit to the projectors of the expedition for having taken every circumstance respecting it into consideration; and, as *they* laid no stress upon the *season* or *time*, to dismiss that plea entirely from his own mind. But

if time really so pressed, how came the General to suffer a *protracted* negociation? the superiority of his force gave him a decisive advantage over the enemy, and ought to have rendered him master of the *terms* of capitulation. He should have instantly made up his own mind as to the conditions which he would grant, and have fixed a very early period for a definitive answer. Instead of this activity, promptitude, and decision, he first signs a suspension of arms, for an indefinite term, not to be broken without a previous notice of forty-eight hours, and does not even fix a time for the conclusion of the proposed convention. A period of *nine days* is suffered to elapse before the convention is signed; and, admitting the object of sending a part of the army to co-operate with the Spanish patriots to have been a sufficient inducement to conclude the treaty, such a delay ought on no account to have been allowed; as it might prevent a junction of the British and Spanish forces, before a decisive engagement was fought. It is impossible, for a moment, to admit the monstrous supposition, that General Kellerman would not, on the very day when he signed the suspension of arms, have eagerly acceded to the very favourable terms definitively granted to Junot; in which case, at least *seven* days might have been saved: the degree of consequence to be attached to such a space at such a crisis, remains, indeed, to be ascertained; but, at all events, the advantage should not have been neglected by those who deemed expedition of such consequence as to sacrifice to it every other consideration which generally operates on the mind of a commander.

We have thus considered the plea of time on the General's own ground, and have, we apprehend, sufficiently disproved its validity. But it is rather extraordinary, that so much stress should have been laid on this point by the Commander in Chief, when it had not been deemed necessary by the Cabinet to send a British army to Spain during the whole of the summer, and while the Spaniards were labouring under numerous disadvantages in the grand struggle which they have so nobly maintained. Even General Spencer's brigade, which went to Spain, was so little wanted, that it was forwarded to Portugal, where it shared in the glory of the battle of Vimiera. We are, indeed, fully aware that this brave people will have yet to sustain many severe conflicts, and are convinced of the wisdom and expediency of sending powerful reinforcements to their aid with as little delay as may be. But we shall strenuously contend, that this consideration was not sufficient to justify the conclusion of such a

convention;—that our army, with the assistance of the Portuguese, was fully adequate to the reduction of Junot's force, in a very short time; and that, exposed to attacks on all sides, the French could not, if our troops had immediately pursued them, have resisted for many days. It is fair to presume too, that troops would have been sent from England to Spain direct, if the emergency were really so pressing. On the other hand, is it of no consequence to strengthen the French army destined to act against the Spaniards, at this critical juncture, with ten thousand veteran troops, under able and experienced commanders, and completely equipped for the field? Besides, if expedition were so imperatively urgent a necessity, why were those transports which might have conveyed the British army to Spain with the greatest celerity devoted to the conveyance of the French army to France? Other reasons have rather been intimated than assigned by General Dalrymple—the difficulty in landing troops, and keeping up a communication with the fleet: the former, however, was removed as soon as suggested; and the latter should rather have acted as a stimulus to exertion, than as a motive for concession. These difficulties never strike the generals of France; *concession* is not to be found in their military vocabulary, nor *deposit* in their maritime code. And, surely, never was the wisdom of adherence to the old maxim, *fas est et ab hoste doceri*, so strikingly apparent as at the present moment. That our generals require to be *taught* by somebody, is a truth which nobody will dispute; and if they won't reap instruction from the conduct of the enemy, it is high time that some other school should be instituted for their benefit.

In whatever point of view we consider this disgraceful transaction, we find it alike unjustifiable and calamitous: and our disappointment and indignation are heightened when we contemplate the description of men, in favour of whom these unwarrantable concessions have been made. If it had been a gallant army, led by a brave and honourable man, reduced to the hard necessity of capitulating, after a long and gallant resistance, the feelings of compassion might have risen superior to the dictates of judgment in the bosom of the British commander, and might possibly have justified a departure from the strict line of duty; it would have been, at worst, an amiable error, which a generous nation would have been more disposed to sanction than to censure. But here, there was every thing in the personal characters and conduct of the individuals who composed the French army in Portugal, from the ruffian who commanded them to the private in the ranks, to excite disgust, to extort execration, and to

justify severity. Not contented with making loyalty a crime, and murdering, in cold blood, the faithful subjects of the lawful Monarch of Portugal, these ruthless barbarians inflicted on the wretched people the full measure of their sanguinary vengeance. There was no act of injustice, however glaring; no act of cruelty, however atrocious, which they did not commit on the defenceless inhabitants, who were incessantly subjected to every species of robbery, violence, oppression, and murder. In short, the French resembled less an army of soldiers who were entitled to honourable and liberal treatment, than a band of thieves who merited the just vengeance of the law. And had the judges of Portugal demanded the person of Junot, or of any of his myrmidons, to be tried for any specific murder, robbery, or sacrilege, which he had committed during his occupation of the country, we should be glad to learn what the general who had been sent to protect the Portuguese would have objected to such a demand. Would he have ventured to oppose the laws of his own convention to the laws of Portugal? Would he, instead of affording protection to the people, have extended it to their assassins? This is a problem, the solution of which we leave to military diplomatists. We are, however, convinced, that until some signal example has been made of the Gallic barbarians, and until the regular governments of Europe have proclaimed to the world that a military uniform shall afford no protection to a thief or a murderer, we shall wage most unequal war against the French, who must, in such case, ultimately triumph over all their enemies.

We have had no opportunity of ascertaining the sentiments of his Majesty's ministers on this melancholy subject; but the vigour and decision of their general policy are sufficient to convince us, that their feelings cannot be different from those of the nation at large, which have been so strongly and emphatically expressed. This is not a question of *party*, but a question of *patriotism*, and involves the character and the interests of the country; and, consequently, affects every individual of the community. Our animadversions upon it have been confined to the public documents. "How can we reason, but from what we know?" But it must be subjected to a more serious and formal investigation: the tarnished honour of our arms requires it; the voice of the nation calls for it. We are persuaded that such an inquiry will take place, or we should feel it our duty to extend our remarks to a much greater length, and to declare

our opinion in a tone of much greater strength and decision. The period is most critical; the eyes of all Europe are upon us. Upon the wisdom and energy of our measures the emancipation of the civilized world may depend. It, therefore, becomes an imperative duty to wipe off every stain from our character, and to suffer no imputation of weak or dishonourable conduct to attach to us. It specially behoves our ministers not to suffer interest, favour, or prejudice, to influence the appointment of commanders, naval or military. Let established merit be the sole motive of preference. So much depends on the skill, knowledge, and talents of our generals, in the arduous contest in which we have just embarked, that the greatest judgment, impartiality, and circumspection, should be exerted in the selection of them. The evil consequence of inattention to this truth, has been already manifested. Let us hope that experience will produce its proper effect; and that some amends will be made for past negligence by future caution. While the crisis is such as to call for the most unanimous and decided support to ministers, in the discharge of the important duties which they have now to fulfil, it is such as to demand the utmost vigilance on the part of the public, and the union of every voice in reproof of unjust preference, should any such be displayed, and in condemnation of all weak, temporising, indecisive measures, alike unworthy the character of the British nation, and of the great cause which it stands pledged to support. By a strict observance of this conduct we will perform our part, and thus, at once, supply the best answer that can be given to the base accusations of those calumniators who falsely charge us with being the servile supporters of a party; and display that independence of mind which constitutes our best boast, and our greatest pleasure.

Intelligence recently received from France fully confirms the opinion advanced in our Historical View, of the firm determination of Buonaparte to spare no efforts for the subjugation of Spain. We trust, therefore, that a British army of fifty thousand men or more, under experienced and spirited commanders, will be sent with all practicable expedition to that country, which will soon become the principal theatre of war, and the scene of the most sanguinary conflicts. At the same time, it would be a wise policy to make powerful diversions in the kingdom of Naples, and either in Holland or on the French coast. It is now that we should become, if necessary, an armed nation. We should make every possible exertion to improve the golden opportunity which now presents itself: we have already succeeded in removing the film of prejudice from the eyes of one

nation; who knows but that it is reserved for us to dispel the delusion which is still suffered to blind so many others? Let parliament be summoned to meet; let a bill be passed for accepting the gallant offers of our brave militia; let every nerve be strained to subdue the tyrant of the Continent: the greater the exertions now made, the shorter will be the duration of the contest. Let us convince the French, that however gigantic their efforts to subjugate the people of the Continent may be, our efforts to protect those people from the curse of French tyranny shall keep pace with them.

P. S. Since the preceding observations were written, we have been given to understand; that Sir Hew Dalrymple was indebted for his appointment to the Duke of York, to whom he was military secretary on the Continent; that his command was first limited to Gibraltar, as the Duke intended to go himself to Portugal; but when that design was abandoned, the limitation was removed; and the command in chief of the army in Portugal was given to Sir Hew. We deprecate, as pregnant with ruin to the service, and with disgrace to the country, a system of *favouritism*, in which *merit*, and *knowledge*, and *experience*, and *skill*, and *talents*, and whatever, in short, ought to constitute the exclusive ground of preference, are now but *secondary* considerations. This matter opens a field for reflection, into which we cannot enter at present; but on a subject so important to the country, and so immediately connected with its honour, its prosperity, and its best interests, no genuine patriot can remain silent. We shall therefore take an early opportunity of returning to it.

Sept. 24, 1808.

MISCELLANIES.

FOR THE ANTIJACOBIN REVIEW.

THE DISSENTERS' TRUE FRIEND;

OR, A SCRUTINY INTO THE RESPECTIVE CLAIMS OF THE CHURCH AND OF DISSENTERS TO THE DIVINE FAVOUR.

(In a Series of Letters to the Rev. Dr. L——.)

LETTER I.

Dear L——,

OUR late conversations in your classical and delightful retreat, the abode at once of the Muses and of genuine theology, having princi-

pally turned on the subject of the following Letters, I have resolved on thus publicly addressing to you my sentiments on a question of such infinite importance. I conceived that it might be highly useful, purposely and exclusively to consider the leading texts and passages in Scripture, which relate either to the Church or to the Dissenters from it. This is my topic; and though you agree with me in principles, you do not seem to be aware of the results which I flatter myself will arise from it. Your extreme candour towards our Dissenting brethren is an amiable trait in your character, but I think I discover some great truths which candour ought not to prevent us from bringing forwards, and which are perfectly in unison with charity, though not perhaps with complaisance.

On the general question of unanimity there can be but one opinion amongst all considerate persons. *Religious dissentions* are things in themselves unnatural and contradictory, and have been matter of the deepest regret to every serious and well disposed mind. They are in direct opposition to the strongest injunctions in Holy Writ. St. Peter and St. Paul repeatedly exhort us "to be of one mind." "I beseech you, brethren," says St. Paul, "by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be *no divisions* among you, but that ye be perfectly joined together in the same mind and in the same judgment," (1 Cor. i, 10). Yet in despite and in defiance of these mandates from above, and a number of others equally solemn, we cannot but perceive that the opposite principle of disunion is alarmingly on the increase.

To your opinion, my dear friend, that "it is impossible that men should ever be brought to be all of one mind," I must be allowed to demur. Though in the present state of things unanimity may not be attainable, yet as every approach or tendency towards it is beneficial, so every attempt to promote such tendency must be laudable; so that we ought by no means to weaken or repress the ardour of those who excite men to unity and concord. What cannot be fully effected, may still be effected to a certain degree; and if a blessedness be entailed on the very attempt, let no one be disheartened through a diffidence of complete success. But if we consider the subject prospectively, a time will come when men not only may be, but *must* be "all of one mind." Divisions, like the world that fosters them, must come to an end, while union remains immoveable as its native Heaven! "When the kingdoms of this world shall have become the kingdoms of our Lord and his Christ" (Rev. xi, 15), there cannot possibly exist any longer a diversity of faith or opinions. Some one faith must then finally prevail. Our grand enquiry, therefore, ought to be, WHAT FAITH THAT IS WHICH WILL THUS SURVIVE, for to that every wise man would be anxious to attach himself. The true and only way of ascertaining this is to try if we can by any means discover what sort of faith it is that appears at present to have "the fairest claim to the Divine favour," for that must be the faith which will prevail at the last. This is the *scrutiny* I propose to institute, the aim and object of which will be to enquire into the in-

fallible "Mind of the Spirit"* in this respect, by a reference to the only possible authority in this case, the word of God.

The whole body of Christians, at least in this kingdom, may be divided into two great parties—the Church and the Dissenters—for Popery need not, I think, be taken into the account. Our blessed Lord has built his church, according to his promise, upon the foundation of the faith and profession of St. Peter; and that our Protestant Church has been regularly deduced from this, with all necessary exactness, is not, I believe, denied. The Church of England, therefore, having ever been esteemed, by the wisest and best of our Reformers, to be the purest and the soundest branch of the Reformation, it may properly be styled "the Church." Dissenters, however, must necessarily be taken in the gross, since to discriminate them, or to weigh and appreciate their several pretensions, is foreign from the present purpose: what I mean is to notice in what manner, or with what marks of approbation or disapprobation, the two parties are respectively spoken of in Holy Scripture.

With this view it will not be necessary to consult any volume but one. I would wish to avoid clogging my own judgment by searching for that of others, though the opinions of others may be incidentally quoted by way of illustration. I mean not to affect a total indifference between the above parties; the Apostles themselves do not appear to have possessed such an indifference, and I wish, if possible, to see with no eyes and to speak with no tongue but theirs. I shall strive, however, to hold the balance impartially, but should the Divine favour even be found to fall exclusively into one only of these scales, it should, I think, be regarded as an example and proof that God's ways are uniform, and that "with Him is no variableness, neither shadow of turning," (Ja. i, 17.)

I mean not to write controversy, though a person (Dr. Priestley) who lately made a considerable noise in the world, was perpetually calling out for controversy! controversy! discussion! discussion! that the *truth*, as he chose to alledge, might be found out at last. It seems then that all the saints and holy martyrs, those venerable Reformers, who were our fathers in faith, and all their followers, must have wandered about in darkness and error, till a person at the end of the 18th century pointed out a method of *sometime or other* discovering religious truth! This truth, indeed, is so divinely constituted, that, for the encouragement of sacred literature and investigation, it is capable of being confirmed and illustrated more and more by fair and genuine criticism; but this cannot be effected by wrangling and contention. St. Paul seems to have been as much against this contentious spirit as the person here alluded to was for

* I had entitled these Letters "The Mind of the Spirit, or a Scrutiny," &c.; but to mark and express more strongly the principal design of them, which is to call the attention of my Dissenting brethren, for their own sakes, to various passages in Holy Scripture, I have substituted the present title.

it*. The Apostle exhorts us to "avoid prophane and vain babblings, and oppositions of science falsely so called, and questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth; foolish and unlearned questions that gender strifes rather than godly edifying; that turn from the truth, and are unprofitable and vain." (See 1 Tim. i, 4, 6, 7; iv, 7; and vi, 4, 5, 20, 21; 2 Tim. ii, 16, 23; Tit. i, 14, and iii, 9.)

But the chief reason why I have alluded at all to the above "disputer of this world" (1 Cor. i, 20) is in order to notice that he always pretended to a greater *freedom* in thinking and writing than they could possess who had subscribed to articles. Here, however, I must so far *controvert* as to say, that if I was writing a laborious work instead of a slight sketch, I would undertake to prove that in numberless cases this is the very reverse of the truth; of this, perhaps, I may have occasion to produce a few instances. When religious truths were brought to light at the Reformation, the Church, to prevent their loosely floating about, collected and consolidated them into certain Articles of Faith. Such articles are essential to the very being of a church, but since the subscribers of them are only bound to believe as necessary to salvation, "whatsoever is read in Holy Scripture, or may be proved thereby" (Art, 6), they can surely be restrained from nothing but error, nor is there a particle in the Scriptures that they cannot comment upon with the utmost freedom. That mind alone which is warped and biassed by errors and prejudices is enslaved; while the mind which is influenced only by the word of truth is free as air. "Ye shall know the truth, and the truth shall make you *free*" (John viii, 32,)—free, not only from Jewish ceremonies, but from delusive and erroneous opinions. The Apostles were "guided by a *free* spirit," and this spirit may be looked for wherever the apostolical doctrines and discipline are preserved; "where the spirit of the Lord is, there is *liberty*," (2 Cor. iii, 17.)

But what is usually meant by religious liberty? It is generally used to signify a free liberty of chusing and embracing any sect or form of worship whatsoever. If so, this must surely be the liberty claimed and exercised by the followers of Ebion and Cerinthus, but disclaimed by those of St. Paul. Now the word *heresy* strictly and properly means an *option*, or *election*, and it was applied by the apostles to all those who *chose* for themselves any mode of faith differing from that which they had appointed and established. It may seem remarkable that the same thing should be now termed religious liberty, or liberty of conscience, and stickled for as the greatest of all possible human blessings, which was formerly spoken of by the

* Prophecy, indeed, is purposely intended for discussion, and the world has recently been very much enlightened, and Christianity confirmed, by the truly laudable exertions of learned men on this astonishing subject! But what the Apostle condemns is the raising of doubts and disputations respecting the fundamental and essential points of Christianity.

apostles under the name of Heresy*, being very different from any blessing at all! To those who can esteem this to be a blessing the church extends an almost unbounded toleration; yet we cannot forget that they who now claim this as a right, when they themselves were in power in the seventeenth century, refused the same toleration to others, alleging that "this would be establishing INIQUITY by law."

I have promised to confine myself in my "scrutiny" to the word of God; yet it may not be amiss if *reason* be suffered previously to offer a few preparatory observations. Sects are extremely numerous—call them, for the sake of argument, one hundred. If then we enquire which party will finally prevail, it is presumable from reason that it will rather be the church, whose very essence is unity, than an assemblage of one hundred different sects whose essence must be diversity. The latter, if established, would surely constitute a kind of spiritual Babylon, rather than that of heavenly Jerusalem (Heb. xii, 22), which may be said, more truly than the earthly one, to be "at unity in itself, (Ps. cxxii, 3). We know that previously to the great consummation of all things, Jews, Turks, and Infidels must be converted to the Christian faith; and here again reason will suggest that they are more likely to be converted to one, than to one hundred different faiths. But what is the Christian faith? On this, alas! Christians themselves are very far from agreeing; and is not this discordance and contrariety the very reason that there are still Jews, Turks, and Infidels upon the face of the earth? They may justly say to us, "you must first agree among yourselves as to what Christianity really is, before you can reasonably expect us to be converted to it." They must necessarily cease, as we have seen, at some future period. How much more then is it to be wished than expected that, in conformity to the Divine command, Christian divisions could be

* It is much to be feared, that *heresy* is looked upon by many as rather meritorious than criminal, merely because the Papists have perversely entitled all who differ from them *heretics*. As it was plainly prophecied of popery, that it should "wear out the saints of the Most High," (Dan. vii, 25.) and be "drunken with the blood of the saints," (Rev. xvii, 6.) it was natural that it should give an ill name to those whom it meant to sacrifice; and the ill name it found out was "heretic." How wonderfully different are these expressions—those whom popery calls "heretics," the Holy Spirit calls "saints of the Most High!" If it cannot be denied that the church of Rome is that grand apostacy foretold by St. Paul, (2 Thess. ii, 3.) they will be much more like heretics who remain in it, than they who come out of it, according to the Divine command, (Rev. xviii, 4.) Though Protestantism, therefore, is the very reverse of heresy, yet it should be remembered that there is such a thing as heresy condemned by the apostles, and to settle what this is, must be a matter of high importance. It should be remembered also, that whatever is really heresy in the sight of God, can never be made otherwise by any "acts of toleration" that can be passed by man.

extinguished among us. Let all therefore, and especially all upright and conscientious Dissenters, turn their eyes towards that most glorious æra, and consider what a blessedness would attend any one who could in the smallest degree contribute to accelerate this consummation of human felicity! Were I worthy or capable, I would be a candidate for such blessedness; nor ought we to despair, since whatever is decidedly a Divine command, such as, "Let there be no divisions among you," cannot surely be looked upon as a thing impossible to be complied with.

It should not, however, be disguised that, there is one particular sentiment or principle which, as some assert, pervades and unites the different sects; and that is "enmity against the church." I do not here enquire whether this be true, but if the sects are so united, they must be united in the spirit of Cain; and surely no Cain-like spirit can ever be finally established, as true Christianity. I wish, however, to dwell as little as possible on whatever may sound like censure. You were apprehensive, my dear friend, lest I should say any thing that might offend, and thereby disincline my dissenting brethren from attending to me. This I am equally desirous to avoid. Yet it must appear a very bad compliment to dissenters, were we to look upon them as petted children, or as persons who must be pleased and enticed, by "speaking unto them smooth things, and prophecying deceits." (Isa. xxx, 10) All I have to hope and entreat is, that they will favour me with an unbiassed attention, while I endeavour "so to speak, not as pleasing men, but God, which trieth our hearts." (1 Thes. ii, 4.)

My enquiry is of the most serious and awful nature. I have no concern with the thoughts or words of any man, or set of men whatsoever; but mine is a scrutiny into "The mind of the spirit," a mind, to which, if it could be once ascertained, every human mind ought instantly to conform itself. As the producing of a few detached passages or solitary instances from Scripture might appear insufficient to determine a question like that we are considering, I shall attempt a short and rapid sketch of scripture history and doctrines, from the first to the second Adam; from the creation of the world to the final establishment of Christianity.

B. N. T.

TRIAL OF DUNCAN CAMPBELL, ESQ. AT WELLS.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

NO one can hold the administration of justice in this country in higher veneration than myself; and I hope it will not be deemed inconsistent with this profession, to offer to the public, through the channel of your miscellany, some observations on the trial of Duncan Campbell, Esq. Indeed, if I understand the true meaning of the term, *liberty of the press*, it implies a right freely and fairly to

discuss all public proceedings whatsoever, whether they pass in parliament or in the tribunals of justice, or whether they relate to the conduct of the ministers of the crown, or other public characters. The abuse of the right in question consists, I apprehend, in making discussion a mere pretext to calumniate individuals of high station, or to withdraw the respect and attachment of the people from the institutions of the country.

I know nothing of the facts of this case, but what I gather from the public papers; and I am totally unacquainted with all the parties concerned in it. The following facts were proved upon the trial, according to a report of it which appeared in the Courier of September 1.

Mr. Campbell, as High Constable, attended a Sunday revel, at Lansdown, near Bath, where two men were sparring, which is described to be *a mock fight, in which very hard blows are given in jest*. Mr. Campbell warned them to desist, which they not doing, he took them into custody, and delivered them to the petty constables. A third man came, and swore they should not go. Mr. C. took him into custody. The mob assembled, and became very turbulent, and attempted to rescue the prisoners. Mr. C. holding the third man with his left hand, and a pistol in his right, waved the pistol in the air, and said, "My good friends, fall back; you know not what mischief may ensue if you offer any violence to me." He then returned his pistol to his pocket, and fought his way through with his staff. The deceased now came up, and endeavoured to drag Mr. C.'s prisoner from him into the mob. Several blows were given on both sides. Mr. C. the prisoner and the deceased fell to the ground together. The deceased struck Mr. Campbell. Mr. C. was on the ground; he rose reeling from the blow, then sprung forward to seize his prisoner, and fired the pistol. The deceased fell. Before the waving of the pistol, the greater part of the mob had expressed much fury, by such words as *Go it; murder the son of a ———; blood, blood; here goes*, &c. Some witnesses swore, that during the fight that took place on the man being seized, they got on the wall, expecting mischief from the fury of the mob.

Such were the circumstances of the case, as proved on the trial, and reported in the Courier. It is true, that according to that report, there appears to have been contradictory swearing: but the substance of the foregoing statement seems to have been proved to the satisfaction of the judge; and though the case had, in some respects, been even less favourable to Mr. Campbell, I must be allowed to say, that he has had very hard measure dealt to him, in being found guilty of manslaughter, and sentenced to imprisonment for three months. As this opinion, however, is at variance with that which has prevailed in a court of justice, I think myself bound to state the grounds on which it is founded.

It will not, I believe, be denied by any one who is at all acquainted with the laws of this country, that Mr. Campbell, as constable, was perfectly justified in taking into custody the two men

who were sparring, and in apprehending the third man, who attempted to oppose him in the execution of his office. The distinction between sparring and fighting does not at all alter the law in that respect. A fight, in which *hard blows are given*, is a breach of the peace; and it is not for a peace officer to consider whether they are given in jest or in earnest. Such fights, indeed, though they begin in jest, may end in earnest, and they lead to, and are avowedly, a preparation and qualification for those serious and desperate fights, which so much disgrace our country, and which have frequently a fatal termination. The former, therefore, tend to produce the latter, not only among the parties immediately concerned, but among the bye-standers, who are usually collected by such a scene in great numbers, and the assembling of whom, for such a purpose, is itself illegal. A peace officer who is present on such an occasion, is, for these reasons, not only justified in apprehending the persons so engaged, but it is his duty to apprehend them, if he cannot otherwise put an entire stop to the illegal act.

This being the case, it seems to me to follow, as a necessary consequence, that Mr. C. was entitled to an acquittal. Lord Hale, whose authority I believe will not be disputed, says, "if a constable or watchman be assaulted in the execution of his office, he is not bound to go back to the wall, as private persons ought to do, in order to avoid an attack; and if he kill the assailant it is no felony, but *self defence*." 1 Hale P. C. 481. That Mr. C. was assaulted in the execution of his office, is an indisputable fact; and that fact would have been his justification for killing the assailant, even under circumstances of less aggravation on the part of the mob, and of less forbearance on his part. For his conduct was so distinguished by moderation, and by a desire to prevent the necessity of resorting to extremities, that he may be said to *have gone back to the wall*, which he was not bound to do. It appears that he began with warning the offending parties to desist. When he had them in custody, a *mob* attempted to rescue them, and that mob displayed its fury by threats of blood and murder, before he produced a pistol. He then only waved the pistol in the air, by way of deterring them from violence; and to shew how unwilling he was to use it, he returned it to his pocket, and, for a time, depended only on his staff. After this the deceased, in attempting to rescue the prisoner, engaged in a struggle with Mr. C., who had received several blows and was actually thrown to the ground, before he fired the pistol. It is undeniable that his situation was most perilous; and that he had reason to apprehend the worst consequences to himself, unless he gave up his prisoner; and rather than do this he was justified in resorting to any extremity. It seems to me, therefore, that under such circumstances, the act of Mr. C. in killing the assailant was clearly, as Lord Hale expresses it, "*no felony, but self defence*."

I should think, indeed, that this conclusion is fully warranted by two observations which the Judge is reported to have made; viz. that "the seizure of the several men was perfectly warranted by

law," and that it was "fully proved that Mr. C.'s life was in imminent danger at the time when he fired the pistol." If nothing more were known of the case than is contained in these admissions, I humbly conceive it follows of course that Mr. C. could not, in law, be guilty of manslaughter.

Should any stress be laid on Mr. Campbell's carrying or using pistols on such an occasion, I am ready to own that peace officers ought not, in the ordinary course of their duty, to carry about them such weapons; though I conceive it will hardly be contended, that, when assaulted in the execution of their duty, and especially when engaged in a service of danger, if the circumstances be such as to justify their killing the assailant, they will not, in law, be guilty of *manslaughter*, merely because the death was inflicted by a pistol, while it would have been *self defence* if produced by any other means. A distinction is said to have been taken, respecting the right of peace officers to use pistols, between cases of felony and those of an inferior degree of criminality. But I apprehend, that the true principle on which alone the use of such weapons is justifiable, is not so much the nature of the offence which calls for the interference of a peace officer, as the necessity he is under of resorting to them for self defence. Where no such necessity exists, to employ them in cases of felony would be wanton and unjustifiable. On the other hand, a case of misdemeanour, as a riot for instance, may be attended with so much danger, as to render them necessary means of self defence. And I presume, it is difficult to conceive a situation of greater danger, than that in which Mr. C. was placed. What peril can be greater than that which is produced by an enraged and furious mob, intent on blood and murder? What then can be a better justification to a constable for the use of pistols than such a peril? Lord Hale does not confound the right of a constable, when assaulted, to kill the assailant, to cases of felony, but speaks generally of the execution of his office. It is said in the paper whence I have drawn my statement of facts, though I do not know whether it was proved on the trial, that Mr. Campbell did not carry pistols with him for the first time at Lansdown Revel, but had long been induced to carry them in consequence of having received threatening letters menacing his life. It is to be remembered, however, that he did not display his pistol, till he had reason to apprehend personal danger; and that he then shewed a disposition to avoid employing it unless obliged to do so for his own preservation. Nor should it be forgotten, that he was a high constable, an officer of a superior description, who has the direction of the petty constables; and that the occasion of his attendance was such, as justly to induce an apprehension, that the performance of his duty would be attended with much peril to himself, a circumstance which, I apprehend, would itself have justified him in going armed to the revel.

This brings me to a part of the case on which the judge seems to have laid much stress, though I can scarcely believe him to have uttered the sentiments which are attributed to him. His Lordship is

reported to have said, "that he could not acquit Mr. Campbell of great temerity, in interfering at all to interrupt a revel, which, as far as he could learn, was never attended with mischief." Whether the revel at which Mr. C. interfered was harmless or not, or whether his interference occurred as he was casually walking on the highway, yet as the immediate occasion of the catastrophe which ensued was a breach of the peace, and as, according to the statement of the Judge, "his seizure of the several men was perfectly warranted by law;" and as, moreover, he was assaulted and brought into the most imminent danger when thus engaged in the execution of his office, he was, as to the result, fully justified on the ground of self-defence. But I cannot believe it possible for the judge to have expressed himself as is above stated. It is, in my opinion, one of the most important facts of the case, and one much in favour of Mr. C., that this unhappy business occurred on *a day*, which we are commanded to keep holy—that it was a *Sunday* revel at which he interfered. Can it be then supposed possible for the Judge to have said that the revel, as far as he could learn, was never attended with mischief? Was it no mischief by so gross a profanation of the sabbath to violate the laws of both God and man? Was it not mischief, that Sunday should be turned into a day for revelling and sparring? I should have thought that the interference of a peace officer, to prevent so gross and scandalous an outrage, instead of being made the ground of a charge of temerity, in order to deprive him of the benefit of that justification to which he was in law entitled, would have operated in his favour, by way of mitigation, even if it had been impossible, in point of law, to justify his conduct in other respects. By interfering at all on such an occasion, he certainly exposed his personal safety. But as he did so in the execution of his duty, and for the sake of a great and important public object—to prevent the open violation of a day, a due respect for which, in a Christian country, is essential to the very existence of religion, and consequently to the well being of civil society itself—instead of being charged with temerity, he surely deserved high commendation. Suppose the case to have been reversed, and, instead of the assailant, Mr. C. to have been killed, such an act would clearly have been murder in all concerned in it, either as principals or accessaries; for Lord Hale says, "if a constable be assaulted and killed in the execution of his office, it is murder." 2 H. P. C. 85; but it cannot be doubted that the party causing the death would, in such a case, have been allowed the benefit of every possible circumstance of alleviation. Is then a rigour, which is abhorrent from the mild spirit of our constitution, to be observed only against those who come forward, not as breakers of the peace, not as violators of the sabbath, but against those, and those only, who exert themselves in support of the laws, and for the maintenance of religion, decency, and good order? I am well aware that all who are distinguished by their zeal in such a cause, are sure to be viewed with unfavourable prejudices by the licentious and the unthinking. But I should not have expected such prejudices to

prevail in a court of justice. And yet, if the printed report of Mr. Campbell's trial be correct, it was a circumstance of this nature which turned the scale against that gentleman. For the Judge is stated to have said, that the imminent danger to which Mr. C.'s life was exposed, when he fired the pistol, was "the consequence of his original rashness," in "interrupting the revel." If his Lordship expressed himself in this manner, which I find it difficult to believe, I will venture confidently to affirm, that he saw the matter in a wrong light, and that the jury found their verdict under an erroneous direction. Nay, I will even assert, notwithstanding such high and respectable authority, that Mr. Campbell's original interference to interrupt the revel, instead of deserving to be denominated *rashness*, was *a most praiseworthy act*. I should indeed have expected that instead of a high constable only, the magistrates would have interfered to put a stop to a Sunday revel; and I do not hesitate to say, that the existence of such a revel, within the precincts of their authority, was disgraceful to them. But in their absence it was highly creditable to the high constable to attempt what they might have effected with much more facility and safety.

Sir, though I have not the least knowledge of Mr. Campbell, and do not know that I have ever seen him, it makes my heart bleed to think that, for such meritorious conduct, a gentleman, whose character was proved on the trial, according to the observation of the Judge, to be "perhaps as high as could be given to any human being," should suffer the disgrace of a conviction, and the horrors of a gaol. But, in a public point of view, I fear the consequences of this case will be far more serious. For it tends, in my apprehension, to weaken that confidence in the administration of criminal justice, which hitherto every individual in this country has been entitled to feel. It tends also to deter peace officers from the execution of their duty, in which they are already but too remiss; and even to introduce doubt and uncertainty into the law itself, by invalidating those principles and maxims which flow from the highest authority, and which have always been considered as indisputable. I wish, Sir, that the extraordinary circumstances of this case were made known to his Majesty. It would not become me to encourage a hope that, by a gracious interposition of the royal prerogative, the prison doors would then be thrown open to the unhappy sufferer; but I am confident that the sympathy of the royal breast, that seat of religion and virtue, would be excited in behalf of an unfortunate subject, whose chief, or rather whose only, fault seems to consist in his obedience to the proclamation of his sovereign, who has thereby commanded "ALL OFFICERS AND MINISTERS, WHETHER ECCLESIASTICAL OR CIVIL, TO BE VERY VIGILANT AND STRICT IN THE DISCOVERY AND EFFECTUAL PROSECUTION AND PUNISHMENT OF ALL PERSONS WHO ARE GUILTY OF PROFANATION OF THE LORD'S DAY."

I am, Sir, &c.

JUSTUS.

ON SLANDER.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

AS slander is a vice condemned by Christian and by Heathen moralists, I presume it will not meet with any advocate, nor is it necessary to be often the subject of public animadversion, when its atrociousness is so generally allowed. But there is another habit more generally indulged in, of a doubtful nature, and to which, I hope, cannot be annexed so great a degree of guilt. How far it may be sometimes useful, and consequently justifiable, I wish some of your correspondents would be kind enough to determine.

I allude to the practice of censuring the faults and follies of our neighbours. I do not mean indulging a censorious disposition, or feeling any pleasing gratification in detecting or exposing their errors, or magnifying their inadvertencies into crimes; but whether it is allowable to mention in conversation those actions which are of public notoriety, and to express our opinion of their impropriety or guilt.

It has been admitted that in our social meetings philosophical subjects are seldom discussed, laws of morality defined, or even objects of taste and science examined. The tea-table lies under the general imputation of being "the *school for scandal*," and if it is scandalous to remark on the conduct of neighbours, I fear the charge is too just. It is often a relaxation from bodily labour, and sometimes from the severer duties of the study; and under these circumstances, the occurrences of the day, the anecdotes of the village, naturally become the topics of conversation. As man is an active animal, influenced by a variety of passions, and actuated by a variety of pursuits, few situations are so secluded but our neighbours' actions will sometimes obtrude themselves on our observation; and our relations to each other and mutual dependencies are such, that perhaps few of our virtuous or vicious actions terminate in ourselves. We feel an interest as men, as members of the same society, and often in our bodies and estates. Is it then criminal to remark such events? to censure such as are immoral? or to laugh at such as are ridiculous? Or may the action be related, though our judgment upon it must remain impenetrably locked up in our own breasts?

It has been thought by some, that while a sense of honour remained, a love of reputation was at least some guard from ill, and that, where nobler motives were wanting, a fair reputation was the object of our care, and the "*world's loud laugh*" the object of our dread. But under this philanthropic system of morality, the drunkard may revel, or the profligate may indulge in his vices, without any restraint or censure from an ill-natured world.

But perhaps a more important difficulty arises from the consideration, that for the security of our peace, our interest, and our happiness, it is necessary that some characters should be known, and some avoided. Are we to be ignorant of the wiles of the specious flatterer, till we have felt the effects of his skill? Is not the artful seducer to be known till innocence has fallen a prey to his snares? Or are we not to be put upon our guard against the plausible schemer till we have

suffered in our property? If we have been injured by the artifice of our neighbour, is it criminal, is it not our duty to give an apostolical caution to our friend, "Of him be thou aware also." Are we not allowed to use the experience of others in aid of our own? or must we wait for conviction from our own errors?

But when we would impress upon the minds of young people the fatal consequences of vice, would the most eloquent declamation against drunkenness and debauchery, or the most sublime harangue in favour of virtue, make so deep or so forcible an impression, as the palsied hand or emaciated body of the profligate debauchee? It is said, indeed, that "*we must not speak ill of the dead;*" but if the living claim the same exemption, from whence are we to draw our examples of vice? Esop himself could not find an example of intemperance among all the birds of the air, or among all the beasts of the field.

If the tea-table may not be allowed to criticise the actions of men, is the pulpit to be indulged in personal and pointed applications? It is undoubtedly the duty of the Christian minister to "reprove, rebuke, and exhort;" but I must question whether public reprehensions for inadvertencies are likely to do much good, or to promote that love and esteem which ought to subsist between a pastor and his flock, and which every good man would be solicitous to preserve. A respected minister may always find access to every individual in his parish, and private admonition would be far more likely to check the errors of those who are not hardened in vice, than public reproof. Besides there is something ungenerous to take the advantage of office and situation, when the delinquent has no opportunity to extenuate or deny, or, should he presume to do it, is threatened with all the severity of an ecclesiastical court.

We are commanded, indeed, by divine authority, "*not to judge, that we be not judged:*" but whether this is to be considered as an absolute prohibition, or only as a restraint against rash or precipitate judgment, I must leave to the learned casuist to determine.

I may, perhaps, be deemed an advocate for an unmanly and illiberal vice; but as satire, which may be styled *censure with a sting*, has employed the pens of great and good men, I hope I may shelter my opinion under such respectable examples. I need not have recourse to heathen poets. When philosophy had nothing to propose as a reward to virtue but "*the consciousness of doing right*," it might reasonably be allowed that vice might be restrained by the severest flagellations. But under the milder influence of Christianity, Donne, Addison, Steele, Pope, and the Christian Young, have wielded the pen of satire, and exposed with severity or humour the follies and absurdities of living characters.

The public actions of public characters, and even their private failings, we all claim the privilege of censuring and condemning, when perhaps their consequences but remotely affect us; but the neighbour and companion, whose interests are nearly connected with

those most dear to us, may indulge his vicious propensities with impunity, or at most with silent observation.

Few persons are placed in so independent and unconnected a state, as not to be materially affected by the actions of their neighbours, whether they are good or bad; and if we are prohibited from remarking them, or forming an opinion of their probable tendency or effect, how are we to acquire that *knowledge of the world*, which is considered by some as so valuable an acquisition as to be sought for even at the hazard, if not at the expence, of virtue? Our best knowledge, indeed, is to "*know ourselves*;" but I know not whether this knowledge can be correctly attained without some observations on the motives and actions of others; or if we form our opinions of mankind only from our own dispositions, whether we may not sometimes judge very uncharitably of the tempers of others.

Gloucestershire, Aug. 26th, 1808. S. F.

PLAN FOR EDITING AN ENGLISH DICTIONARY UNDER THE DIRECTION OF A SOCIETY.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

HAVING observed of late several proposals from different quarters for publishing an improved Dictionary of the English language, I feel myself induced to offer my sentiments on this subject, which I request the favour of making public through the medium of your highly esteemed miscellany. It must be acknowledged by all that a work of this nature is in a peculiar manner a national concern; that it ought to be at once the repository and standard for the literature of a people; and that it derives its whole importance from the degree of confidence which it enjoys from the public; and that it should not be undertaken on light and frivolous grounds. Instead, therefore, of multiplying the rash attempts of individuals to effect what surpasses the powers of any one man, and thus crowding on the world several ponderous works of the same kind, no one of which is complete, I cannot help thinking that, if those who have directed their attention to philological pursuits would unite themselves into a society similar to the French Academy, the labours and opinions of many might be so combined as to give solidity, consistency, and authority to the whole. In this case I should recommend that one (or two at most) should be the principal labourers; that the rest should be contributors, revisers, or correctors; that a certain portion, when prepared, should be revised at stated periods by the society once, twice, or oftener, as might be found necessary; and that nothing should be admitted for publication unsanctioned by a majority of the members.

As this is, however, but a general proposition, I have only to add, that, as soon as I have published the third part of the "Preceptor

and his Pupils," which will be a preparatory work on the force and signification of the English words for the use of schools, I intend to offer a specimen of what I conceive to be a proper analysis of words for the purpose of a Dictionary; and, should my views meet the public approbation, I shall then willingly submit the result of my labours to the decision of such a literary tribunal.

Yours, &c.

Walworth, Sept. 7, 1808. GEORGE CRABB.

ON CRIM. CON. TRIALS AND OATHS.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

I READ in your last number some very proper animadversions on the language held by a certain eminent counsellor, in one of those trials for adultery, which have become of late so awfully prevalent among us. I also, if you will permit it, am anxious to represent to you how much I was offended at the *manner* in which he made use of one expression, at a trial of the same sort, which took place very shortly after that alluded to above. Wishing, I suppose, to throw some kind of stigma upon the evidence given by the witnesses of the plaintiff, he talked a great deal about the number of *Bible* oaths, as he chose to call them, which they had brought forward. What offended me, Mr. Editor, and I believe every thinking person in court, was the *manner*, the *sneering* and *sarcastic* manner, in which he repeated the expression of *Bible* oaths. Such was the kind of stress laid upon the word *Bible*, as seemed to indicate that more was meant than was expressed. Now surely, Sir, Mr. Garrow must have too great a value for the general welfare of society, or if he had not that, he must have too great a regard for the interests of his own profession, to wish *designedly* to diminish that awful respect with which oaths are still considered by the inhabitants of this country. But, most undoubtedly, the evident tendency of what he said, and more than all his *manner* of saying it, did prompt us to suppose that such was his purpose and desire. If such should become a prevalent practice among our counsel, we may reasonably fear that it will (when joined with the irreverent and most indecent manner of administering oaths in our courts of justice,) conduce to lessen that awful feeling with which they should ever be contemplated, and thus to loosen one of the great hinges, on which hang the interests and happiness of mankind. Would not the sacredness and solemnity of an appeal to the Supreme Being be much more likely to be felt, were it to be administered with due gravity and decorum by one of his own ministers, than it can be by the method which is now adopted? Why is not this made part of the duty of the chaplain who accompanies the Sheriff? He must know very little of human nature, who supposes that a more serious impression will not be made by an oath, delivered by a clergyman in his proper habiliments, and with professional solemnity, than by one gabbled

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over by a dapper fellow, who neither is sensible of any awe himself, nor wishes to impress it upon those whom he addresses.

I am, Sir, your obedient servant,

C. S. H.

THE CONTRAST.

INCLUDING COMPARATIVE VIEWS OF BRITAIN, SPAIN, AND FRANCE: ADDRESSED TO AN ENGLISH NOBLEMAN.

PART I.

FROM realms, my lord, where pow'r unlicens'd reigns,
And cheated vassals seem to hug their chains;
Where trembling slaves suppress the heart-felt sigh,
And, gall'd by fetters, rave of liberty!
From cities sack'd and villages on fire,
Where scarce is sav'd the crutch'd or bed-rid sire;
Where near her hour of trial shrieks the wife,
And the scar'd babe untimely springs to life;
Welcome, thrice welcome, to your native land,
Where still fair Freedom makes her awful stand;
Where still Religion holds her sacred sway,
And points to regions of eternal day.
O! cast the vision of the wond'ring mind
O'er the tremendous deserts left behind;
Deserts where once sweet Flora dress'd her bowers,
And loveliest Nature put forth all her powers.
But, ah! since these no more a home afford
To the sad remnants of the victor's sword,
Far from the lov'd, lamented, scenes they haste,
To quit the terrors of the sanguine waste;
Far from the well-remember'd paths they fly,
No pause allow'd to heave one parting sigh;
No soft relief, no fondly-lingering view,
To sooth the rigours of a last adieu!
Escap'd from these, and *his* imperial doom,
"Of half mankind the butcher and the tomb*,"
Thou com'st, my lord, when ev'ry smiling grove
Glows with the charm of Beauty and of Love;
When Zephyr woos and wins the blooming May,
And Flora weaves for both her garlands gay;
When, on her fav'rite Season, she bestows
Her sweetest violet and her tend'rest rose;
When ev'ry well-remember'd object round
Conspire to deck thy lov'd paternal bound.
To Mem'ry precious these, to Fancy dear,
And the full heart receives them with a tear:
And these shall greet you; but not these alone,
For, ah! yet prouder blessings are your own;

* Pope.

A thousand voices raise th' inspiring sound,
A thousand echos the glad notes rebound:
Each zephyr wings them thro' your fair domains,
Till Winborn's* farthest meads repeat the strains.
And, ah! the lov'd associates of your life,
The blooming daughter and the faithful wife,
Dear, dear companions of your foreign care,
Proud ev'ry grief as ev'ry joy to share;
Those who your sorrows soften'd, while they bore,
'Mid War's dread clamours, on a hostile shore;
Say—for you best can tell—with what delight
Will these in all your gracious acts unite;
Explore with you each recollected shade,
And view the happy beings you have made;
O'er the wide circuit of your bounty roam,
And see, at ev'ry pause, some blissful home;
Survey each well-known cottage of the green,
There the gay garden, there the orchard scene;
Here, or the swain's or housewife's pride; and there,
The domes of learning, industry, and pray'r!
And, oh! the Dome where in profound repose—
Secure from foreign or domestic foes;
Secure from ruffians, diff'ring but in name,
Patriots or hirelings, their vile end the same;
For equal *he*, who, mask'd in midnight gloom,
Disturbs for *gold* the tenant of the tomb;
Or who, obedient to a tyrant's nod,
Worships his idol or blasphemes his God;
The mob's vain idol, gibbetted or crown'd,
For what excess can mad ambition bound?
A saint, or devil, canoniz'd by turns,
As faction rages or ambition burns;
Alike, who force the chambers of the dead,
Plunder the trophied tomb or briery bed:—

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* The seat of Lord Shaftesbury is within two short miles of Cranbourn, in Winborne Hundred. It is finely wooded: the grotto is an object of the traveller's curiosity; the country surrounding it is richly diversified; and the mansion house, though placed somewhat in a low and humid situation, is on a scale of magnificence, suitable to the rank of the noble proprietor. Passing thus hastily, not contemptuously, the traveller is eager to give the reader's heart the intelligence of what far surpasses these things, by conducting him to the various humble dwellings, whether situated in the adjacent towns and villages or embosomed in the shades, where the inhabitants are clothed, fed, or comforted, by a benevolence that is hereditary in the Shaftesburys; and which has lost nothing of its genial glow by time or by descent.

Safe from all these, within the hallow'd shrine,
Repose the relics of the COOPER line.
Proud of her husband's* honour, fame, and life,
Your great progenitor, whose tender wife,
With fond affection, and with pious care,
The marble rais'd,—to mark his virtues there.
The noble Ashley†, too, whose taste refin'd,
And polish'd wisdom, spoke th' ennobled mind.
Illustrious band! whom Piety reveres,
Whom Virtue honours, and whom Love endears!

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* The church of St. Giles is an object of considerable attraction, and is situated on the north side of the parish, near the seat of Lord Shaftesbury, whose family burial place it is. There are several elegant monuments of the family. Those of the fourth earl, and that of the noble author of the Characteristics, are eminently beautiful. On the south side of the chancel is one of beautiful marble, exquisitely executed by Schumaker, representing a sarcophagus, under which is the following admirable inscription:

Mary Countess of Shaftesbury,
In testimony of her most tender and indissoluble regard to
The much loved memory of her affectionate
Husband, Anthony Ashley Cooper,
fourth Earl of Shaftesbury,
Who, from a consistency of virtuous conduct
in public and private,
Had as many friends and as few enemies
as ever fell to the lot of man.
Having lived in honour, he died in peace;
the result of a life well-spent,
And of hope grounded on the redeeming mercy
of that adorable, all-perfect Being
Of whose glory he was zealous,
to whose creatures he was kind,
whose will was his study,
and whose service his delight.
Having received and diffused happiness,
he departed this life,
Amidst the prayers of the rich and poor,
May the 27, 1771,
aged 61:
His works follow him.

On each side of the monument are two boys, one holding a torch inverted, the other a crown of glory, and looking up to a bust of the late Earl of Shaftesbury placed over the sarcophagus.

† The inscription under the statue in St. Giles's church, representing the third Earl of Shaftesbury, author of the Characteristics, is as follows:

E'en views of frail mortality, my lord,
To British minds a solace can afford;
And, France! thy sacrilege, oppos'd to these,
May teach the softer forms of *grief to please.*
Beyond the grave the CONTRAST may extend,
For Britain guards the ashes of a friend.
Go, then—receive the richest, proudest store
That Rapture's tributary tide can pour!
If those, my lord, who ne'er a sorrow knew
Since first their wants and cares were known to you,
Can *poor* be call'd—your *happy poor* attend
To hail, with tears of joy, their Parent Friend!
From genial cots, your bounteous gifts, they come,
To greet your blest return to them, and home.
Around, in jocund groups, exulting throng
The grave, the gay, the aged, and the young:
They come *in prayer*, their incense to impart;
Incense that heav'n best loves—*a grateful heart!*
Share, then, oh! share this transport of your plains,
The bosom jubilee of blissful swains;
Those blissful swains which still your bounty bless'd,
When this kind patron, captive and oppress'd
Amid the clamours of th' embattled host,
Was far remov'd from Albion's peaceful coast:
Himself unseen, his almoners* dispense
Th' untroubled stream of warm Benevolence.
'Tis thus that heav'n sends bounties from above,
While favour'd mortals its indulgence prove.
Thus falls its dews on drooping plant and flow'r;
Fraught with abundance, thus descends its show'r;
Thus springs the fanning breeze, thus sunbeams shine,
Soft, silent, calm—to mark a hand divine!
With one uncheck'd and undiminish'd force
The blessing's seen—*invisible the source!*

PART II.

LONG may those scenes, my lord, be your's to greet
The heav'n-sav'd SHAFTESBURYS at their natal seat!

Polite Literature,
In the person of a muse, laments the death
of her most distinguished votary,
The Right Honourable Anthony Ashley Cooper,
third Earl of Shaftesbury;
He was born February 14, 1712.

* Respective stewards are left in trust, not only for the lord of the domain, but for the poor of each parish, within the boundary of the whole property, an extent of nearly forty miles within a ring fence.

Long be it yours, from hated bondage free,
Still to pursue the works of charity!
To bid the rose of youth in beauty grow,
And spotless, as your life, its lilies blow:
From thorny vice th' unsully'd breast to shield,
And rear Truth's altars on the flow'ry field;
Guard the pure bosom from the blight of art,
And nourish ev'ry blossom of the heart;
Watch the good fruit, the noxious weeds controul,
And graft your virtues on the poor man's soul:
Till a whole peasantry shall catch the flame,
And with their Maker's join your sacred name;
For your long life invoke the heav'nly pow'r,
And mark with tears of *joy* your natal hour:
Then, with bent knee, the Merciful implore,
To stay the time when you shall be no more!
Yet ere that time shall change to *grief* the tear,
Ah! may that Power prolong thy sojourn here.
Pardon the wish; but oh! may heav'n bestow
Virtue like thine to cheer this vale of woe:
While Health her chaplets round your bow'rs shall twine,
Chaplets—THOU MAN OF BLOOD! unlike to thine;
For while *thy* garland, red with human gore,
Leaves the deep stain of slaughter on each shore;
On *Nature's ruins* rear'st thy throne of pow'r,
Planting new thorns, and cropping ev'ry flow'r;
While, with foul deeds, thou fill'st the groaning earth,
And millions *curse* the hour that gave *thee* birth!
'Mid direst scenes of havock and of death,
Those millions supplicate thy closing breath.
O! cast once more the retrospective glance
O'er the degenerate sons of hapless France!
Behold, in hordes, from clime to clime they pour,
Frantic to grasp immeasurable pow'r;
Fraud in their oaths, and ruin in their smile,
Rav'nous and thick as locusts* of the Nile,

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* The description given by Bowles, of the frequent swarms of locusts which infest Spain, gives a striking representation of the appearance of French troops, *whether as friends or allies.* In 1754 La Mancha was covered with locusts, and the horrors of famine assailed the fruitful provinces of Andalusia, Murcia, and Valencia. They have sometimes appeared in the air in such numbers as to darken the sky; the clear atmosphere of Spain has become gloomy, and the finest summer day in Estramadura been rendered more dismal than the winter of Holland. Their sense of smelling is so delicate, that they can discover a corn-field or a garden at a considerable distance, and which they will ravage almost in an instant.

With maniac rage they impotently dare—
O! dire extreme of envy and despair!—
To threat Britannia, who, from yonder main,
Contemns the menace with a proud disdain!
Whilst *One*, sublimely tow'ring o'er the rest,
The greatest, meanest passion in his breast;
Whom, nor the awful powers of god-like speech,
Nor Reason's force, nor Satire's shaft, can reach;
Nor e'en the magic of the melting lyre
One touch of cherub mercy can inspire;
But, greatly daring, still defies the dart
That strikes with terror many a harden'd heart,
Mocks human feeling, scorns compassion's tear,
And spurns at conscience as the coward's fear;
Of war at once the terror and the shame,
Whilst bleeding nature shudders at his name;
'Mid bonds of peace intent new chains to forge,
Hell's dread vicegerent, or Heav'n's awful scourge!
But ah! what visions, awful and profound,
Pregnant with happier omens croud around?
What kindling glory bursts upon the sight,
Fair as when chaos hail'd the birth of light?
When the *first* sunbeam on the mass was shed,
And utter darkness from the radiance fled!
Swift as the lightning's flash the thunders roll!
Th' effulgence rushes on the startled soul!
Lo! as it spreads into more perfect day,
Exulting myriads bless the expanding ray,
Pursue the illumin'd track their fathers trod,
Rise to new life, and feel th' inspiring God!
From heav'n, from highest heav'n, descends the flame,
To point and guide the way to generous fame.
'Twas thus the pillar'd fire its beam display'd
To gild the sacred path *that* heav'n had made.
Full many a blood-stain'd year its course had run,
Ere men divin'd from whence their wrongs begun;
By turns alarm'd, disturb'd, seduc'd, caress'd,
Flatter'd, cajol'd, corrupted and oppress'd;
With specious shews of freedom now amus'd,
And now with real slavery abus'd,
Falsehood, ambition, rapine all their aim,
Th' assassin mask'd beneath the hero's name;
The solemn treaty and the banquet gay,
Insidious each, as each might best betray;
The cheated *world* ensnar'd by an embrace,
To fix its axis on an upstart race;
Empire on empire hurl'd, and throne on throne,
By robbers bent to make that world their own;

Till kingdom after kingdom swell'd their pow'r,
And privileg'd the monsters to devour!
But broad and general, while the ruin spread,
One generous nation rose as from the dead;
E'en from its ashes, as by heav'n's command,
In fire it rose, the Phœnix of the land!
Yet ah! it was not the fierce meteor's glare,
That burns awhile, then dissipates in air;
'Twas not the madd'ning ferment of an hour,
Nor meaner struggle for a change of power;
'Twas not a sordid, mercenary race,
That move to battle with a hireling's pace,
Nor the plann'd contest, that from party springs,
Nor partial strife of yet inferior things,
Nor yet the multitude's unlicens'd rage,
That for vile gold on *either* side engage;
No! 'twas the magnet which all nature draws
To one supreme and universal cause;
That touches at a thousand points the heart,
Wakes us to bliss, or agonizing smart;
That rocks the cradle where our infants lie,
Throbs in each pulse, and breathes in ev'ry sigh;
That guards the dwellings where our loves reside,
The father's transports and the matron's pride,
And in the forms of parent, child, or wife,
Endears the sweet affinities of life.
Yes, 'twas the attraction, which, where'er we roam,
True as the polar needle, points to HOME:
All that can bind us to this world of care,
Chief source of ev'ry joy, of ev'ry pray'r!
Nay, all that soars *beyond* this mortal span,
And lifts the nobler hopes of favour'd man;
O! 'twas the magnet above earth's controul,
Which to sublimer regions draws the soul,
Ascends with force divine the blest abode,
And, finding there its centre, points to GOD!
What tho' of no avail the potent law
Which thus from earth to heav'n, from man to God can draw;
What tho' renounc'd, disdain'd by that arch foe,
Nature's dread pest, who ne'er its force can know;
See how it rushes through each swelling vein,
Fill'd with the blood of glory-breathing Spain!
See how it kindles into generous flame,
And every hero arms for *more* than fame!
With speed of thought, to each congenial shore,
As if a *Seraph wing'd* the tidings bore,
Flies the electric spark, unnumber'd ways,
Spreads as it moves, and gathers to a blaze!

The brave Gallicians catch the holy fire;
Asturia, Murica, Arragon, respire:
Estremadura, Leon, Biscay, join,
And prostrate millions, as by breath divine;
Leap into form, like atoms in the hour
When anarchy obey'd th' Almighty power;
When from confusion beauteous *order* sprang,
And the harmonious spheres with plaudits rang.
Ye virtue-prov'd and heav'n-appointed host,
The world's new wonder, and your country's boast,
To you, the high-plum'd glory is assign'd,
To give the proud example to mankind.
In times like these, when foul corruption's art
Has ply'd with bulky bribes the struggling heart;
When oft the trusted soldier has been stain'd,
Whole armies sacrific'd, and empires drain'd;
When vaunting heroes have to ruffians grown,
And sold at once their country and the crown;
In treacherous times like these, its yours to shew
The statesman's wisdom and the warrior's glow;
The stern disdain of interest and of sway,
And all that leads the yielding mind astray.
Brave, wise, and loyal, generous and just,
You hold the reins of government in trust:
Too proud to fill e'en a deserted throne,
But make a captive Prince's wrongs your own;
Myriads of faithful subjects, to restore
His rightful sceptre, and defrauded power;
Your sons, your daughters, feel one pious aim,
And pant to share hereditary fame;
Feel their descent from an unconquer'd train,
Or they who rose more glorious from the chain.
Yes, ye remember what your records tell!
When the proud legions with Sempronius fell.
What then was Spain let the fierce Moor declare,
When great Pelagio led his troops to war;
When Lusitania's heroes took the field,
While vanquish'd thousands to their prowess yield;
When the Imperial Mistress of the world
Saw his choice cohorts in confusion hurl'd;
When her two Scipios, dreadful in their might,
And Asdrubal, but ill sustain'd the fight;
When, from the walls of Tripoli, was sought
Th' expected triumph, with no conquest bought;
Ventilius, vanquish'd, and in chains appear'd,
And Christian banners were by Christians rear'd!
Proud Rome! thy eagle dropt the towering crest;
And ev'n thy Hannibal was sore oppress'd;
Thy bribes, thy arts, thy arms, were all withstood,
And thy wreathes stain'd with the republic's blood.

Spirit august of Lusitania's chief,
Great VIRIATUS*! fam'd for prompt relief,
Spain's brave deliverer! from the skies look down
On a lov'd country, and a cause thy own.
O may the memory of thy deeds sublime,
That rise triumphant o'er the wrecks of time,
Still breathe a portion of thy godlike fire,
And that *unperishable* glow inspire,

* "Viriatus, who, in the obscure station of a private soldier, possessed the talents of a general and the soul of an hero. 'Remember,' exclaimed he, 'the perfidy of Lucullus, and of Galba; respect my counsels, and I will engage to deliver you from the snare in which you are entangled.' The tone of confidence he assumed awakened new hope in the desponding bosoms of the Lusitanians; they committed themselves to his superior genius, and their obedience was rewarded by immediate safety. While with a thousand horse he opposed an extended line to the Roman legions, and menaced in appearance a general engagement, he directed the rest in small parties to pursue separate and unfrequented paths, which he himself had explored in search of game or of spoil; and to rendezvous under the walls of Tubala. His orders were executed with promptitude and success; and no sooner was he assured of the retreat of his infantry, than he followed with his horse their footsteps, with a swiftness and dexterity that eluded all pursuit.

"The Roman historians have lavished on Viriatus the opprobrious terms of rebel and robber; they have reluctantly confessed his skill and courage; his temperance and chastity in private, his faith and generosity in public life. His youth had been devoted to the toils of the chace; and in an age and country where the limits of justice and property were slightly traced, he might deem it no ignoble deed to despoil by his single strength the Roman of that wealth which he had extorted from the oppressed natives of Spain. If these practices in a more enlightened and civilized period have reflected some dishonour on his character, they were effaced by the general integrity he observed when possessed of power. The spirit of the hardy hunter, or licentious rover, soon emerged from obscurity and disgrace; by his late services he was established in the command of the army that he preserved; his superior fame attracted to his standard a crowd of Lusitanians inured to danger, and enamoured of independence; his authority was founded on the most solid basis, the free suffrages of his countrymen; and Rome must have acknowledged, that he rose to power by the same qualities by which Romulus attained it, a more daring valour, and a more sagacious mind. These qualities were consecrated to vindicate the independence of Spain, and to check the rapid progress of Roman dominion. His head and hand equally contributed to his glory. He seems to have possessed the peculiar art of directing successfully the impetuous valour of his countrymen against troops not less brave and better disciplined than themselves."—*History of Spain.*

Whose chaplet looks more fair as ages roll,
To deck the warrior, whose undaunted soul,
Whose head, hand, heart, and long-enduring toil,
Cherish'd the laurel, but contemn'd the spoil;
Still prudent, tho' magnanimously brave;
Courted the victor's wreath, or captive's grave;
Spurn'd mad ambition's false and wild applause,
And rais'd his standard in a righteous cause:
Ardent to reap the harvest of the field,
The first to combat, but the last to yield;
The first to hope the bloody fray would cease,
Embrace the foe, and bless the land with peace*;
Charm'd by the effect, forget the cause of strife,
And prompt to aid th' amenities of life:
Improve each grace of nature and of art,
Exalt the genius, and refine the heart.
O patriot heroes, may like honours wait
Spain's generous tribes; but, ah! escape thy fate!
Blush, perjur'd Rome†, whose sordid *gold* prevail'd,
When fierce Cæpio's *arms* in vain assail'd;

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* "The assertor of his country's freedom was not indifferent to her happiness, and the lawless rover, whose glory had been established in war, sighed for the tranquil blessings of peace. He negociated, but he negociated in arms; and perhaps Viriatus never appeared more truly great, than when, with a slender band hastily assembled, he observed and harassed the march of the Roman legions, and taught Cæpio to respect his genius in the hour of adversity. In every desultory conflict he maintained his wonted ascendency; and, after every successful action, he renewed his proposals for peace."—*History of Spain.*

† "The Roman consul affected to listen with pleasure to the terms that were offered; but beneath the appearance of a treaty, he cherished a dark design, as injurious to his own honour as to that of Rome. Open and magnanimous, the mind of Viriatus readily ascribed the same virtues to others as he himself was possessed of. If repeated instances of Roman perfidy might warn him to guard against the artifices of the enemy, his conscious rectitude allowed him not to adopt the slightest precaution against the treachery of his countrymen. But the deputies, whom he had entrusted with the conduct of the negociation, were corrupted by the gold and splendid promises of Cæpio; they agreed to assassinate the defender of their country; and they performed the engagement with infamous fidelity. Viriatus had deserved and he confided in the affection and attachment of his followers. The tent of the Lusitanian chief was unprotected by guards or sentinels, and open to access at every hour to the meanest soldier: he was the victim of his honest boldness; and, invincible in arms, he perished by domestic treason. At midnight, as in his armour he snatched a short and necessary repose from the toils and cares of his station, he

Blush, Lusitania! for the wretch who sold
Thy great deliverer for that sordid gold;
Blush for the slave, who at deep midnight drew
Th' assassin's blade, and thy preserver slew!
Warriors, proceed! and tho' you homage pay
To deathless heroes of Spain's dawning day;
Tho' her *first* chiefs with laurels *still* you crown,
Chiefs who your battles fought and fix'd your throne;
Who work'd through mountains and dread caves their way,
When base usurpers made your land their prey,
Preferring freedom and a barren soil,
Incessant peril, and unweary'd toil,
To smiling regions and the fertile plain,
Where slavery dragg'd the ignominious chain;
Tho' these, your champions and forefathers, claim
Th' unfading wreath of recollected fame;
Still *reverence yourselves*, and hold to view
The model after-times shall take from you;
To glad posterity, yourselves a guide,
May truth diffuse that great example wide!
Your great example to mankind shall prove
You fight for freedom, loyalty, and love;
Then shall the captive nations nobly rise,
And take again the track where glory lies!
AUSTRIA renew'd, her spirit still unbroke,
Th' unblemish'd Charles may rescue from her yoke;
Deluded RUSSIA may redeem her fame,
And feel the tinge of mingled rage and shame,
For just revenge may arm her hardy race,
Redeem'd from serpent Gallia's loath'd embrace;
Misguided DENMARK meet Britannia's hand,
And even degraded PRUSSIA's fetter'd band,
As from the mould'ring mansions of the dead,
Haply may raise once more her shrouded head.
Thrice-noble SWEDE! of an undaunted line,
In this vast strife our hopes, our prayers, are thine!
Illustrious son of an illustrious sire,
Whom honour, virtue, and the Muse inspire!
Conquest attends, enamour'd of thy name,
And none than Britain more adores thy fame!
And THOU, rever'd, and sympathizing land,
Prompt to extend the ever-helping hand
Where'er oppression lifts his iron rod,
Hostile to man, and impious to his God,

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was assailed by the daggers of the conspirators: their weapons were plunged into his throat, the only part exposed; and he instantly expired, most probably ignorant of the ingratitude and treachery of those whom he had loved and trusted.—*History of Spain.*

Friend to the friendless, or by flood or field,
Thy vanquish'd foe's best buckler, spear, and shield;
O native ALBION! from whose heav'n-blest store
Flows the rich tide of bounty to each shore,
By foreign rage or home-bred tumults crost,
All the fierce passions in thy mercy lost;
In war, in peace, to thee the suff'rers come,
Exiles from ev'ry clime, and find a home;
Find the soft solace of thy shelt'ring arms,
And, like a cradled infant, safe from harms;
The heavy laden lay their burthens down,
While pity's tearful smile succeeds thy frown:
Thou, tyrants' envy, and thou, patriots' boast,
Still give thy aid to wrong'd Iberia's coast;
Assert her cause, assist her just defence,
AND GREATLY PROVE HER SECOND PROVIDENCE!

LITERARY INTELLIGENCE.

THE Translation of the Scriptures into the Persian Language, so long in preparation, and by many thought to be abandoned, has been for some time in the press, at Newcastle upon Tyne, and is expected to be ready for publication in the course of the year 1809; it will form an elegant demy quarto volume. A few copies on royal drawing paper may be had by an early application.

A most useful and elegant anatomical work, in folio, is to be published in October, 1808, entitled Anatomico-Chirurgical Views of the Nose, Mouth, Larynx, and Fauces; with appropriate explanations and references to the parts; by Mr. J. J. Watt, Surgeon: designed by the author to illustrate the anatomy of these organs as they appear in different sections of the head, and performed with the strictest attention to anatomical accuracy. The engravings will be four in number, containing six views of the parts of their natural size, and accompanied with the same number of outline figures of reference; with an additional anatomical description of these organs, by Mr. W. Lawrence, Demonstrator of Anatomy, St. Bartholomew's Hospital. The greater part of the principal professional gentlemen resident in London have already become subscribers to this work.

The Life of St. Neot, oldest Brother to King Alfred, by the Rev. John Whitaker, B. D., in one volume 8vo, is in the press.

CORRESPONDENCE.

PHILALETHES's letter has been handed to the writer of the critique alluded to; the following is his reply: "When the reviewer made the comparison which appears to have affected Philalethes, he did it under the impression that both ladies had eaten the forbidden fruit, both possessed distinguished talents, and both were mothers without being wives; that the one subsequently endeavoured to

envelope her errors in the shrine of philosophy, while the other sought the mask of religion and external piety; and that the principal difference between them consisted in the former being mother of only *one* child, and retaining her attachment to its father perhaps during life, while the latter had *two*, and accepted a *douceur* from their father, to resign all farther claims on his feelings or generosity. The second child is said to have died a premature death. The knowledge of these facts was obtained from a very respectable and learned clergyman, a relative to the father of the two illegitimate children in question. This statement, it is hoped, will be sufficient to obviate Philalethes's charge of 'deep-rooted prejudice;' for if the above deeds are really true, as the reviewer has every reason to believe, his comparison was not improper; if false, it is a *misinformation*, but not a *prejudice*. As to the sentence quoted, although inaccurately, it is avowedly somewhat obscure, and was designed so to be. It was the intention of the reviewer, neither to sanction the vulgar prejudices of every vain coxcomb, in depreciating the talents of women, nor to flatter the sex at the expence of truth: he meant to say, that the judgment of females is oftener influenced by their private feelings than by inductive reasoning. On the contrary, it is but justice here to add, that the very small number of men against whom the same charge might not be urged, with equal truth, should teach the folly of arrogating a superiority merely from the accident of education. The reviewer only wishes to add his confident hope, that the liberal and Christian mind of Philalethes, after this explanation, will not only acknowledge the existence of candour and impartiality, but also admit the justness of the comparison, erroneously supposed 'vehement abuse;' he is the more sanguine in this expectation, that her letter has tended rather to raise than lower the favourable opinion he entertains of the talents and principles of the sex."

Should the above not perfectly satisfy Philalethes, her letter shall appear next month, under whatever signature she may choose to adopt. The compliment to the impartiality of our predecessor is most justly deserved, and we shall always be ambitious of imitating so noble an example: yet we cannot pass over this writer's allusion to the successful efforts of the Antijacobin, in effecting a signal act of justice relative to the Blagdon controversy, without requesting her to dispassionately reconsider the affair like an historical event, as we have done; and we are persuaded she will agree with us, that the talents, disinterested love of justice, truth, and Christian spirit, displayed by the then editor, were such as must leave us with more exalted sentiments of the dignity of human nature.

Candidus and the *jeu d'esprit* are deferred for consideration: if there is no internal evidence of evil design in the work referred to, it surely will not be contended that censure, however severe, if just, can be reprehensible: to us it only proves, that Englishmen still dare to write with the freedom becoming their genius and country.

☞ With the present Number is published the Appendix to Vol. xxx; containing an Historical View of Europe, a copious Review of Foreign Literature, an Original Itinerary of Spain; Index, &c.

THE ANTIJACOBIN Review and Magazine,

&c. &c. &c.

For OCTOBER, 1808.

" Yet think not that the wretch who finds a flaw,
To baffle Justice and elude the Law,
Unpunished lives; he pays atonement due;
Each hour his malefactions rise to view.
Vengeance, more fierce than engines, racks, and wheels,
Unseen, unheard, his mangled bosom feels.
What greater curse can earth or heaven devise,
Than this, who, self-condemned, in torture lies?
From agony of mind who knows no rest,
But bears his own accuser in his breast?—
He leaves, at length, this lesson to mankind:
' Eternal Justice is not lame nor blind."

MURPHY.

Scotch Reform; Considered, with reference to the Plan, proposed in the late Parliament, for the Regulation of the Courts, and the administration of Justice in Scotland: with Illustrations from English Non-Reform: in the course of which divers Imperfections, Abuses, and Corruptions, in the administration of Justice, with their Causes, are now, for the first time, brought to light. In a Series of Letters, addressed to the Right Hon. Lord Grenville, *&c. &c. &c. with Tables, in which the principal causes of factitious complication, delay, vexation, and expence, are distinguished from such as are natural and unavoidable.* By Jeremy Bentham, Esq. pp. 100. 8vo. 6s. Ridgway. London, 1808.

THE time has not been long since philosophers, after the developement of the most abstruse parts of science, and discoveries which have immortalized those who were concerned in them, first began to direct their attention to the civil and political situation of man. The writers of antiquity had indeed taught that slavery palsied the genius of nations, and that for a state to be pre-eminent in arts and in arms its constitution must be free. These writers however, from prejudices too rooted to be altogether false, and yet too little questioned to be true in the extent, seemed not to place sufficient stress on the importance of well-balanced laws,

and to rely with too much fondness on the *anarchy of the multitude* and *the despotism of* its numbers. The states in which they resided being democratical were warlike, and little able or willing to cultivate the arts of peace; nor was it considered that commerce, whilst it renders men less disposed to contention abroad; and promotes justice in their intercourse one with the other, in reality makes us better neighbours and more virtuous citizens. Soon however as the inroads of Barbarians had given a new government to Europe, and the discovery of another hemisphere opened a greater mart to her industry, it was discovered that Peace was more advantageous to states than Bloodshed, and wars of mere ambition were rarely waged. But the Statesman, whilst he saw the necessity of laws for the preservation of that faith on which the commercial transactions of individuals depend, relied too much on their efficacy and on their strength. Those laws which ought to have been few, simple, and perspicuous, became unnecessarily complicated, and it was forgotten that amongst various and perhaps discordant statutes obedience was a duty of a nature too difficult to be practised by the bulk of the People. Various difficulties were encountered in states and various disadvantages felt, till the more enlightened excited by an emulation which was augmented by the immediate urgencies of circumstances contended in investigating the evil and in pointing out the remedy. It was perceived that had there existed a nation with which the principles of our nature were suffered to develop themselves without any undue interference of the legislator to check or thwart them, its progress in arts and in science must have been greater than in any government of the world. Each individual, unchecked in his pursuits, would have followed the plans most congenial to his taste, his habits, or his genius; men unfettered by aristocratic notions of birth must have advanced to dignity those best calculated to support it: the whole society meliorated in condition, and improved in morals, would have been composed of subjects mutually contending with each other for their own benefit and for the improvement of their kind. True in *the abstract* as are these principles, it must not be supposed with their promoters that the present degraded state of society throughout the world proceeds from the Bigotry of Priesthood or from the Tyranny of Kings united in opposing the establishment of equal and pious laws.

In vain would the Legislator promulgate the most wholesome statutes if the times, if the manners of the people were not prepared to receive them. In vain would he endeavour by sudden changes to render the luxurious temperate, to check

licentiousness, to dissipate superstition, to engraft refinement and morality on Barbarism and Vice. He would either, like De Wit, in an honest cause, and, through the most refined patriotism, fall beneath the fury of a bigotted people, or be doomed, like Foscari, to lament, in exile, the departed virtues of his country. What legislator indeed would be bold enough to promulgate a code without there being previously excited in the people a belief of its excellency? What people would be absurd enough to obey its enactments unless they deemed them calculated to promote their interests? With the mass of the community rests obedience: nor will they grant it without a certainty that it will tend to their immediate advantage, or a hope that it will benefit their posterity. If we wish not to screen offenders from public punishment; if we desire that the laws shall, in all times and under all circumstances, be obeyed, we must be careful to gain in their favour the prejudices of the people. Do we believe that the barbarism which we see pervading the world in all its provinces, and among its different inhabitants, proceeds from some defect in legislative systems? we must likewise conclude that these were more or less systematized according to the opinions moral, religious, and political, of nations.—How then are legislators to blame if they gave those laws, and those only, for which their states were prepared; or, what is the same, if the various codes of different nations have been adapted to the peculiar circumstances under which those nations fell? How are monarchs faulty if their people have been in successive ages Barbarians? Or how are clergy to blame if in past times men were ignorant enough to be deceived by the arts of the worst of their Predecessors? It was neither owing to Priests nor to Kings that feudal subjugation spread its misery through Europe: nor was it by their means that the most base of mankind, veiling the worst of motives under the best of names, invoked the God of Mercy for the slaughter of his creatures, and devastated mankind whilst they pretended to enlighten it. It was through the gradual current of public opinion—through circumstances alone, that Europe was for so many ages involved in public warfare or struggling in domestic dissention. The codes of nations are forced to be fitted to their conditions. The statutes of Europeans were barbarous because they themselves were uncivilized, and the public forms of their law rude and undefined with their public character.

Unfortunately for human nature and the world, it is long before science is disseminated through the mass of a people, or morality diffused. The faculties of states like those of

individuals develop themselves but slowly, and knowledge is only gained by the slowness of time and by the pain of experience. Even the most experienced have only given legislative systems, through tracing the defects which they have witnessed in different constitutions to the errors which produced them, and through carefully distinguishing between what is apparently and what is really beneficial. We may lament then the past as well as the present barbarism in Europe, but, situated as Europe has been in the ages before as well as subsequent to the Christian dispensation, it seems to have been impossible by any legislative wisdom to prevent it. The nature of man must have been previously changed, and (what is absurd) enlightened maxims been promulgated and adopted, amid the wildest anarchy and the most profound Barbarism.

All those, however, who exert themselves to diffuse more correct notions of legislation among the mass of the people, as laws are of primary importance to the happiness of man, deserve to be enumerated among the greatest benefactors to the species. Among these Mr. Bentham is very highly distinguished. His correctness of judgment and his acuteness of thought have led him to examine minutely into the recesses of the existing legislative systems, to appreciate their merits, and to point out their defects. As, however, the latter have considerably preponderated, and it is one of the properties of a mind that dwells on faults to become heated and intemperate, there is a *causticity* of thought about this writer which shews itself on every occasion. The present work relates solely to the projected reform of the Scotch chambers of civil judicature, and yet, in an abstract investigation of abstract questions, he has dexterously contrived to attack one of the most learned and, certainly the most modest, men in his Majesty's councils. The Keeper of the great seal however is as much superior to his sneers as we are to noticing them: we shall therefore pass on to that part of the work as most worthy of attention which does Mr. Bentham the most credit. We shall here content ourselves with the general principles as of more extensive utility, without adverting to the projected reform which gave birth to them.

One of the great objects for which the social union itself was effected is the promotion of Justice between man and man. Wherever this is facilitated although the nation be not politically free, it is yet certain of good order and Happiness. The civil rights of individuals then can never be guarded with too much caution or strictness, and that legislation is defective that renders it the interest of any

class of the citizens, if they be violated, to delay their re-establishment. What then shall we say of the numerous technical proceedings in our law so pregnant with profit to Judges, Counsellors, Special Pleaders and those of the inferior orders of the profession, and so full of vexation and delay in their just rights to Suitors?—The technical part of the law has chiefly proceeded from men professing that science, and we may assure ourselves that they have regarded in its formation not the interests of their clients but their own. What are the various written forms of rebutters and surrebutters and other minor parts of the "fee gathering system" but so many defiles that increase the profits of the legal practitioners but delay Justice? Worse than this, injustice, being patronized by the tediousness of these proceedings and the indecision of the Judges consequent on them, is indirectly promoted.—The most natural mode of proceeding in Law as in all other sciences is the best. Let the debtor and the creditor each be summoned to appear before the Judge: in a well regulated family, if one Servant or Child prefer an accusation against another this is the line of proceeding usually adopted: let the creditor assert the amount of the debt, and the debtor either by his witnesses or by himself or by his Lawyer deny or diminish or destroy the charge. The Judge may then in a summary manner pronounce sentence and restore to either his just rights.

It will be observed that in this concise mode of conducting a civil trial, we have made no mention of that usual topic of declamation among English Lawyers—a Jury. In criminal prosecutions, backed as they are by the whole weight and influence of the crown, and sometimes undertaken for oppressive ends, the trial by Jury may well be considered as the most invaluable privilege of Englishmen.

But where the contention is between Subject and Subject the reason of its foundation ceases, and if (as is the case) it promotes delay, it becomes absolute bigotry to retain it.—One purpose it may indeed serve, although that in some degree presupposes the prejudices we are now combating; it affords *additional security* to one or the other of the suitors that Justice will be impartially administered.—In this case let it be granted if required in the manner of *an Appeal.* Thus all the benefit arising from Jury trial will be gained, and none of its disadvantages encountered, and besides a variety of cases may be adjudged which it is impracticable at present to bring under its controul. Numerous are the causes that receive their decision from arbitrators, in some instances *without* litigation, in others *after* litigation, in the re-

gular mode.' "Whenever this happens the mass of evidence is not unfrequently of such a bulk as to be incapable of being delivered in less time than several days, perhaps even weeks." Jury trial in this case may really be said to be "*prudentially* impracticable." Again many are the causes which in defiance of our present forms it is highly ineligible to bring before a jury. Such are those that require *time for consideration*, and which (as the same jury cannot resume its sittings) would inevitably be transferred to some other twelve at some other time, with an equal chance of another reference —This indeed occasionally happens in our courts of justice, and the delay, vexation, and expence which it occasions to suitors, are incalculable. Moreover, for want of its being taken at an earlier period much of the evidence, which but for this second trial would have been obtained, is in all probability lost: its "*freshness*" at any rate impaired: time given for collusion, evasion, and fraud.

The mode adopted in our courts of Justice of receiving testimony is a consequence of the Trial by Jury, and should be altered or changed with its retrenchment or rejection. It was discovered by the fee-gathering tribe that whilst the rejection of the testimony most interested in the suite tended to promote *its* length and *their* profits, the variety of witnesses requisite to expedite the proof would afford *entertainment for Man and Horse*. The persons however who are principals in and therefore most privy to the transaction, are surely the best competent to testify it. If it be said that they are interested in the suit and, on that account, always to be suspected, collateral evidence may be allowed to fortify their testimony; but as this is at best only a secondary species of evidence it should only be called in to aid the first. The English law of Evidence is so radically defective in civil cases that the lawyers themselves are forced daily in practice to modify and alter it. Why not at once adopt new principles if the old are shewn to be faulty, and if the corrections daily made in them by Judges are precedents dangerous to our Laws and our Liberties.—The greater the number of courts of civil judicature, the greater the competition among those who attend them, and the better will the rights of the suitors be promoted. Let each court however possess but a single judge. Where responsibility is shared it is diminished, as each is willing to thrust off on his partner the blame which belongs to himself.—Add to this that men possessing nearly the same learning, and trained up to a litigious profession, are little likely to yield in opinion one to the other, where there is a question which may admit of a contest. The con-

sequences are vexation, delay, and expense, to those who seek their just demands;—triumph, and self-gratification to those who have denied them.

All this reasoning may appear just and correct in the abstract, but it will be said by those who think little, and care not to examine what they have not experienced, that it is not proved decisive by practice.—Such men, whilst they demand practice or experience for every thing with which they are unacquainted, meanly reject every species of reform. All that is at present excellent in science or in art, must originally have been new, and experience presupposes former ignorance. To reject a system or theory merely because it is untried is to destroy the end of experience itself—which whilst it leads us to the detection of ancient errors, prompts us to the discovery of new truths. The arguments however of our Author will be the best answer to these Champions of Absurdity.—Let the enemies of reform know that the plan he proposes for the amendment of our civil courts of Justice has for years been carried *into effect in our courts of* Conscience. —In Edinburgh the causes tried by courts similar in their proceedings to these amount yearly to 59,540: the causes tried by the other courts to 4,550. Mr. Bentham answers a supposed objection urged against this system, that the attendance will occasion vexation to the parties of the suit, by asking

1. "The vexation which you *Grudge* not to impose on 59,540 Persons shall you grudge the imposing it on 4,550?"

2. "The vexation which does not preponderate against the advantage in so many other shapes where the value at stake is no more than £5 *(the sum which is the limit of the Jurisdiction of the Scotch Small debt courts)* shall it preponderate where the value at stake is 10, 100, 1000 times as much?"

3. "The vexation which you never grudge imposing upon a man where the cause he is to attend upon is one in which he has no concern (I speak of *extraneous* witnesses) shall you grudge the imposing it upon him where the cause is his own?"

4. "Thus the matter would stand between one man in the character of a party, and another man in the character of a witness. But who does not know that frequently the appearance of a single man in the character of a party, will save the appearance of any number of men in the character of witnesses?"

5. "The vexation attached under natural procedure to the personal attendance of a party before the Judge is less than that portion alone of the vexation attached to Technical Procedure, which consists in the attendance necessary to be paid to his own Lawyers."

6. "Vain and groundless will be seen to be every use that can be made of the article of vexation in the character of an objection to natural as opposed to technical procedure, when it is considered

that of the vexation attached to litigation in general, and in particular of the portion attached to the attendance of parties, little less than the whole was *factitious*, the produce of the industry of learned judges made in conjunction with suitors whose interest it was to delay Justice."

As we have extended this article to a length greater than some of our readers may think necessary, we shall hasten to a conclusion with thanking Mr. Bentham for the instruction he has afforded us. We came to this subject with prejudices strong and rooted, he has removed them. We deemed the English civil trial with all its appendages of four judges half a dozen witnesses and twelve jurymen the best that could be devised for the promotion of Justice.—He has shewn us that it is faulty, and we acknowledge its errors.—We are far however from thinking that Mr. Bentham's Book will produce this effect on the public at large, as so great is its negligence in point of style and arrangement, that it seems to have been written with the intention of not being read.—We have here indeed as in his other works a lamentable proof of the insufficiency of human Genius; and we cannot but regret that a writer who possesses vigour and acuteness of mind sufficient to throw new lights on the most abstruse science, and to instruct the world, should lessen the value of his labours by the want of style in communicating them. We do not indeed agree with the orator in Thucyides, ὅ, τε γαρ γνους, και μη σαφῶς διδάξας, ἓν ισῳ ει και μη ενεθυμηθη. But we can assure our readers that were it not for the instruction we gained from these pages we should have reviewed with more pleasure even the cumberous quartos of some of our modern tourists, or the doleful adventures of others.

The Itinerary of Archbishop Baldwin, &c. by Sir Richard Colt Hoare, Bart.

[Continued from page 19.]

THE Second Volume of this interesting work includes Book II of the Itinerary, *the Description of Wales*, by Giraldus, with annotations by his Editor, and a Supplement of 78 pages, "the object of which," Sir Richard informs us, "is to render the Itinerary of Giraldus an useful guide to the modern traveller through the Principality, by describing those places, which from the nature of his tour he was necessarily obliged to omit." This Supplement also contains an Essay on the "*Progress of Architecture*, from a period nearly coeval with the Conqueror to the sixteenth century, illustrated by a series of designs taken from existing remains in South Wales, and arranged systematically;" together

with a *List of Books relating to Wales*, and comprehending between seventy and eighty publications.

The historical notices of Menevia, or St. David's, given by Giraldus, are much extended by his annotator, who in one of his notes informs us from the 'Cambrian Biography,' that Dewi, or St. David, has been dignified with the title of Patron Saint of Wales, in consequence of the romances of the Middle Ages, which created the Seven Champions of Christendom, but that "this rank is hardly known among the people of the Principality, being a title diffused among them from England in modern times. The writer of this account" [Mr. Owen, Editor of the Welsh Dictionary, and the *Myvyrian Archaiology*] "never heard of such a Patron Saint, nor of the leek as his symbol, until he became acquainted therewith in London."—What would our old friend Fluellin have said to this? Would he not have called it "a most contagious treason, look you, as you shall desire in a summer's day;" and have rendered "plows, for its payment?" Not that we question Mr. Owen's veracity, as to his having never heard, whilst in his own country, of St. David being the Patron Saint of Wales, or of his having the leek for a symbol, but that we think the sphere of his information in this instance must have been too closely circumscribed for us to admit his authority to be decisive. The words which our Immortal Dramatist has put into the mouth of Fluellin, where the latter is speaking to the 'Fifth Harry' about the "prave pattle" of Cressy, and the "plack Prince of Wales," are most certainly drawn from the "Chronicles" of the times, and we shall therefore take the liberty of quoting them, as evidence that St. David and his leek have been known in Wales, far longer, very far longer, than the recent period intimated in the above citation. It should be premised, that the Genoese Bowmen who led the attack at the battle of Cressy, were principally discomfited by the Archers who formed the vanguard of the Black Prince's army, and among whom was a considerable body of natives of Wales.

Flu. "If your Majesties is remembered of it, the Welshmen did goot service in a garden where leeks did grow, *wearing leeks in their Monmouth caps;* which your Majesty knows, to this hour is an honourable padge of the service: and, I do believe your Majesty takes no scorn to wear *the leek upon St. Tavy's day.*

K. Hen. "*I wear it for a memorable honour:—*
For I am Welsh, you know, good countryman."*
Hen. V. Act IV. Scene VII.

* Giraldus, when speaking of Merionythshire, in his Description of Wales, Book I. Chap. VII. states, that "The natives of

The account of the Cathedral of St. David, with its various appendages, is curious; but we cannot subscribe to Sir Richard's hyperbolical compliment in calling it "the Palmyra of Saxon antiquity!" The contrast of its bleak and dreary situation, with the exquisite taste, and exalted architectural science, displayed by no inconsiderable portion of the ecclesiastical buildings, has unquestionably, a most impressive effect; yet the palm of a Palmyra must not be awarded to Menevia: In the Catholic ages, St. David's was famous for pilgrimages, and William the Norman, Henry the Second, and Edward the First with his beloved Eleanor, are all recorded to have made their offerings at its shrine. Browne Willis says, that the offering money was so abundant, that it was "divided in the Chapter-house weekly by *dishfulls*, the quantity being so great as not to allow leisure to tell it." Whilst thus employed, the monks might have exclaimed with Horace, *Laborum dulce lenimen.* —The impropriety of describing St. David's Cathedral as of *Saxon* architecture, when it is admitted to have been re-built about the year 1180, we shall recur to in proceeding. Edmund, Earl of Richmond, father to Henry VII, was buried here, together with the illustrious Prince Rhys, and many other personages of rank and dignity; but most of their tombs are sadly mutilated.

In the second chapter, Giraldus, whose passion for the marvellous has been already noticed, and whom Godwin in his Catalogue of Bishops has ironically characterized as "*a little too credulous* in believing incredible reports, and no less lavish in delivering them," has scarcely related any thing but tales of wonder. One of these we shall transcribe for the sake of the historical note attached to it by Sir Richard, on the phrase, *assuming the Cross.*

"Another woman at Aberteivi, of a very different way of thinking, held her husband fast by his cloak and girdle, and publicly and audaciously prevented him from going to the Archbishop to take the Cross; but three nights afterwards, she heard a terrible voice, saying, 'Thou hast taken away my servant from me, therefore what thou most lovest shall be taken away from thee.' On her relating this vision to her husband, they were struck with mutual terror and amazement; and on falling to sleep again, she unhappily overlaid her little boy, whom, with more affection than

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that part of Wales excel in the use of long lances, as those of *Monmouthshire* are distinguished for their *management of the bow.*" How well does this correspond with the 'goot service,' which, as Fluellin says, was performed by his countrymen at the battle of Cressy!

prudence, she had taken to bed with her. The husband relating to the Bishop of the Diocese both the vision and its fatal prediction, took the Cross, which his wife spontaneously sewed on her husband's arm."* p. 38.

Sir Richard speaking of the Druidical Antiquities in the neighbourhood of Nevern, in his annotations to this chapter, says, "The Cromlech, or Temple at Pentre Evan surpasses in size and height any I have yet seen in Wales, or indeed in England, Stonehenge and Abury excepted." Surely our author cannot be so unacquainted with the distinction between a *Cromlech* and a *Temple* as this passage would seem to intimate! We know of no Cromlech either at Stonehenge or Abury, though there is a very fine one within a few miles of the latter place, on Marlborough Downs.—Was not the '*Johannes Bradshaw, Arm.*' who died in May, 1588, and to whose memory a stone tablet has been erected in the little Church at St. Dogmael's, an ancestor of the famous President Bradshaw, of Regicide notoriety, who was born at Marple Hall in Cheshire?

In describing the beautiful river Teivi, Giraldus mentions it as abounding with salmon, and also, as the only river either in Wales or England "which has beavers." This animal, called *Llostlydan*, or Broad-tail, in Welsh, is mentioned in the laws of Howel Dha, but was even then of such extreme rarity, that its skin was valued at the "exorbitant price of one hundred and twenty pence; when the skins of the stag, wolf, fox, and otter, were valued only at eight pence

* "The origin of assuming the Cross may be derived from the Council of Clermont, in 1095, when those religious enthusiasts, who undertook the expedition to the Holy Land, had the Cross sewed on their garments: 'Crucem assumere dicebantur, qui ad sacra bella pro ecturi crucis symbolum pallüs suis assuebant et affigebant, in signum votivæ illius expeditionis, cujus originem Concilio Claromontano sub Urbano II. adscribunt scriptores omnes Rerum Hierosol. et alii passim.' It was either woven in gold or silk, or made with cloth, and generally sewed on the right shoulder; but in the celebrated Crusade undertaken in the year 1188, by Philip King of France, and Henry the Second of England, and which gave rise to this Itinerary of Archbishop Baldwin through Wales, the different Sovereigns distinguished their own subjects by varying the colours of their respective insignia. In the first Crusade all were red; but in this the French alone preserved that colour, whilst the English were distinguished by white, and the Flemings by green Crosses. Some zealots carried their zeal so far as to imprint the figure of the Cross on their skin with a red-hot iron, and thus perpetuated the holy mark." *Ibid.*

each, the white weasel at twelve pence, and the marten at twenty-four pence." The natural history of the Beaver is thus given by Giraldus: it furnishes another proof of his love of the wonderful.

"The Beavers, in order to construct their castles in the middle of rivers, make use of the animals of their own species instead of carts, who, by a wonderful mode of carriage, convey the trees from the woods to the rivers. Some of them obeying the dictates of nature, receive on their bellies the logs of wood cut off by their associates, which they hold tight with their feet, and thus with transverse pieces placed in their mouths, are drawn along backwards, with their cargo, by other beavers, who fasten themselves with their teeth to the raft. The moles use a similar artifice in clearing out the dirt from the cavities they form by scraping. In some deep and still corner of the river, the beavers use such skill in the construction of their habitations, that not a drop of water can penetrate, or the force of storms shake them; nor do they fear any violence but that of mankind, nor even that, unless well armed: they entwine the branches of willows with other wood, and different kind of leaves, to the usual height of the water, and having made within side a communication from floor to floor, they elevate a kind of stage or scaffold, from which they may observe and watch the rising of the waters. In the course of time, their habitations bear the appearance of a grove of willow trees, rude and natural without, but artfully constructed within. This animal can remain in or under water at its pleasure, like the frog or seal, who shew, by the smoothness or roughness of their skins, the flux and reflux of the sea; these three animals therefore, live indifferently under the water, or in the air, and have short legs, broad bodies, stubbed tails, and resemble the mole in their corporal shape. It is worthy of remark, that the beaver has but four teeth, two above, and two below, which are broad and sharp, like a carpenter's axe, and as such he uses them. They make excavations and dry hiding-places in the banks near their dwellings, and when they hear the stroke of the hunter, who with sharp poles endeavours to penetrate them, they fly as soon as possible to the defence of their castle, having first blown out the water from the entrance of the hole, and rendered it foul and muddy by scraping the earth, in order thus artfully to elude the stratagems of the well armed hunter, who is watching them from the opposite banks of the river. When the beaver finds he cannot save himself from the pursuit of the dogs who follow him, that he may ransom his body by the sacrifice of a part, he throws away that, which by natural instinct he knows to be the object sought for, and in the sight of the hunter castrates himself, from which circumstance he has gained the name of Castor: and if by chance the dogs should chase an animal which had been previously castrated, he has the sagacity to run to an elevated spot, and there lifting up his leg, shews the hunter that the object of his pursuit is gone. Cicero

speaking of them says, 'They ransom themselves by that part of the body, for which they are chiefly sought after.' And Juvenal says,

——— 'Qui se
Eunuchum ipse facit, cupiens evadere damno
Testiculi.'

And Saint Bernard,

'Prodit enim Castor proprio de corpore velox
Reddere, quas sequitur hostis avarus opes.'

Thus, therefore, in order to preserve his skin, which is sought after in the west, and the medicinal part of his body, which is coveted in the east, although he cannot save himself entirely, yet by a wonderful instinct and sagacity he endeavours to avoid the stratagems of his pursuers. The beavers have broad short tails, thick like the palm of a hand, which they use as a rudder in swimming: and although the rest of their body is hairy, this part, like that of seals, is without hair and smooth: upon which account, in Germany and the arctic regions, where beavers abound, great and religious persons in times of fasting eat the tails of this fish-like animal, as having both the taste and colour of fish." p. 49—51.

The annotations to Chap. IV. contain a particular account of the Cistercian Abbey of Stratflur, or Strata Florida, founded in 1164, by Rhys, Prince of South Wales, within a few miles of the source of the river Teivi. Of this Abbey, which was made the depositary of the national records, and in which many Welsh princes and nobles were interred, there only remains one archway, of rich, but singular construction and sculpture. The Church at Llandewi Brevi, now woefully dilapidated, was built on the spot where St. David preached against the Pelagian heresy, and "where the earth on which he stood raised itself under him till it became a hill, from whence his voice like a trumpet was clearly heard and understood by all, both near and afar off!" In Chap. VI. we meet with a pleasant remark by Archbishop Baldwin, who in answer to an observation, that the nightingale was never heard in this country, replied with a significant smile, "The nightingale followed wise counsel, and never came into Wales; but we unwise counsel, who have penetrated and gone through it." Chap. VII. and its annotations are chiefly taken up with an account of the Isle of Mona, or Anglesey: in Chap. VIII. are some particulars of Merlin Ambrosius, and of the singularly insulated rocky height, called Dinas Emrys, near Beddgelert, where Merlin 'uttered his prophecies,' and Vortigern is traditionally said to have built a castle after his overthrow by the Saxons. In Chap. IX. is a description of the mountains of Eryri, or Snowdon, in the high part of which, says Giraldus, are two Lakes worthy of notice; the one having "a floating island in it," and the other "noted for a singular miracle: it contains three sorts of fish; eels,

trout, and perch, all of which have only one eye, the left being wanting!" But "if the curious reader," he continues, "should demand of me the explanation of so extraordinary a circumstance, I cannot presume to satisfy him."—Sir Richard mentions two lakes bearing the name of Llyn y Dywarchen, or the Lake of the Sod; the first on the left of the road leading from Beddgelert to Caernarvon, and which still exhibits the 'peculiarity of a floating island;' the other on the heights between Beddgelert and Festiniog, and supposed by Sir R. to be that alluded to by Giraldus. "Mr. Pennant," he remarks, "but I know not from what authority, fixes the other Lake at Llyn y Cwn, or the Dog's Pool, which according to Mr. Williams is the highest lake among these mountains." Surely Pennant was not credulous enough to believe the tale of these three kinds of one-eyed monsters existing in the same waters! The annotations to Chap. X. include some curious particulars of Deganwy Castle, Conway or Conwy, Ruthlan, St. Asaph, and Basinwerk; together with historical notices of the three military expeditions of Henry the Second into Wales, in 1157, 1162, and 1165. In Sir Richard's notes to Chap. XI. is a full description of the Gwyniad, a 'white and insipid fish,' not unlike a herring in shape and size, now hardly to be met with in any part of the Principality but the Lake of Bala. In Chap. XII. under Powys, Giraldus says, "In this third district of Wales, there are most excellent *studs* put apart for breeding, and deriving their origin from some fine Spanish horses, which Richard de Belesme, Earl of Salisbury, brought into this country: on which account the horses sent from hence are remarkable for their majestic proportion, and astonishing fleetness." At Shrewsbury, the Crusaders excommunicated Owen de Cyfeilioc, who ruled in Powys, "because he alone, amongst the Welsh Princes, did not come to meet the Archbishop with his people." This Prince was a man of a warlike and independent spirit, of a more fluid speech than any of his contemporaries, and conspicuous for the good management of his territory. He also cultivated the milder arts of Poetry, and was much distinguished by his convivial hospitality. "The poems ascribed to him," Sir Richard remarks, "possess great spirit, and prove that he was, as Giraldus terms him, '*linguæ dicacis*,' in its best sense. His poem of the *Hirlas*, (or Drinking Horn) which is an address to his cup-bearer, after the celebrated battle fought at Maelor, A. D. 1165, against King Henry the Second, is on a princely subject, and has been treated by him in a princely manner. Like Baldwin, he also made the tour of Wales, not indeed to preach the crusade, but to enjoy the festive conviviality of the British chieftains;

and he has recorded this journey in another poem," called the *Circuits through Wales*. Spirited translations of both these poems are given by Sir Richard; that of the Hirlas is avowed to be from the pen of his friend R. Fenton, Esq. of Fishguard, in Pembrokeshire.

" From Shrewsbury, says Giraldus, " in the opening of the thirteenth Chapter, " we continued our journey towards Wenlock, by a narrow and rugged way, called Ill-street, where in our time, a Jew travelling with the Archdeacon of the place, whose name was Sin *(Péché)*, and the Dean, whose name was Devil *(De ville)*, towards Shrewsbury, hearing the Archdeacon say, that his archdeaconry began at a place called Ill-street, and extended as far as Mal-pas, towards Chester, pleasantly told them, " It would be a miracle, if his fate brought him safe out of a country, whose Archdeacon was *Sin*, whose Dean the *Devil;* the entrance to his archdeaconry *Ill-street*, and its exit *Bad-pass.*" p. 186.

The Crusaders having returned to Hereford, Giraldus concludes his Itinerary with a ' description of Archbishop Baldwin;' and informs us that, " During this long and laudable legation, about three thousand men, well skilled in the use of arrows and lances, and versed in military matters, were signed with the Cross." From the annotations we learn, that Baldwin was a native of Exeter in Devonshire, and though descended from a low family, obtained the Archiepiscopal See of Canterbury through his abilities, and early attention to sacred and profane literature: he died in the Holy Land, in 1190.

The ' Description of Wales' is like the Itinerary, divided into two Books; the first containing eighteen, and the second ten Chapters. The former are principally confined to the face and divisions of the country, and to the excellencies in the character, manners, and custom of the Welsh people; the latter to " those particulars in which they seem to transgress the line of virtue and commendation," and to the best mode of overpowering them, and keeping them in subjection when conquered. The interesting nature of the following extracts must be our apology for their copiousness.

" This nation is light and active, hardy rather than strong, and generally bred up to the use of arms; for not only the nobles, but all the people are trained to war, and when the trumpet sounds the alarm, the husbandman rushes as eagerly from his plough as the courtier from his court: for here it is not found that, as in other places,

' Agricolis labor actus in orbem,'

returns; for in the months of March and April only the soil is ploughed for oats, and twice in the summer, and once in the winter for wheat. Almost all the people live upon the produce of

their herds, with oats, milk, cheese, and butter; eating flesh in larger proportions than bread: they pay no attention to commerce, shipping, or manufactures, and suffer no interruption but by martial exercises: they anxiously study the defence of their country and their liberty; for these they fight, for these they undergo hardships, and for these willingly sacrifice their lives: they esteem it a disgrace to die in bed, an honour to die in the field of battle, using the poets expression,

'Procul hinc avertite pacem
Nobilitas cum pace perit.'

Nobility perishes in time of peace, nor is it wonderful if it degenerates, for the ancestors of these men, the *Æacidæ*, rushed to arms in the cause of liberty. It is remarkable that these people though unarmed, dares [dare] attack an armed foe; the infantry defy the cavalry, and by their activity and courage generally prove victors.—

"They make use of light arms, which do not impede their agility; small breast-plates, bundles of arrows, and long lances, helmets and shields, and very rarely, greaves plated with iron: the higher class go to battle mounted on swift and generous steeds which their country produces; but the greater part of the people fight on foot to a disadvantage, on account of the marshy nature of the soil. The horsemen, as their situation or occasion require, willingly serve as infantry in attacking or retreating; and they either walk barefooted, or make use of high shoes, roughly constructed with untanned leather. In time of peace the young men by penetrating the deep recesses of the woods and climbing the tops of mountains, learn by nightly practice to endure the fatigue by day; and as they meditate on war during peace, they acquire the art of fighting by accustoming themselves to the use of the lance, and by inuring themselves to hard exercise.—

"Not addicted to gluttony nor drunkenness, this people who incur no expence in food or dress, and whose minds are always bent upon the defence of their country, and on the means of plunder, are wholly employed in the care of their horses and furniture. Accustomed to fast from morning till evening, and trusting to the care of Providence, they dedicate the whole day to business, and in the evening partake of a moderate meal; and even if they have none, or only a very scanty one, they patiently wait till the next evening; and neither deterred by cold nor hunger, they employ the dark and stormy nights in watching the hostile motions of their enemies.

"No one of this nation ever begs, for the houses of all are common to all; and they consider liberality and hospitality amongst the first virtues; so much does hospitality here rejoice in communication, that it is neither offered nor requested by travellers, who on entering any house, only deliver up their arms. When water is offered to them, if they suffer their feet to be washed they are received as guests; for the offer of water to wash the feet, is with this nation an hospitable invitation: but if they

refuse the proffered service, they only wish for morning refreshment, and not lodging. The young men move about in troops and families, under the direction of a chosen leader; attached only to arms and ease, and ever ready to stand forth in defence of their country, they have free admittance into every house as if it were their own.

"Those who arrive in the morning are entertained till evening by the conversation of young women, and the music of the harp; for each house has its young women and harps alloted to this purpose. Two circumstances here deserve notice: that as no nation labours more under the vice of jealousy than the Irish, so none is more free from it than the Welsh; and in each family the art of playing on the harp is held preferable to any other learning. In the evening, when no more guests are expected, the meal is prepared according to the number and dignity of the persons assembled, and according to the wealth of the family who entertains; the kitchen does not supply many dishes, nor high seasoned incitements to eating: the house is not adorned with tables, cloths, and napkins; they study nature more than splendour; for which reason, they place all the dishes together upon mats, with large platters or trenchers full of sweet herbs; they also make use of a thin and broad cake of bread baked every day, which in old writings was called *lagana**; and they sometimes add chopped meat with broth. Such tables were formerly used by the noble youth, from whom this nation boasts its descent, and whose manners it still imitates, according to the words of the poet;

'Heu! mensas consumimus, inquit Julus.'

"While the family is engaged in waiting on the guests, the host and hostess stand up, paying unremitting attention to every thing, and take no food till all the company are satisfied; that in case of any deficiency, it may fall upon them. A bed made of rushes, and covered with a coarse kind of cloth manufactured in the country, called *brychan*†, is then placed along the side of the room, and they all in common lie down to sleep; nor is their dress at night different from that by day, for at all seasons they defend themselves from the cold only by a thin cloak and waistcoat; the fire continues to burn by night as well as by day, at their feet, and they receive much comfort from the natural heat of the per-

* "Bread, called *lagana*, was I suppose the sort of household bread or thin cake baked on an iron plate, called a griddle (*gradell*), still common in Carmarthenshire, and called *bara llech* and *bara llechau*, or griddle bread, from being so baked. Owen. *Lagganum*, a fritter or pancake, *baranyied*, Lhuyd Archaiology."

"† *Brychan*, in Lhuyd's Archaiology and Cornish Grammar, is spelt *brycoan* and interpreted a blanket. In Bullet's Celtic Dictionary I also find this word *brychan* thus explained, and corresponding with the sense in which Giraldus has used it, viz. "Natte de jonc où de paille, ce sur quoi l'on se couche; drap rude sur lequel couchent les gallois, couverture de lit," &c.

sons lying near them: but when the under side begins to be tired with the hardness of the bed, or the upper one to suffer from cold, they immediately leap up, and go to the fire, which soon relieves them from both inconveniencies; and then returning to their couch, expose alternately their sides to the cold, and to the hard bed.

The men and women cut their hair close round to the ears and eyes. The women, after the manner of the Parthians, cover their heads with a large white veil, folded together in the form of a crown. Both sexes exceed any other nation in attention to their teeth, which they render like ivory, by constantly rubbing them with green hazle and a woollen cloth: for their better preservation they abstain from hot meats, and eat only such as are cold, warm, or temperate. The men shave all their beard except the whiskers. This custom is not recent, but was observed in ancient and remote ages, as we find in the works of Julius Cæsar, who says, 'The Britons shave every part of their body except their head and upper lip;' and to render themselves more active, and avoid the fate of Absalom in their excursions through the woods, they are accustomed to cut even the hair from their heads; so that this nation more than any other shaves off all pilosity."—P. 289. —295.

In his twelfth chapter Giraldus treats of the skill of the Welsh in music, rhetoric, and poetry. "In their rhymed songs and set speeches," he observes, "they are so subtle and ingenious, that they produce in their native tongue, ornaments of wonderful and exquisite invention both in the words and sentences; hence arise those poets whom they call bards, of whom you will find many in this nation endowed with the above faculty." Sir Richard, in his annotations, has entered at some length into the history of the bards, and also inserted a pretty full account of the bardic system, from the communications of Mr. Owen; who informs us that "the system is still preserved as to the general principles within a small district of Glamorganshire, whilst it has become nearly unknown in every other part of Wales for several ages."

The principles of the bards, says Mr. O. "are clearly identified among the first patriarchs of mankind, and were extended to the farthest regions of India, in common with the western borders of Europe; and the agreement of system in those two extreme regions is astonishing, as might be illustrated by numerous facts; such as the exact identity of character of the Indian Menu, and the Menu of the British Triads, and romantic tales. One of the most striking peculiarities of the Bardic System was the invention of an *oral record*; more certain than the art of writing itself, especially as it existed in its infancy, or perhaps at any other

period before the discovery of printing: for the bards required that every branch of knowledge embraced by them should be committed to memory; and this their disciples were obliged to do before they could be fully initiated into the Order; and with a view of rendering them perfect therein, nothing that appertained to the institution was allowed to be committed to writing. What they thus taught were [was] reduced into a peculiar kind of aphorisms, called Triads, from their comprehending three different articles classed together according to the chracteristic analogy subsisting between them;" and these Triads embraced the leading points of theology, morality, science, and history.

"Solemn conventions were held at certain seasons of the year, such as at the new and full moon; but more particularly at the solstices and equinoxes, when the four principal meetings of the year took place for the promulgation of the maxims of the Bardic religion, and for other purposes. But there were other superior triennial meetings, which were great national assemblies, wherein were ratified such things as were proposed for their oral record. These conventions of every description took place within circles of unhewn stones, in the most public and convenient situations, as in the open plains in the county of Wilts, whereon the principle stone circle of the whole island was raised, and of which Abury and Silbury-hill present, at this day, to our observation some of its vast and wonderful remains.

"The Institution consisted of three Orders: the Bards proper, the Druids, and the Ovates; and to each of these were attached peculiar pursuits and functions. The Order called the Bards was the predominant class, or that into which all the disciples were initiated in the first instance: it was, in short, the privileged National College of the Britons, for on being admitted into it, the members assumed either one or the other of the three classes, as their inclination or intereft directed them. To this primary order appertained the perpetuation of the privileges and customs of the System, and also of the civil and moral institutes and learning. If a Bard assumed the character of a Druid, he had to perform the functions of the Priesthood, and as there was a priest or Druid in every community, and the greatest influence was attached to him, this was the class into which the greatest number of the Bards were necessarily entered. The Ovates were such of the Bards as cultivated particular arts or sciences: therefore it was the order to which belonged artists and mechanics of every description; and this was the only character in which the Bards were permitted to hold private meetings: in performing the functions of the other classes they were obliged to assemble, as they expressed it, 'in the eye of light, and in the face of the sun.' Each of these three Orders wore an appropriate dress. That of the primary Order, or the Bards in general, was of sky blue, emblematic of light or truth, and of peace: white as a

mark of purity and holiness, was appropriated to the Druids. The Ovates were green, thus denominating that the earth was the object of their pursuits.

"The fundamental object and principle of the Bardic System were, the search after truth, and a right adherence to justice and peace. Their idea with respect to the moral government of the world was, that life was gradually increasing in perfection, that therefore truth and justice were advancing therewith: so that the Bards looked for a period when those attributes should predominate over the principles of evil and devastation; that when that period arrived, man would begin to make rapid approaches towards that perfection which his state was capable of undergoing; and then on the consummation of such an event, the design of this terrestrial world was answered, and it would be changed into another state by fire. The theology of the Bards was shortly this: they believed in the existence of one Supreme Being, of whom they reasoned, that he could not be material, and that what was not matter, must be God. The soul was considered to be a lapsed intelligence, and the punishment it was susceptible of, was a total ptivation of knowledge; and the possession of that knowledge was deemed essentially to imply happiness. To effect this punishment and the destruction of will, the soul was cast into *Annon*, the extremity of which was the lowest point of existence; and to regain its former state, it must pass through all the intermediate modes of existence: for such a purpose they say, God erected this and other innumerable worlds; that is, for the progression of intelligences through all the modes of being, approximating eternally towards himself." P. 308—314.

Such were the principal points of the Bardic System, as it existed in its purity; but it afterwards became corrupted: "the rank weeds of superstition were sown for the sake of power, and they grew luxuriantly in a field originally cultivated to yield more wholesome fruit." The knowledge of the great *Huon*, or Supreme Being, was preserved in the hieroglyphics or emblems of his different attributes, so that the grovelling minds of the multitude often sought not beyond those representations, for the objects of worship and adoration. "This opened an inlet for numberless errors more minute; and many superstitions became attached to their periodical solemnities; and more particularly to their rejoicing fires, on the appearance of vegetation in spring, and on the completion of harvest in autumn. Others, of less note, grew into importance from the peculiarity of some ceremonies; such as cutting the misletoe with a golden hook by the presiding Druid, and the gathering of the cowslip, and other plants consecrated to the power of healing." p. 315. Mr. Owen concludes his account of the Bards in the following manner.

"The Chair of Glamorgan being the only one that preserved the ancient Bardic institutes, it is of consequence to bring it more particularly to the notice of the public; for without it we should probably have nothing left [either] of Bardism or Druidism except in scattered ruins, of which not any thing satisfactorily could now be made out. This provincial Chair or Gorsedd has regularly preserved the ancient discipline, and has occasionally held public meetings to give effect to the functions of the Bards belonging to it. Some of these meetings were expressly convened at the desire of the Lords Marchers and other powerful families, who were desirous of learning something of this extraordinary system, which was so formed, as to have within itself the means of self-preservation under all the great changes of the nation; and to satisfy the wishes of these noble personages, several of the most intelligent Bards of the times were appointed to collect together and digest every particular relating to the Order. Of the Congresses convoked by such authorities, the first was under the patronage of Sir Richard Neville; a subsequent one was held under the auspices of William Herbert, Earl of Pembroke, at Cardiff Castle in 1570; another in 1580, under the direction of Sir Edward Lewis, of the Van; and the last for such special purpose, was held at Bewpyr Castle in 1681, under the authority of Sir Richard Basset. The result of these meetings was entered into books, which were revised in the last mentioned congress, and of which manuscript copies are still extant; and the original register of the last meeting is in the possession of Mr. Tuberville, of Llan Haran in Glamorganshire."

The Supplement comprizes a long and very useful series of brief notices by Sir Richard for the direction of travellers through the Principality of all those places which are worth visiting, either from their antiquity, their picturesque beauty, or their connection with historical transactions. The order in which these objects are recommended to be seen is also well calculated to save time, which in such a mountainous country, where both clouds and showers are abundant, is of peculiar advantage. In this division of his work, Sir Richard divides the Welch Castles into three classes, viz. The original British, situated on high and almost inaccessible mountains, or dispersed about the hills, and bearing the same characteristic features of rude and remote antiquity; these which are excavations made in the ground and rock, surrounded by an inclosure of loose stones, have the vulgar name of *Cottiau Gwyddelod*, or huts of the wild men, probably from their mode of construction; the second class comprehends those Castles that were constructed with stone cemented with mortar, and placed on less elevated situations; the third includes the more artificial buildings of the Normans. The great improvement that was afterward made in

military architecture, at least as to convenience and beauty, is strikingly exhibited in the stately Castles of Conwy, Caernarvon, and Harlech, all which were erected by Edward the First. Sir Richard remarks and most justly, "that the picturesque superiority of these buildings is owing to the introduction of small turrets arising from the larger by which the heavy castellated mass of masonry receives great additional lightness and elegance."

In tracing the 'Progress of Architecture' in this Country, Sir Richard supposes and most probably with truth, that the Saxon Style was formed upon, and was a corruption from, the Roman Architecture. The Saxon builders, he says, "soon deviated from the regular path which their predecessors had followed: they altered the proportions of columns, changed the character of bases, capitals, architraves, and entablatures, they introduced an entire collection of new ornaments and embellishments; yet still, upon the whole, the Roman manner predominated." Among these ornaments were *intersecting arches*, which is denominated "a strong Saxon peculiarity," and from which, as gradually introduced into general practice, the *Pointed* or *British* Style of Architecture is thought to have originated; as from the intersection of two semicircular arches, the *Pointed Arch*, in its most perfect form, that is, the equilateral triangle, was thereby discovered. This theory which Sir Richard has adopted to its full extent, he has endeavoured to elucidate by various examples drawn from different buildings in South Wales, by Mr. J. Carter, "whose Knowledge of each particular relating to our ancient architecture," as Sir Richard has justly remarked, "*stands unrivalled*, and whose laudable and unremitting zeal for the preservation of our architectural relics from the *gothic hand of Innovation* stands *unequalled*." All we lament is, that the knowledge and the zeal of Mr. Carter should not be *tempered* with more discretion. His judgment and extended information in architectural science, would then perhaps (we say *perhaps*, for alas! it would even then be doubtful!) have their due weight; and no future *Speaker* would send to *Scotland Yard* for designs for a *House of Lords*, which when carried into effect, are found to be so highly disgraceful as scientific productions, that their *authors* dare not avow themselves! The "Improvements" at Westminster,—*Improvements!* most shocking prostitution of the term—are as far as relates to attempted restorations and new adaptations to ancient style of building, most miserably defective. Considered as works of art, they disgrace the taste and the character of the nation. They present a mere mongrel anomaly;

a thing without a name. Even the word *Gothic*, which already half scouted from a beautiful style of workmanship, will shortly wander about wholly unapplied, is utterly insufficient to express their barbarism. A *common* mason, we do not mean a *Master of the Works*, would have done better; and if he wanted "the taste to invent," would have had "the modesty to copy."—The reader will pardon this digression. We wish our Country to stand as pre-eminent in art, as in arms; and when we *know* that men exist whose scientific acquirements are equal to any task that could be allotted to them, we feel indignant that they should not be employed. The crude, and abortive misconceptions that are now springing up under the direction of the ignorant, the presumptuous, and the vain, are scarcely one remove superior to the mixed productions of the reign of James the First: and with this degrading difference, *they pretend more.* They would almost induce us to think, that they were *built up* only to be *pulled down*:—but to return.

Sir Richard, though he sometimes speaks of the contrariety between the *Saxon* and the *Norman* Architecture, does not appear to have absolutely made up his mind as to the particulars in which the difference consists; and all his examples of the former style, are deduced from buildings avowedly erected in the *Norman times.*

In this there seems to be an evident want of precision; for if there are any edifices in this country to which the epithet Norman can be truly attached, it must be those that were built in the ages immediately subsequent to the Conquest. We are aware that Sir Richard may contend that the impropriety is only seeming; for that the Saxon people still remained, though their government was overthrown, and their country subjugated; and that the general principles on which the Normans constructed their buildings were enough identified with those of the Saxon architects to warrant the adoption of the phrase *Saxon* architecture, whenever the *Semicircular* style is meant. Now admitting this to be the general fact, we should still argue, that the division of our ancient architecture into Saxon, Norman, and British, would tend to greater perspicuity than when the two-fold division into Saxon and British only is used. But we have still another motive for enforcing this distinction; though at present we shall refrain from argument, and content ourselves with merely suggesting an hypothesis which a pretty extensive sphere of observation has excited in our mind. CanSirRichard point out a single specimen of building now standing in this Kingdom, that is purely and indubitably Saxon; that can be proved from *historical* records to have been erected before

the reign of Edward the Confessor, who from his courtly intercourse with the Continent, was the means of introducing Norman Arts and Norman Manners, many years prior to the Conquest? To what fabric really Saxon, can he refer us for the 'peculiarity of *intersecting* arches;' or why tell us that the 'elevation of the greater part of the nave of St. David's Cathedral is *Saxon*, and upon the most splendid scale," when it was not erected till the year 1180, temp. Henry II?

The example of the early use of the pointed arch in its purest and simplest form, from the Church of Manorbeer, "erected it may be presumed, soon after the Conquest," is very curious; yet in a question of fact, we wish not to rely on supposition. Among several instances that press upon our memory where the date is certain, of the use of the pointed arch in the Norman times, we shall refer to two that are immediately in point. The first is in the body of St. Nicholas's Churchat Harbledown, near Canterbury, founded by Archbishop Lanfranc in 1084; the other, in the Church of St. Bartholomew the Great, adjoining to Smithfield, which was built by Rahere, or Raher, in 1119. In the latter fabric, the space at the intersection of the nave and transept, over which the tower was erected, forms a parallelogram, the longer sides of which are supported by semi-circular arches, the shorter, by *pointed* ones. The occasion of this dissimilarity is apparent: the architect wished to keep all his arches of the same height, and that could not have been effected without the introduction of the pointed form; the spaces being of such different widths.

The examples of the gradual progress of the Pointed style till it arrived at the height of its perfection in the reign of Edward the Third, and of its subsequent deterioration into flatness in the time of the last Harry, are well chosen. With the diagrams that illustrate the methods of striking the different kinds of arches that have been used in our ancient buildings, they occupy five, out of the six, Plates of Architecture, with which Mr. Carter has assisted to elucidate his part of the work.

The style of composition which Sir Richard has adopted both in his translations, and in his own additions, is characterized by simplicity. The detail of antiquarian subjects seldom admits of eloquence in description, and a nervous plainness is far preferable to affected ornament. We have noticed but few Errata beside what appear in the corrections to each volume—Independence is invariably spelt independance, and prebendery used for *prebend* in pages xlviii and li, *et vice versa:* in page xlix, *avocations* is substituted

for vacations, and in p. clxxvi, occurs the expression *successful* victories, probably a mistake for successive. The Engravings, generally speaking, are well executed: those of the views and landscape scenery were by the late Mr. William Byrne from drawings by Sir Richard himself: the antiquities were drawn by Carter, and engraved by the younger Basire. The following is a list of them. Sylvester Giraldus Cambrensis; Effigy of Giraldus Cambrensis; Monument of Giraldus Cambrensis; View of the Tomb of Giraldus Cambrensis; Campaigns of Julius Cæsar in Britain; Campaigns of Plautius and Claudius; Line of Forts drawn by Ostorius on the rivers Nen and Avon; Six plates of Roman Inscriptions; Map of ancient Wales; Raidergwy; Brecheinoc; Lanthoni; Abergevenni; Usk; Caerdyf; Landaf; Ichnography of Landaf Cathedral; Tomb-stone at Ewenith; Ewenith or Ewenny; Margan; Ancient Cross at Margan; Cydweli; Lanwadein, or Lanhaden; Haverford; Pembroch; Knight of the Barri Family; Maenor Pyrr, or Manorbeer; Rhys Prince of South Wales; Menevia, St. David's; Effigy of Prince Rhys; Menevia, St. Davids, second view; Ichnography of the Cathedral Church of St. David; Plan of the Buildings at St. David's; Lanhever, or Nevern; Cilgarran; Stratflur, or Strata-florida; Traeth Mawr; Caernarvon; Banchor; Beaumaris; Dinas Emrys; Conwy, first view; Ruehtan; Lanedwy, or St. Asaph; Wenloch; Snowdon, from Capel Cerrig; Conwy, second view; Powis; and Six plates of Architecture.

Turton's Linné's General System of Nature.

[Continued from p. 85.]

HAVING already spoken of the general merit of this most useful work, we shall now proceed to present our readers with some short specimens of the manner in which this translation is executed, as well as of the numerous additions which Dr. Turton has added to the original. The latter indeed are highly important, as the progress of natural history has been extremely rapid since Linné's System of Nature first appeared, and still more so even since Gmelin's edition of it. Our own language has also acquired the valuable works of Pennant, Latham, Shaw, Donovan, and others, on the animal kingdom since that period, besides many other detached or miscellaneous essays in this science. Dr. Turton in this system has made the following divisions of the animal kingdom: the first volume embraces the Mammalia, Birds, Amphibia, and Fishes; the second and third, Insects; and the fourth,

Worms. The following description of an animal in the order *Bruta*, the *Platypus Anatinus*, or Duck-billed Platypus, of New Holland, is furnished by Dr. Shaw.

"Of all the mammalia yet known it seems the most extraordinary in its conformation; exhibiting the perfect resemblance of the beak of a duck engrafted on the head of a quadruped. So accurate is the similitudes, that, at first view, it naturally excites the idea of some deceptive preparation by artificial means: the very epidermis, proportion, serratures, manner of opening, and other particulars of the beak of a shoveller, or other broad-billed species of duck, presenting themselves to the view: nor is it without the most minute and rigid examination, that we can persuade ourselves of its being the real beak or snout of a quadruped. The body is depressed, and has some resemblance to that of an otter in miniature; it is covered with a very thick, soft, and beaver-like fur, and is of a moderately dark brown above, and of a subferruginous white beneath. The head is flattish, and rather small than large; the *mouth* or snout, as before observed, so exactly resembles that of some broad-billed species of duck, that it might be mistaken for such: round the base is a flat, circular membrane, somewhat deeper or wider below than above; viz. below near the fifth of an inch, and above about an eighth. The tail is flat, furry like the body, rather short and obtuse, with an almost bifid termination; it is broader at the base, and gradually lessens to the tip, and is about three inches in length; its colour is similar to that of the body. The length of the whole animal from the tip of the beak to that of the tail is thirteen inches; of the beak an inch and an half. The legs are very short, terminating in a broad web, which on the fore feet extends to a considerable distance beyond the claws; but on the hind feet reaches no farther than the roots of the claws. On the fore feet are five claws, straight, strong, and sharp pointed; the two exterior ones somewhat shorter than the three middle ones. On the hind feet are six claws, longer and more inclined to a curved form than those of the fore feet; the exterior toe and claw are considerably shorter than the four middle ones; the interior, or sixth, is seated much higher up than the rest, and resembles a strong sharp spur. All the legs are hairy above; the fore feet are naked both above and below, but the hind feet are hairy above and naked below. The internal edges of the under *mandible* (which is narrower than the upper) are serrated or channelled with numerous striæ, as in a duck's bill. The nostrils are small and round, and are situated about a quarter of an inch from the top of the bill, and are about the eighth of an inch distant from each other. There is no appearance of teeth; the palate is removed, but seems to have resembled that of a duck; the tongue also is wanting in the specimen. The ears, or auditory foramina, are placed about half an inch beyond the eyes; they appear like a pair of oval holes of the eighth of an inch in diameter, there being no external ear. On the upper part of the head, on each side, a little beyond the beak, are situated two smallish oval white spots, in the

lower part of each of which are imbedded the eyes, or at least the parts allotted to the animal for some kind of vision; for from the thickness of the fur and the smallness of the organs, they seem to have been but obscurely calculated for distinct vision, and are probably like those of moles, and some other animals of that tribe; or perhaps even subcutaneous, the whole apparent diameter of the cavity in which they were placed not exceeding the tenth of an inch.

"When we consider the general form of this animal, and particularly its bill and webbed feet, we shall readily perceive that it must be a resident in watery situations; that it has the habits of digging or burrowing in the banks of rivers, or under ground; and that its food consists of aquatic plants and animals. This is all that can at present be reasonably guessed at: future observations, made in its native regions, will, it is hoped, afford us more ample information, and will make us fully acquainted with the natural history of an animal, which differs so widely from all other quadrupeds, and which verifies in a most striking manner the observation of Buffon, viz. that whatever was possible for Nature to produce has actually been produced."

We shall give another extract descriptive of a more familiar and more useful animal, the ox genus, in which it will appear, that our author has not omitted to notice all the modern discoveries, which serve to characterize each particular species of animals.

"BOS. *Horns* hollow, bent outwards and forwards, semicircular, smooth; *fore teeth* lower 8: *tusks* 0.

"These fight by pushing with the horns; delight in low rich pastures, are used for draught and burthen, and valuable for their flesh, milk, hides, and many domestic purposes.

"*Taurus.* Horns round, turned outwards; dewlaps lax. *Ox.*

1. Horns short, thick, reflected back; forehead curly. *Wild Ox.*
   b. Horns bent back; mane very long. *Bonasus.*
   c. Horns bent forwards; back gibbous; mane long. *Bison.*
2. Horns round, smooth, distant at the base, bent forwards. *European Ox.*
   b. Horns short, bending back close to the neck; body red; a fatty bunch on the shoulder. *Indian Ox.*
   c. Horns nearly erect, turned forwards; a fatty bunch on the shoulders. *Zebu.*
   d. Diminutive; size of a large dog. *Surat Ox.*
   e. Horns pendulous, adhering only to the skin; back with a bunch. *Abyssinian Ox.*
   f. Horns pendulous; back gibbous: size large; body white. *Madagascar Ox.*
   g. Body white; ears black. *Tinian Ox.*
   h. Body snowy; legs slender; horns elegant; hoofs black; very swift. *African Ox.*

"Inhabits various parts of the world, and is domesticated al-

most every where, for the purposes of agriculture, or for its meat and skin; is sometimes found in England and Scotland [and Ireland] of a small [and also of a large] size without horns; obstinate, vicious, attacking with the horns; tearing up the ground and stamping with the feet when enraged; IS SUBJECT TO A VARIOLOUS DISEASE COMMUNICABLE TO MANKIND, AND PREVENTING FUTURE INFECTION FROM THE SMALL-POX; is infested by gad-flies, lice, and other insects; is poisoned by yew, hemlock, aconite, and anemone; lives 14—16 years; gravid nine months, brings one, rarely two young."

Besides the *Taurus* there are eight other species of the genus *Bos*; but the above is sufficient to convey an idea of the new and diverse information incorporated in this translation. From the feathered tribe we shall quote only the description of one very curious little bird, in the genus *Musicapa*.

"*Musicapa* (fly-catcher). *Bill* nearly triangular, notched each side, bent in at the tip, and beset with bristles at the root: *toes* (mostly) divided to their origin. *Musicapa Malachura* (Soft-tailed Flycatcher) brown, beneath ferruginous; throat (of the male) blue; tail long, wedged with loose-webbed feathers. Inhabits marshy places of *New South Wales*; lives among long grass and rushes, in which it hides itself very dexterously; three inches long. *Linn. Trans.* 4. p. 240. *Bill* brownish black; *head* with a pale azure bar from the base of the bill over the eye; *front* and *cheeks* ferruginous; middle of the *belly* nearly white; feathers of the *back* and *rump* long, soft, silky; *wings* short, brownish black, edged with rufous brown; *body* above stricked with brownish black; *tail* above four inches long, the shafts black, slender, and armed each side with minute, slender, black filaments like hair. *Female* without the azure throat and bar over the eye."

If we had reason to be satisfied with Dr. Turton's translations and additions to the Mammalia, omithology and ichthyology, we must be still better pleased with his entomology, which is indeed to be considered almost as a new work, for the alterations and additions from Fabricius and our British entomologists, are equally numerous and important. As there is no English translation of the *Entomologia* of Fabricius, the present is the only scientific work in which the mere English reader can acquire an adequate knowledge of this most pleasing and diversified branch of natural history. We also approve of Dr. T.'s adopting to a certain extent the system of Fabricius in preference to that of Linnè; and although Gmelin had before done much in this respect, yet still much remained to be done. Notwithstanding the frivolous objections of some French entomologists to the difficulties attending the study of Fabricius's method, because it requires the frequent use of the microscope to investigate the jaws of

the insect, its great superiority in accuracy both in classification and description, will unquestionably establish it on the most permanent basis. The very nature of insects must alone require a minute examination, and why this should not be done with glasses as well as without them, it would be difficult to say, especially as a vast variety of them are not clearly discernible by the naked eye. The better informed French naturalists however have adopted the system of Fabricius, and their museum is arranged after the manner of this able entomologist. Had it not been for swelling these already ponderous volumes, we could have wished indeed that Dr. Turton had prefaced this account of insects, with an abstract of Fabricius's method of naming them, and also with something of the general principles of nomenclature and terminology. There is nothing which disgusts young students so much, as a multiplicity of scientific terms, the nature or reason of which they cannot at first fully comprehend: in this case, etymological definitions are extremely useful, as they assist the memory and enlighten the judgment. The English entomologist however is here furnished with a description of all the known insects in this country, distinctly marked with an asterisk *, besides those of other countries, amounting perhaps to about 17 or 18,000 different insects, and occupying above 1500 closely printed pages. The number of worms, including testacea and zoophytes, in the 4th vol. amounts to nearly 7000, so that Dr. Turton has here furnished the student of animated nature with scientific descriptions of about 25,000 animals, independent of the quadrupeds, birds, and fishes! From such an immense diversity we shall take the first British insect that occurs, as an example of the manner in which insects are described by our author. The following is from the Coleopterous class, genus Scarabæus.

"*Scarabæus.* b. Mandible arched, slightly toothed; abdomen naked at the end, obliquely truncate. *S. Melolontha.* (Tree-beetle. Cockchaffer.) Testaceous; thorax hairy; tail inflected; a triangular white spot at each incisure of the abdomen. *Donovan's English Insects,* VIII, plate 264, fig. 2. Olivier's Insects, 1, 5. tab. 1. fig. 1.

"Inhabits in great numbers the northern part of Europe, and is the most mischievous of all European insects; the *grub* is soft and grey, with testaceous head and legs, remains in the earth three years before it is transformed into the perfect insect, and devours the roots of corn and other vegetables, sometimes laying waste a large tract of country: the *beetle* sticks to trees, the leaves of which it feeds upon, and is eagerly sought after and devoured by swine, bats, crows, and poultry. If they appear in the autumn in consi-

derable quantities, they are said to forerun epidemic disorders. Varies annually in having the thorax rufous and black: the *male* is distinguished by a pointed inflected tail."

The consideration of the 5th and 6th volumes on the Vegetable, and the 7th on the Mineral kingdoms, with the life of Linnè, we must defer to another occasion, and also our remarks on the plates. The great labour which this General System of Nature must have cost the translator, and the judicious additions and observations which he has made, would demand a more extensive examination, were not the work of such a nature as all naturalists, or even amateurs of natural subjects, will think it necessary to possess, without any laboured recommendation from us. We shall however resume the investigation in our next.

Edwy and Elgiva and Sir Everard. Two Tales, by the Rev. Robert Bland. pp. 187. small 8vo. 7s. Longman and Co. 1808.

Mr. BLAND has presented us with an elegant little volume. We believe it is the first time his name has appeared before the Public, but from some expressions we have met with in perusing the present work, we collect that he was the Author of an Anonymous Volume which appeared a short time ago under the Title of "Translations from the Greek Anthology; (a work which displayed much feeling and taste) and from the general manner of his versification we should suppose him to have been long practised in the art of poetical composition. The present Volume contains two Tales; the first of which is historical, the latter wholly fictitious.

It is not a little worthy of observation, how very imperfectly the generality of our Countrymen are acquainted with the early periods of our history. Those who study it as a Science will, it may be expected often overlook the details of facts. They take no delight in the peculiar scenes they are presented with, but are contented with the business of observing the whole as it describes and illustrates the progress of mankind, and develop the great principles of human Action. From those who are less studious, a better taste might be expected, but too often, where it exists, it is very early checked by the fasinations of fiction. Mere idle general readers seldom begin the history of their country at a period more distant than a century or two from their own times. And yet, what portion of history is there so interesting, as that which relates the events of a world just emerging from the night of barbarism, and lighted with the first

and purest beams of civilization? where every character we contemplate is made softer by distance, every blemish of detail withheld, and every beauty condensed and heightened? For our own parts we feel a peculiar gratification in turning from the toil of disgust of the more modern views of human life to those scenes, where (although we may as Philosophers rationally suppose the same disgusts to have existed) we are not forcibly called to the contemplation of them; and we feel grateful to any one who calls our attention to such scenes, even without the aid of poetical embelishment. But it is one of the many prerogatives of genius, that it not only sheds a lustre over its object while employed about it, but renders it for ever after interesting—A parallel circumstance may be observed in the natural world. Where we have the prospect of a rich and open country, we are charmed with the grandeur and extent of the whole, or we dwell upon those spots only, which Art or Nature may have rendered prominent; till a gleam of sunshine happening to pass over the surface of the view, rests for a moment on some beautiful object unobserved before, lights it up with new brilliance, and makes us wonder that we had never observed what now appears so lovely. We for ever afterwards seek for the favourite spot, and neither sun nor clouds deprive it of its interest.

The historical facts, on which Mr. Bland has founded his first story, are shortly these*: Edwy, in the year 955, succeeded his uncle, Edred, on the throne of England, rendered illustrious by the wisdom and valour of his great grandfather, Alfred, (from whom he was fifth in succession) and insecure by the concessions which the weakness and superstition of his predecessor had made to an insolent and encroaching Clergy. Edwy was of a warm and impatient temper and could but ill brook these encroachments, which had already grown to such a height as to make the royal Inheritance little more than a name, and reduce almost every action of the Prince beneath the controul of his subjects. His marriage with Elgiva, a princess of extraordinary beauty and accomplishments, but who was unfortunately related to him within the degrees of Affinity prohibited by the Canon law, gave such offence to the Clergy, that Odo, Archbishop of Canterbury, and Dunstan (then Abbot of Glastonbury, but who in the course of Edwy's reign succeeded to the Primacy) took upon themselves to declare the marriage void; in addition

* They are principally collected from Hume, Henry, and Goldsmith.

to which they seized the bride on the evening of her marriage, tore her from the arms of her youthful monarch; seared her face with red-hot irons; carried her over to Ireland, and immured her a close prisoner in the castle of one of their rebellious adherents. During her Captivity, the King reluctantly submitted to a divorce; but it is probable that this was only a temporary expedient and would not have been permanently acquiesced in: for, the unhappy queen, being released from her imprisonment, was flying to the open arms of her husband, when she was seized and cruelly murdered by a party of retainers under the immediate authority of Odo. Of these materials Mr. Bland has made an interesting and affecting Tale. The Poem opens with a description of the Marriage, Banquet, and an Epithalamium is put into the Mouth of the once celebrated Egill Skillagrim, from which we select the following Passages:

"Hail Royal Youth, befriended from above
With glorious empire and the Palm of Love,
Fair flow'r of Knighthood famed for noble blood,
For courtly grace and warlike hardihood;
Thine is the Land;—for thee bold navies ride
Exulting on the tributary Tide.
To rival thee the valiant strive in fight
And Pagan Chieftains crouch beneath thy might.
Yet, Prince, awhile forbearing to be great,
Exchange for lively love thy sceptred state,
Forsake awhile thy Kingdom's weightier care;—
Hail happy monarch—hail, all beauteous fair."

"Hail to the hour, the young, the golden hour,
That holds a prince enslaved to Beauty's power!
For see pale evening comes and with it brings
Love's dear reward, and rapture on its wings;
Hour of endearing looks and wreathed smiles,
Of mystic tokens and of amorous wiles.
Prince seize the time;—from every base alloy
Free thy rapt soul, and yield it all to joy:
Prince seize the joy, while happy planets shed
Balm on thy youth and rapture on thy bed;
Befriended of the heav'ns that kindly shower
Their dews of joyance on this tender hour!"

Edwy retires early from the Banquet, and the Poet takes that occasion to pourtray the Characters of Odo and Dunstan, which he does with much justice and discrimination. The former of these Prelates seises the moment when the minds of the nobles are inflamed by wine, (that great assistant in the cause of fanaticism and superstition) to develop his designs. He paints in artful colours the guilt of the

enamoured Edwy, and the punishment which stern justice requires, and her more rigorous dispensers meditate, and stamping with his foot, a dreadful band of ruffians cased in black armour appears, headed by Dunstan, bearing in his arms the pale and lifeless Elgiva.—In this state she is hurried from England—At the same moment the flame catches the discontented nobles in the North, and Edwy is obliged to quit the pursuit of his Queen for the protection of his kingdom. In the mean while the rescue of Elgiva is undertaken by Clarenbert, a faithful subject and friend of her ill fated Lord. The character of this nobleman is one of the best drawn and most highly finished portraits we have met with in all modern poetry. He is one of those accomplished, and knightly gentlemen who form the just boast and glory of the times of chivalry. A character built upon those truly anti-levelling, and *anti-jacobin* principles which in the present age are almost forgotten, and which we make it our business (as we conceive it to be our duty) to hold up to the continual respect and admiration of our readers. The more we reflect upon the history of the world and the natural principles and progress of the human mind, the more we are convinced that public honour is the surest safeguard of public prosperity, and that it will not be long before we shall meet with a pretty general confession of the futility of those speculative doctrines of public virtue and equalization of ranks, which like ignes fatui have of late misled the world, but which are at bottom no more than cloaks for self-interest and low cunning and intrigue—a truth which the deluge of blood they have caused to flow throughout Europe, before the eyes of us all, ought sufficiently to attest. —We extract the whole of this character as a fine illustration of those gallant and chivalrous traits, which (adapted to existing circumstances) we should always wish to see exist.

" The pride of Knights brave Clarenbert was known
And all in grave and knightly feats outshone,
Yet curs'd by fortune tho' enrich'd with Power
The child of sorrow from his natal hour.
For, with the very pangs that gave him breath
His gentle mother closed her eyes in death.
His sire o'er distant regions bent to roam
From the blank sadness of a widow'd home,
Sought foreign wars and fell among the slain,
When German Otho fell in fair Lorrain.
Two sisters trusted to a guardian's hands,
Who meanly thirsted for their gold and lands,
In budding charms when high their pulses beat
With youthful rapture and the world was sweet,

By hellish arts subdued were doom'd to shroud
Their blooming beauties from the admiring crowd.
With cloister'd nuns to sadden out their years
In barren durance, and reluctant tears.
Gay was his heart: but mem'ry of his birth
Would oft with sorrow cloud his passing mirth,
He mourn'd a friendless state; and often wept
On the cold marble where his mother slept,
Wish'd from the sire on whom he hardly smil'd
Unconscious yet, to hear the name of child;
Oft solitary paced in dead of night
Around the walls of sainted Æthelbright,
Where lost for ever in their age's bloom
Immured and buried living in the Tomb,
A guardian's curse th' unhappy maids deplore
Forbade to hear or greet their Brother more.
Hence, tho' in outward shew devoid of care,
Pride of the brave, and pleasing to the fair,
Tho' foremost in the brilliant court he shone
Yet, loathing life, he lov'd to muse alone;
And, looking to the void futurity
Resolv'd to dare some glorious deed, and die.
' Bound to his prince by loyalty and blood,
The first of Champions in his cause he stood,
Not the gay comrade of his happier hour,
To swell his train and idolize his power,
But most a friend, when other friends withdrew;
Ev'n in the winter of his fortunes true.
Elgiva's youth by tyranny oppress
First warm'd with enterprize his vacant breast;
And of his death the destinies decreed
On Beauty's side, 'twere happiness to bleed.
Hence to his lord he swore by Knighthood's Laws
To free the fair or perish in her Cause:
And when with danger he began to strive,
Then first he liv'd and felt it bliss to live."—
" Arms, love, and honour, noble sentiment,
Fair courtesy and glorious hardiment,
Obedience high, and unenslaved by fears,
Respect and silent reverence for years,
A comely favour, gracious words, that gain'd
The listner's heart, and manners that enchain'd,
Mild Clemency that spared the weaker crowd
Fierce hate and stern defiance to the proud,
Valour that sought a death-bed rendered great
With every charm that made existence sweet,—
All in thy generous nature were allied,
All lived with thee brave Clarenbert, and died!" p. 64.

The last passage, which we confess we think highly beautiful is part of Edwy's lamentation for the fate of his kins-

man and friend, who (altho' we are a little anticipating the story) is killed in defending Elgiva from an attack of banditti after he has succeeded in rescuing her from captivity. But to return to the progress of the Tale. Leaving the rescue of his Queen to the faithful Clarenbert, Edwy heads his army against the Danes whom the rebellious nobles had encouraged to invade the northern counties. A battle takes place, in which the Pagans are worsted, upon which they retreat to propitiate their deities by a sacrifice of their prisoners;

" And while the ministers of slaughter lave
Their bloody vessels in the Derwent wave,
And knives for dreadful sacrifice prepare
Thus to the God of arms arose their prayer."

" God of the brave! that look'st on things below
From thy bleak throne on Skiddaw's gloomy brow!
Great King! of pow'r to ope Valhalla's door,
Thro' clang of bucklers sought, and bath of gore,
Revive thy wolves of carnage when they fail
When thick and dark descends the battle's hail.
So shall no mercy at our hands be known,
No woman's feeling for the captive's groan,
But where our host thy sable raven bears
Shall stream the widow's and the orphan's tears."

In the midst of their horrid rites, Edwy, following up the victory he has gained, attacks them with impetuosity, and succeeds in expelling them from his dominions. The restoration of peace leaves him at liberty to inquire, but in vain, for his lost Elgiva. At length, hopeless of recovering her, he endeavours to divert his mind by engaging in the sports and pastimes of the age, which gives occasion to a pleasant digressive account of the amusements of tournaments, quintain, hawking, and hunting. On his return from the last of these amusements with two of his lords, it happens that they discover a band of robbers, and hurrying in pursuit of them the King is seperated from his attendants, and wandering thro' the forest of Andereda, arrives at a Druid's Cave:

" Here once the Druid held his rights profane,
At which the lamps of heav'n were said to wane;
And since that time authentic legends told
Of Witchcraft and foul orgies held of old;
That fearful Spectres glided o'er the green,
Whose airy daggers gave the Stab unseen;
Once of this earth, some stood accurst for guilt
Of pillaged fanes and blood of infants spilt;
Some darkly brooding o'er this world of Pride
View'd man, but only on the darkest side—

Then loathing turn'd and from life's busy day
To worlds unknown, unsummon'd rush'd away.
Some in frail youth from righteous husbands won
Their brides by gold and wicked arts undone;
With these a crowd of female victims came,
Who sold their beauty to abuse and shame;
In nature's flush cut off, by right they rise,
Unholy shapes, ne'er meant for mortal eyes
With echoes answering to no human sound
Talk the wild glooms, the forest groans around.
And since in death divided from the blest,
Their graves are thorny and deny them rest,
Vengeance to them is doubly sweet, and hence
They war with man and taint his innocence.
On wicked errands bent they flush the cheek
At thoughts of guilt that sacred slumber break,
Altars defile, and urge the murderer's knife
That else in vain had sought a Kinsman's life.
On tainted gusts the dusky squadrons ride
And curses follow wheresoe'er they glide;
There shall no sweets the blasted herbage breathe,
But hemlock fatten on the track beneath.

Such tales had barb'rous superstition weaved
By such were Europe's ancient sons deceived,
The valiant trembled, and the sage believed:
'Till Wisdom first enchantments gloom explored,
Broke the rude spell and light and truth restored
Pierced thro' the gloom where Magic with'ring lay,
And dragg'd the wily beldame into day.

Edwy on entering the cave discovers a youth in the dress of a pilgrim, piously employed in counting his beads and saying his prayers. This youth proves to be Elgiva in disguise. After a due proportion of rapture and surprise at so sudden a meeting, the king desires her to recount her adventures; with which she of course complies. She relates that, after her seizure by Dunstan, she was hurried to the Castle of Osric, a rebellious lord, in Ireland. An entertainment given by that nobleman to Malcolm, king of Scotland, gives the faithful and watchful Clarenbert the opportunity of rescuing the Queen. With him she quits the Castle in disguise, and they proceed in safety for some time, till at the close of night they are met and attacked by two ruffians. The knight succeeds in killing the one, and unhorsing and wounding the other, while Elgiva takes the opportunity of fainting, till she is recalled by the voice of Clarenbert, who urges her to make her escape with all possible speed. He finds himself mortally wounded, and it does not delay the queen long to watch the last moments and receive the parting

breath of her loyal and lamented champion.—She suffers much difficulty and inconvenience, and is exposed to many dangers, in her further progress, till she arrives at a hermit's cell, who receives her with great kindness, and soon afterwards gives her in charge to a band of holy pilgrims, with whom she crosses to England. After parting company with them she purposes to regain the palace alone; but is taken by a band of robbers, (part of those whom Edwy and his companions had just put to flight) and brought to the Druid's cave, where she is most politely treated by the banditti. The queen's recital is no sooner ended, than the two lords, Edwy's companions, return with a train of attendants. The King relates to them his adventure in the cave, and introduces them to the queen. It is agreed, to avoid suspicion, that Edwy's visits to the cave shall be confined to the daytime, and that the two lords, Sigbert and Athelard, shall keep watch at the entrance of the thicket which surrounds it on alternate nights. Edwy returns to his court, and summons Dunstan to trial for mal-administration and treason. The watch at the cave begins with Sigbert, who, from an old grudge which he bears to Edwy, is determined to betray his trust. The better to mask his design, he is peculiarly assiduous in procuring a proper supply of dress and ornament for the queen, and of provisions for the table, so that Edwy, on his next visit, is surprised to find both splendidly furnished. The next night is Athelard's watch, and is employed by Sigbert in concerting measures with Dunstan, who escapes from the arm of the law into Mercia to revive the flames of rebellion, leaving to the treacherous Lord the horrid task of murdering Elgiva. Sigbert's turn to watch arrives: and in the following morning, when Edwy repairs to the cave, he finds the pass to it unguarded, and, as he hastens on, he meets Sigbert endeavouring to retire unobserved from the cave: he follows him, and discovering (or vehemently suspecting) his treachery, bids him defend himself. A combat ensues, and the treacherous Sigbert soon yields to the prowess and vengeance of his sovereign. On entering the cave, Edwy finds Elgiva pale and faint; Sigbert has compelled her to swallow poison; and after exchanging mutual endearments with Edwy, she expires in his arms.—And thus ends the story.

We have preferred giving our readers as good an opportunity as possible of judging of Mr. Bland's Tale, (although an abstract of a Story is calculated to give at best but an imperfect view of it) to making many comments of our own. If we mistake not, they will have participated in the interest

we own we have felt in the story. With regard to the poetry, the long extracts we have given will enable our readers to form their own judgment. They will probably have noticed a decided imitation and strong resemblance of the style of Dryden. Mr. Bland seems to have made that author his model, and has been pretty successful in copying him, which to us forms no small recommendation of his work. His lines often run in couplets, and his rhymes seem as studiously accurate as Pope's, but there is, upon the whole, a much greater portion of the ease and spirit of Dryden.—We wish Mr. B. had not confined this imitation to the *poetry* only. Dryden is, perhaps, the best of all poetical narrators. His events follow each other in order, and the mind perceives no more hurry or distress, than if the tale were told without the shackles of verse. This part of that great author's excellence, Mr. Bland has not imitated. He has rather followed the mode of narration of Walter Scott, which strikes us to be a very bad model. Intermediate and trifling (but necessary) events are not thought worthy of notice, and it requires a second perusal to discover, with tolerable accuracy, the progress of the Story. There are occasionally too instances of the *modern* taste, as the following:

> " While as they scatter death and havock wild,
> Forth from the East the merry morning smiled." p. 23.
> ——— " pure water flow'd
> Welling from rock before the sad abode:
> All else was still, save when the mournful breese
> Sobb'd thro' the shades, and died by slow degrees." p. 40.

The last, we should have suspected to have proceeded from the pen of Della Crusca, or even Little.—There are a few faulty rhymes, but we do not think them worth the trouble of collecting. The faults, indeed, bear so small a proportion to the general merits of the work, that we should not have noticed them, had we not observed so much genius and good sense, as to assure us they will not be thrown away.—We hope very soon to meet Mr. Bland again.

We have spent so much time upon the first Tale, that we have neither time nor space to say more of the second, than that it is not inferior to the first. The notes we suppose were added in compliance with modern fashion, which seems to have rendered them the inseparable companions of poetical compositions. They certainly might have been spared in this case; but we are not much disposed to quarrel with the motive that introduced them, as they have afforded Mr. Bland the opportunity of adding to his former translations from the Greek, three fine passages from the Alcestis of Eu-

ripides and the Electra, and Philoctetes of Sophocles. The former is as highly finished, as any specimen of English poetry we have seen, but it is too long to extract, and too good to mutilate.

Chronicle of the Cid Rodrigo Diaz de Bivar, the Campeador. [Translated] from the Spanish; by Robert Southey. pp. 517, 4to. 2l. 12s. 6d. Longman and Co. 1808.

THE Chronicles of the Cid, or the history of the life and adventures of that justly celebrated warrior were at all times worthy of being translated into English for the entertainment of the lovers of novelty; but at the present period they are particularly valuable, as exhibiting traits of national character, which may find some real parallels in less romantic times. There is perhaps no other nation in Europe which so uniformly imitates itself as that of Spain; of course its histories, whether fabulous or authentic, may be considered as so many political prophecies, which the reader may apply as circumstances arise. Few persons acquainted with the Spanish character, since the first attempt in Madrid, ever doubted the ultimate success of the Spaniards in expelling their treacherous invaders, but still fewer supposed that their triumphs would be so signal and so rapid, while the public credulously and irrationally believed that Buonaparte had hundreds of thousands to pour into their country the moment that any syptoms of resistance or dissatisfaction appeared. That delusion is now passing away; the depopulation of France is no longer a matter of calculation; it is ascertained beyond the possibility of doubt; had Buonaparte such a powerful disposeable force as he pretends, or could he call out in military array, as in decrees, the boy-conscripts of 1810, he would not have suffered Madrid to have fallen into the hands of the Spanish Patriotic Juntas. Thus far however the Spanish character has unfolded itself most propitiously; and its past conduct is the best pledge of its future. Mr. Southey has not perhaps considered it in this view, although his introduction to the translation of these Chronicles is written with equal eloquence and truth. As praise is more agreeable, at least to us, than censure, we shall notice the introduction first, and afterwards examine the author's Spanish criticism and English translations.

Mr. Southey begins by stating that "if any country might have been thought safe from the Saracens, it was Spain. The Wisigoths (as he perhaps not improperly names them)

had been nearly three centuries in possession of it; during that time the independent kingdoms which were founded by the first conquerors, had been formed into one great monarchy, more extensive and more powerful than any other existing at the same time in Europe; they and the conquered were blended into one people; their languages were intermingled, and the religion and laws of the peninsula had received that character which they retain even to the present day." In this view however there is considerable inaccuracy; the Vandals in 411 found Spain cultivated with all the arts and language of Rome, which they destroyed; the Goths expelled the Vandals, and were again expelled by the Wisi-goths, Visi-goths or West-goths, who were not more civilized nor much more ingenious than their predecessors. The national spirit of the original Spaniards, who long resisted the Romans, and who were never wholly conquered by them, was vitiated by the barbarity and the stupidity of the Wisi-goths, who in three centuries could not acquire a compent knowledge of the latin language, although their kings endeavoured to learn it, and to publish their laws and edicts in it. The fertility of Spain however far surpassing the cold regions of the north, they soon acquired the necessaries of life, and no sooner were their authority established and the cravings of hunger supplied in a genial clime than their martial prowess vanished, and they sunk into all the luxurious vices of Rome without possessing any thing of its learning, arts, or civilization. Of their barbarous state Mr. Southey has himself given an animated and faithful picture; and it surely was not to be expected that such a people and under such circumstances, could successfully resist the warlike Moors. Mr. Southey's remarks on the fatal effects of treason, and appeals to an enemy, deserve to be profoundly meditated and treasured up in the memory of all ambitious and aspiring politicians of every country.

"No country was ever yet subdued by foreign enemies, unless the badness of its government or the folly of its governors, prepared the way for them. The laws of succession among the Wisi-goths were ill-defined and worse observed. There were claimants to the crown abject enough to be willing to accept it from the hand of the Moorish conqueror, and fools enough to suppose that a conqueror would give it them; actuated by this vile hope, and by the desire of destroying their rival, though the utter overthrow of their country should be brought about by the same means, they invited the invaders, and aided them with all their influence. These wretches are inexcusable. Count Julian was provoked by heavier injuries to pursue the same unhappy course. Rodrigo the reigning King had forcibly violated his daughter. An act of

manly vengeance would have been recorded with applause; but he betrayed his country and renounced his religion to revenge an individual wrong, and for him too there is no excuse. There is little for those Arians and other persecuted Sectaries with whom Spain abounded, who welcomed the Moors, or willingly submitted to them,--weak and miserable men, to rejoice in ruin, because it fell heavier upon their oppressors than themselves!"

Our author thinks that the deplorable condition of the Jews and slaves in Spain at that time fully "justified them in forwarding any revolution that afforded them even a chance of change, and in joining any invaders as their deliverers. The persecution which the Jews endured from the Wisi-goth Kings was more atrocious than any to which that persecuted race had yet been exposed; the fiendish system of extirpation, which has since been pursued against them in the same country, was little more than a renewal of the execrable laws enacted by Sisebuto, Suinthela, Recesuiuto and Egica. If they were detected in observing any custom or ceremony in their religion, they were to be killed upon the spot, or stoned, or burnt," &c. *Fuero Juzgo*, l. 12, tit. 2. The picture drawn of the miserable state of the slaves, and the cruelties to which they were subjected, is in the last degree horrible, and what is worse, it must be confessed to be not altogether unfaithful. Whether we consider the cruel punishments then inflicted on slaves, or the unjust and atrocious means used to propagate slavery, we must equally conclude that the Wisigoths were truly a barbarous people. Against the Jews they entertained hereditary prejudices derived from their religion, degenerated into superstition and fanaticism, which are not wholly incompatible with humanity; but against their slaves no such cause for cruelty existed, and their shocking treatment of them had no other source than their own native savageness and barbarity. Notwithstanding the detestable laws however against slaves, it must not thence be inferred that they were all so barbarously treated; on the contrary many instances of respect and humanity to slaves are recorded; and it should also be remembered, that in all ages the most violent laws are generally dead letters; for it is the character of violence to destroy itself. A century has not elapsed since the Scottish law permitting lairds to kill their vassals was abolished; yet murder was more rarely committed during its existence than in the present time. The later expulsions of the Moors and Jews from Spain partake more of impolicy than inhumanity; and if Mr. Southey has ever visited the south-eastern provinces of Spain he must have observed, that the brown descendants of the Moors, even after the lapse of

four centuries, are still a distinct race uninfluenced by any law human or divine, and not unfrequently perpetrating such acts as have brought occasional disgrace on the Spanish name. Neither is our author more correct in supposing that the Wisi-Goths established the character and manners of the Spanish people, that "they retain even to the present day." It is not the manners of the Wisi-Goths, or any other Goths, which characterize the Spaniards, but those of the Romans; it is Roman loftiness which constitutes the dignity of the modern Castilian; it is the language of ancient Rome which gives majesty to his language, and the laws of Justinian are frequently cited in the judicial courts of Spain. Mr. Southey's sketch of Mahommedanism is evidently from the hand of a master.

"The Mahommedans made many proselytes in Spain as well as every where else where they established themselves. But the growth and decline of all Mahommedan empires are necessarily connected with the civil and religious institutions of Islamism, and may be traced to them. In forming a new religion Mahommed aimed at making its ritual less burthensome, its morality more indulgent, and its creed more rational than those of other nations. It was not however enough to appeal to the reason, nor perhaps to the passions of mankind, without at the same time profiting by their credulity. To the Jews he announced himself as the Messiah, the conqueror in whom their prophecies united; to the Christians as the Paraclete who was to accomplish the yet unfulfilled system of revelation. The mere robber would have been crushed, the mere philosopher would have been neglected, and he who had attempted to preach the incommunicable nature of Deity either among Pagan or Christian Idolators, would hardly have escaped death as a blasphemer. God is God, was a tenet to which none would have listened without the daring addition that Mahommed was his prophet. The impiety of one reasonable doubt would have shocked and terrified those who believed the impudence of an asserted mission. Reason was too weak to stand alone, and clung to fanaticism for support. No traces of a disordered mind are discoverable either in the life or in the doctrines of Mahommed. The pure Theism which he preached, he probably believed; but his own claims proceed from ambition, not from self-deceit. Persevering in his object, he varied the means, and never scrupled at accommodating his institutions to the established prejudices of the people. At first Jerusalem was chosen to be the metropolis of his religion, and the point toward which all the faithful should turn their faces in prayer. This privilege he transferred to Mecca, and though he destroyed the idols of the Caaba, he suffered the black-stone, which was the great object of idolatrous worship, to retain its honors. Those founders or reformers of religion who were inspired, and those who believed themselves to be so, have spared neither the prejudices,

nor passions, nor feelings, nor instincts, which opposed them. Mahommed attempted no such conquest over human nature: he did not feel strong enough to conquer. His conduct displayed the versatility of a statesman, not the inflexibility of an honest fanatic. The Moslem, in proof of their religion, appeal to the plenary and manifest inspiration of the Koran. They rest the divinity of their holy book upon its inimitable excellence; but instead of holding it to be divine because it is excellent, they believe it excellent because they admit its divinity. There is nothing in the Koran which effects the feelings, nothing which elevates the imagination, nothing which enlightens the understanding, nothing which ameliorates the heart: it contains no beautiful narrative, no proverbs of wisdom or axioms of morality; it is a chaos of detached sentences, a mass of dull tautology. Not a solitary passage to indicate the genius of a poet can be found in the whole volume. Inspired by no fanaticism, of a meagre mind, and with morals of open and impudent profligacy, Mahommed has affected a revolution which in its ruinous consequences still keeps in barbarism the greatest and finest part of the old world. *His were common talents, and it is by common talents that great revolutions have most frequently been effected;* when the train is ready there needs no lightning to kindle it, any spark suffices.

"The political and moral system of the impostor, if system it may be called, is such as might be expected from one who aimed only at his own aggrandizement, and had no generous views or hopes beyond it. That his language and institutions have spread together is not to be attributed to him: This great political advantage necessarily arises when nations are either civilized or converted by force, and it is only by force that this religion has been propagated: its missionaries have marched in armies, and its only martyrs are those who have fallen in the field of battle. Mahommed attempted nothing like a fabric of society; he took abuses as he found them. The continuance of polygamy was his great and ruinous error; where this pernicious custom is established, there will be neither connubial, nor paternal, nor brotherly affection; and hence the unnatural murders with which Asiatic history abounds. The Mahommedan imprisons his wife, and sometimes knows not the faces of his own children; he believes that despotism must be necessary in the state, because he knows it to be necessary at home: thus the domestic tyrant becomes the contented slave, and the atrocity of the ruler and the patience of the people proceed from the same cause. It is the inevitable tendency of polygamy to degrade both sexes; wherever it prevails, the intercourse between them is merely sexual. Women are only instructed in wantonness, sensuality becomes the characteristic of whole nations, and humanity is disgraced by crimes the most loathsome and detestable. This is the primary and general cause of that despotism and degradation which are universal throughout the East; not climate, or the mountaineers would be free and virtuous; not religion, for through all the

changes of belief which the East has undergone, the evil and the effect have remained the same. Mahommed inculcated the doctrine of fatalism, because it is the most useful creed for a conqueror. The blind passiveness which it causes has completed the degradation, and for ever impeded the improvement of all Mahommedan nations. They will not struggle against oppression, for the same reason that they will not avoid the infection of the plague. If from this state of stupid patience they are provoked into a paroxysm of brutal fury, they destroy the tyrant; but the tyranny remains unaltered. Oriental revolutions are like the casting a stone into a stagnant pool; the surface is broken for a moment, and then the green weeds close over it again. Such a system can produce only tyrants and slaves, those who are watchful to commit any crime for power, and those who are ready to endure any oppression for tranquility. A barbarous and desolating ambition has been the sole motive of their conquering chiefs; the wisdom of their wisest sovereigns has produced nothing of public benefit; it has ended in idle moralizings, and the late discovery that all is vanity. The people are indolent, because if they acquire wealth they dare not enjoy it. Punishment produces no shame, for it is inflicted by caprice, not by justice. They who are rich or powerful become the victims of rapacity or fear."

There is more ingenuity in tracing the origin of despotism to polygamy than to theocracy, like Boulanger, in his *Recherches sur le Despotisme*; there is also much truth in the conclusion, for however the theocratical government may have been abused, it invariably aspired to something of general good, but polygamy has never extended farther than the pleasure or the caprice of the individual. This subject deserves the attention of those who wish to civilize the Hindoos. We return to the progress of the Moors in Spain

"When Islamism entered Spain, it was in its youth and vigour; its destructive principles had not yet had time to develop themselves, and its military apostles could safely challenge *corrupted* Christianity to a comparison of creeds. No nation had been able to resist them; they had gone on from victory to victory. With the majority of mankind the successful cause passes for the right one; and when there were so many motives for conversion, it is not to be wondered at that the greater number of the Spanish Goths became converts to a triumphant faith. When in the first years of that faith Amrou led an army against Gaza, the governor asked, "for what reason the city was attacked." "Our master," replied Amrou, "has sent us to conquer you, unless you receive our religion; do this and ye shall be our companions and brethren. If ye refuse this, pay a yearly tribute for ever, and we will protect you against all invaders. If neither of these terms

he accepted, there can be only the sword between us, and we must war upon you in obedience to the command of the Lord *." This was the system of the Mahommedans, and hitherto no policy could have succeeded better. The Christians who retained their religion became a kind of Helots, who supplied the revenue and cultivated the land; they were every where the minority, and as Mahommedan states grew round them on all sides, it was not long before they disappeared. The Moors found the same obsequiousness in Spain as they had done in Africa, and in the East. The main part of the men apostatized, and the women contentedly learnt a new creed, to qualify themselves for foreign husbands, or for the renegadoes who profited by the ruin of their country. But there yet remained Gothic [Spanish] valour, and Gothic [Spanish] genius. Pelayo baffled them with a troop of mountaineers, the wreck and remnant of the nation. This hero was strengthed by the accident of his royal descent; but it was not for his birth that his fellow soldiers lifted him upon a shield, and in the hour of difficulty and danger *acclaimed* [declared] him king. In a strong country, with the defiles of which he was well acquainted, he maintained himself against the neighbouring Moors. His own weakness was his best security; foes like these were beneath the notice of the conqueror; he who had overthrown the kingdom of the Goths did not stop to exterminate a handful of banditti. Once already had Musa crossed the Pyrenees and advanced as far Carcassonne; he now proposed to over-run France, proceed through Germany and Hungary to Constantinople and by this line of conquests, connect Spain with the Saracen empire. For this enterprize he was preparing when a courier seized the bridle of his horse, and commanded him in the Caliph's name to set out for Damascus. There was retribution in this. Musa had imprisoned Tarif because he envied him his glory; he himself was now arrested in his own career, and detained in Lyria, while secret orders were sent to destroy his whole family. All who were in Africa were cut off. Spain was so distant from the capital of the Caliphs, that they were continually exerting their authority there, least their weakness should be discovered. For this reason it was their policy frequently to change the governor, a system every way pernicious, which allowed integrity no time to be useful, and hurried avarice into rapacity.

The following historical facts contain lessons of wisdom, which unfortunately have been ineffectual even in the present

* The principle here adopted is precisely the logic of the jacobins and first revolutionists; "those who are not for us are against us," was their efficient maxim. Buonaparté's system is identically the same, sometimes differing in terms, but always uniform in spirit and effect; his anti-commercial decrees are scions of the same stock. These are not the only analogies which might be remarked between Buonaparté and Mahommed, were this a proper place for the inquiry. Rev.

age, when similar conduct has contributed to effect the entire subjugation of the continent, till the worthy descendants of the ancient conquerors of the Moors arose.

"The Christians acquired strength during the disturbed reign of the second Haccham. A race of able kings succeeded Alfonso the Chaste. Remiro, Ordoño, and another Alfonso, called the Great: then came a feebler line, and the Christians were divided. New states were erected in Navarre, in Catalonia, and in Aragon; if these sometimes rivalled the kings of Leon, they were more dangerous to the Moors, and the common cause was strengthened. But the separation of Castile from Leon was a dismemberment, an actual loss of strength. The bond of unity once broken, jealousies and wars followed, and the example was mischievous. Galicia was ambitious of becoming independent like Castile, and frequent rebellions were the consequence. Abdoulrahman profited little by these dissentions: his power was employed in gratifying a passion for splendour, for which he is better remembered than he would have been for a life of greater activity. His son made only one campaign. A sickly boy succeeded him. Mahommed, who was appointed his guardian, was called after the manner of the orientals, Alhagib, or the Eyelid; he soon acquired and deserved the name of Almanzor, the Victorious, by which he is remembered in history. The genius of this man well nigh proved fatal to the Spanish Christians, weakened as they were by their own divisions. The Leonese looked on with unconcern or with satisfaction while he ravaged Castile, and the Castillians were consoled when Leon suffered in its turn. Two and fifty times did he lead his armies into their country, and return with their spoils. Such terror had he struck into them, that Bermudo retreated with the seat of government from Leon back among the mountains to Oviedo, the bodies of the kings his predecessors were taken from their graves and removed, and the relics of the Saints and Martyrs packed up for flight. This fear was not without cause. Almanzor appeared before the walls. Count Guillen was in the city, so far spent with sickness, that he could not stand; nevertheless, when he heard that the Moors had made a breach, he ordered his men to arm him and carry him in his bed to the place of danger. There he encouraged the Leonese, more by his presence than by his weak efforts; but there he maintained the breach three days, and there, when another quarter had been forced, he perished, sword in hand, in his bed. The conqueror carried his arms farther, and ravaged Galicia. Santiago, the tutelary Saint of Spain, the God of their battles, could not defend his own church. Almanzor sent the great bells from Compostella to be his trophies, and hung them up as lamps in the Mosque of Cordova. During one of his expeditions, the Christians took advantage of a fall of snow, and occupied the mountain passes to interrupt his return. The Moor calmly pitched his tent in the valley, and prepared to make it his dwelling-place. He ploughed and sowed the ground, and so harrassed the country behind him, that the Christians offered him a price for his coming

harvest, and implored him to depart. They who could not triumph over him while living, insulted him with legends when he was no more. They asserted that the Saints, whose churches he had profaned, struck him with his mortal sickness, and that when he died the Devil was heard bewailing him along the banks of the Guadalquivir. But the Moors wrote truly on his monument, 'What he was is seen in his actions, such a defender of Spain will not be found after him.' Yet the ascendancy which Almanzor obtained by these triumphs eventually ruined the Spanish Moors."

The victories of the Moors terminated with the life of Almanzor: their monarchs became enervated, and the then dynasty, like most preceding and subsequent dynasties in Spain, manifested the most unequivocal symptoms of natural debility and decay. Civil war ensued; and the contest for power was supported by so many aspirants, that "the petty tyrant of every town called himself king, and crimes and miseries multiplied with the title. The lower the sceptre sunk, the more hands were stretched out to reach it. Ambition takes no warning from example. Hymeya, one of these wretches, asked the Cordovans to make him King, just as the last puppet had been murdered. They replied, 'Do you not see the tumultuous state of the city? the populace will destroy you.' 'Obey me to-day,' said he, 'and kill me to-morrow.' Such was the drunken rage for power."

Having examined at considerable length Mr. Southey's portraiture of Mahommedanism, and his indignant exposure of its despotism, we must now turn to his remarks on the conduct and principles of the Christians, whose errors and superstitions, as might be expected, are not more leniently treated. We are not a little apprehensive that they may wound the pious feelings of several Papists, as his view of the Papal Saints is precisely the same as that taken by the writer of the "Postliminious Preface" in the answer to Peter Plymley. (See Antijacobin Rev. p. 192, vol. 30.) We recommend it however to the most serious consideration of the *late** champions of what was preposterously called Catholic Emancipation.

"The Moors," continues Mr. S. "brought with them into Spain the causes of their own destruction, despotism and polygamy; consumptive principles, which suffered indeed the body to mature, but when the growing energy had ceased, immediately began their morbid and mortal action. These causes produced

* In the Morning Chronicle of Oct. 15, these deluded or deluding persons have read their recantation, and the least charge exhibited against the Roman Catholics is only that of *ingratitude!* Rev.

their inevitable effects, the war of brother against brother, the revolt of towns and provinces, the breaking up of kingdoms. The Spaniards mean time were free; they were inferior in numbers, *they were less civilized than their enemies*, and their history is sullied by acts of worse barbarity; but they were a Christian and a free people. The moral institutions of Christianity gave them a decided and increasing advantage. Even its corruptions were in their favour. Mahommed won his first victory by calling for an army of Angels, when his troops were giving way. He galloped forward, and casting a handful of sand among the enemy, exclaimed, Let their faces be covered with confusion! The Moslem believed that the armies of God obeyed his call, and in that faith they were victorious. *The deliverers of Spain encouraged their followers by coarser frauds; a hermit had promised them victory, or they had seen visions, or the Cross, which was their banner, had appeared to them in the sky. The invention of a tutelary Saint to fight their battles, not metaphorically, but in person, was a bolder and more animating* FICTION. Ramiro had fought a whole day long with the Moors; he kept the field at night with a broken and dispirited army, who [which] were compelled to abide the next morning's danger, because they were surrounded and could not fly. The King called them together, and told them that Santiago had appeared to him in a dream, and had promised to be with him in the battle, visibly and bodily, on a white steed, bearing a white banner with a red cross. The Leonese, who before this had lost all hope, began the attack, shouting God and Santiago. A knight led them on, riding a white steed, and bearing a white banner with a bloody cross. They utterly defeated the Moors. A general tribute in bread and wine was granted to the Saint's church for ever, and a knight's portion from the spoils of every victory which the Christians should gain.

"This pious fraud was the resource of genius in distress; but it had been preluded by deceit, and was systematized into a national mythology. The body of Santiago had been discovered under [during the reign of] Ramiro's predecessor; his grandson Alfonso rebuilt the church of the Apostle with greater magnificence than the Christian Kings before him had ever displayed; and its priesthood exercised their ingenuity in inventing legends to the honour of this patron Saint, and to their own emolument! This they did so successfully, that Compostella became the great point of European pilgrimage. The merit of this pilgrimage was enhanced by the difficulty and danger of the journey; the pilgrims soon became so numerous, that parties of Moorish, and perhaps of Christian banditti, associated to plunder them. On the other hand, the Canons of St. Eloy erected guest-houses for their accommodation along the road from France, and money and estates were often bequeathed to endow them by individuals and princes. After their example a few hidalgos, who were equally devout and warlike, joined their property, and formed themselves (A. D. 1175) into a religious brotherhood, for the purpose of protecting pil-

gions. War never stops at defence. They soon found it their duty to attack Misbelievers; and hence, about fourscore years after the death of the Cid, arose the order of Santiago, which was so long the scourge of the Moors.

"A regular system of deceit practised by the priests for their own immediate interest, continually freshened and invigorated the enthusiasm of the people. To obtain the profits of a favourite altar, was the motive which influenced the inventor of a Martyr's body, or of an Image: but when [where] Chapels were thus founded, cities sometimes grew. A shepherd told his fellows that he had followed a dove towards a rock, whither by her frequent flight, and turning back to him upon the wing, she seemed to invite him; there he had discovered a cavern and an image of the Virgin, at whose feet the dove remained undisturbed, being conscious of divine protection. Such was the devotion of the people, that a town was soon built there. St. Maria la Blanca was deserted by all its inhabitants for this holier place of residence, but the priests and people go yearly among its ruins to perform a service for the souls of their forefathers who are buried there. A pious Spaniard employed his life in improving the great road to Compostella, opening thickets and building bridges along the way. About twenty paces from his little hermitage he made his own tomb. The pilgrim's gratitude did not cease when their benefactor died. His tomb became a place of popular devotion; a splendid church was at length erected over it, and that church is now the cathedral of a city, which is called St. Domingo de la Calzada, after his name. A hermit, by name Juan, fixed his dwelling on Mount Uruela, not far from Jaca: he built a chapel on one of its summits, and dedicated it to John the Baptist. Four other monks joined him: the fame of their piety was bruited abroad, and their chapel became the chosen spot for the devotion of the Christians round about. When Juan died, a great multitude assembled at his funeral; six hundred hidalgos [gentlemen] were among them; they saw their numbers, and the strength of the country; the feeling which had brought them together excited them, they elected a leader, and founded the kingdom of Navarre.

"The *local* deities whom their Pagan ancestors had worshipped were less numerous than the Saints who patronized the churches of the Spanish Christians. *Every town, almost every village, had been hallowed by the death or burial of Martyrs, to whose wonder-working bodies the faithful were led sometimes by the song of Angels, more frequently by lights hovering over their graves. Above all the Virgin Mother was lavish in her favours to Spain. Once she descended in person upon a stone pillar*, which she left behind, and which is held at this day in as high veneration by thousands and tens*

* This alludes to *Nuestra Señora del Pilar*, who has lately sent so many of the rascally French to pandemonium at Zaragoza. See an account of this image in the "Original Itinerary of Spain." Appendix to Antijac. Rev. Vol. 30.—Rev.

of thousands of Catholics, as the black stone of Mecca is by the Mahommedans. Sometimes she sent her image down from heaven. Sometimes a dove guided the chosen discoverer to the cavern where she had been hidden; or the hunted beast who run to her ruined altar was protected by her pity, or struck dead for his intrusion. In the number of her titles the DEIFIED *Mary exceeded the many-named Diana, as well as in the extent and effect of her worship. In perusing the attested history of any one of her images, the reader might think she had imparted to it* ALL *her power, did not the* GODDESS *of the next great shrine afford a catalogue of wonders, equally splendid, equally attested, and equally authentic.* These miracles were easily managed in darkness, and amid the wilds and ruins of a desolated country. The clergy sometimes, in the confidence of talent, ventured upon a more public and general exhibition. Fernando the Great sent (A. D. 1063) to Benabet king of Seville, requesting that he would let him have the body of St. Justa to remove to Leon. Three Counts and two Bishops were the ambassadors to beg this boon. Benabet said he knew nothing about it, he had never heard of St. Justa, but they were very welcome to her body if they could find it. Upon this Alvito, the Bishop of Leon, said they would pray three days for a revelation. At the close of the third day Alvito fell asleep at his prayers, and there appeared to him in a dream an old man, who told him that St. Justa must not be removed. Seville was not to be deprived of a treasure reserved for its glory when it should again become a Christian city, but they might have his body instead. And who was he? He was St. Isidore. Alvito humbly intreated him to be dreamt of twice more, that he might be sure this was not merely a dream; and the dead Bishop gave the desired proof. At his last appearance he struck the ground thrice with his crosier, saying, You will find me here, here, here. In the morning three holes were found in the ground, and upon digging there they discovered his body in full odour. The court and clergy went out from Leon in procession, to meet the relicks; the king and his three sons bore the body barefooted; all the monks and clergy of the city were feasted upon the occasion, and Fernando and the queen served them at the board.

"The zeal with which these patron Saints were worshipped was proportionate to the beneficial power which they possessed. They could preserve their own district from pestilence, and if for the sins of the people they sometimes suffered the Infidels to violate their sanctuaries, they never failed to punish the violation. In their beatitude they were still influenced by human feelings, by gratitude, and by national and local affection. A Saint was the representative of his townsmen in heaven, where he was supposed to receive their prayers, and exert all his influence in their behalf. The religious fervour of the Moors meanwhile was abating. Fanaticism in a few generations becomes bigotry. The belief which the first Mahommedans had chosen was inherited by their children; in the fathers it had the life and ardour of a new passion;

in the sons it was become habit, inveterate, indeed, but cold. This process has been exemplified in every age, and by every sect. The Dominicans and Franciscans of the present day, profess the same tenets which their predecessors practised at the massacre and the auto da fe. There are analogies in nature; the wolf has been tamed into a dog; and swine were once formidable in the forest."

Such is our author's view of the origin and progress of the *worship of saints and images* in Spain, a view which is drawn from facts adduced by the historians *Morales, Mariana, Garibay, Maret*, and others, whom he quotes with the punctuality of truth. The *worship*, indeed, of *Mary* the wife of Joseph, is in the highest degree shocking to every rational or true Christian. and the ridiculous belief in the local and partial interference of the Divine power, and a particular providence, was certainly fit to produce only such characters as are depicted in the following extract.

"The war between the two nations (Christians and Moors) was a war of extermination. Peace was never named, never thought of as a thing possible; but because perpetual hostilities would have destroyed both by famine, they made occasional truces by common consent, to recover strength for renewing the contest; or the weaker power purchased a respite by paying tribute, till he believed himself strong enough to revolt. These intervals were short; *the Spaniards could never long endure to be idle*;* they had to recover the country of their fathers, an honorable and holy object; and war also was the business, the amusement, the passion of the age. It was in war that the chiefs found their sport and their spoil; that the king at once employed and gratified a turbulent nobility: *that the people indulged their worst passions, and believed that they were at the same time atoning for their sins.* And what a warfare! It was to burn the standing corn, to root up the vine and the olive, to hang the heads of their enemies from the saddle-bow, and drive mothers and children before them with the lance; to massacre the men of a town in the fury of assault; to select the chiefs that they might

* This is true at the present day, there is perhaps no vulgar opinion entertained in this country of any other nation so false as that the Spaniards are an *indolent* people. The peasantry and the great majority of the nation, with a few trifling exceptions in Castile and some parts of Andalusia, are a most laborious and active race of men, excelling in hardihood and industry almost every other country in which the Roman Catholic religion *exclusively* prevails. Perhaps, indeed, the national indolence and vanity of the Portuguese may have contributed to disseminate and support the erroneous and degrading estimate of the Spanish national character, which will soon be better understood not only in this but in every other country.—Rev.

be murdered in cold blood; to reserve the women for violation; and the children for slavery; and thiswarfare [continued] year after year, till they rested from mere exhaustion. The soldiers of Ferran Gonzalez complained that they led a life like devils, like those in Hell, who rested neither day nor night; our Lord, said they, is like Satun, and we are like his servants, whose whole delight is in seperating soul from body. The Spaniards on their part suffered retaliated cruelties, and the perpetual sense of danger. At one time knights, nobles, and kings, never slept without having the war-horse ready saddled at the chamber."

In the beginning of the eleventh century Navarre, Arragon, and Castile were united under Sancho the Great, who at his death left Navarre to his eldest son Garcia, Arragon to his bastard son Ramiro, and Castile to Fernando. The latter had married the sister of Bermudo king of Leon, who wishing to recover his ancient authority made war on his brother-in law, thinking that by the division of Sancho's territories, the Castilian army could not resist him. He was however too confident in his own prowess and was slain in battle, when Fernando became king of Leon by the double right of conquest and inheritance. This prince afterwards engaged in war with his brother Garcia who was slain in battle, after which Fernando united the crowns of Castile, Leon and Navarre in his own person. At this time the Cid began to distinguish himself, with the memoirs of whose life and adventures Mr. S. has now favoured the English reader. The whole, he assures us, is translation, but not of any single work. The three following have been used, "Chronica del famoso Cavallero Cid Ruy-Diez Campeador.—Burgos, 1593. (Chronicle of the renowned Knight, Cid Ruy Diez, the Campaigner). "Les quatro Partes enteras de la Cronica de España, que mando componer el Serenisimo Rey Don Alonso Uamado el Sabio," (the four Parts complete of the Chronicle of Spain, written by order of the king Alonso the Wise). And lastly, the "Poema del Cid;" from these three works the author has translated the present volume. Mr. Southey has not condescended to incorporate the numerous *Romances del Cid*, which should be translated, "Legendary Tales of the Cid," rather than heroic ballads; but he acknowledges that some things are introduced from other "authentic sources." This is a very proper manner, no doubt, to make an agreeable English volume; but by such a method Mr. S. necessarily sacrifices that which he seems most desirous of effecting, namely, to give his reader an adequate idea of the Spanish original. But we have already dwelt so long on his "Introduction," on which he

appears to have bestowed the most laudable pains and labour, and of which our readers may form an adequate judgment from the extracts we have selected, that we must defer our examination of the style and matter of this translation of the Chronicle of the Cid, till our next.

Sermons, Controversial and Practical, with Reflections and Tracts on interesting Subjects, (Heretofore published in Ireland only) by the late Rev. Philip Skelton, Rector of Fintona, &c. Republished by the Rev. Samuel Clapham, M. A. Vicar of Christ Church, Hants, &c.—Volume the First, 8vo. pp. 520, 9s. Vernor and Co. 1808.

THE works of Skelton have become extremely scarce; and, though the scarcity of a book be no proof of its excellence, they are not more scarce than they are excellent. They are written in that plain, strong, and nervous style, and exhibit much of that happy thought, of that deep knowledge, and of that excellent matter, which characterise so many of the productions of our divines in the early part of the last century. The Sermons in this volume are twenty in number; and are followed by one and twenty "Reflections" on different subjects. It would be a vain and useless task to enter into a critical analysis of writings, the merits of which have been so long known, and so generally acknowledged; but for the gratification of such of our readers as may chance to be unacquainted with the style and manner of this able and estimable divine, we shall extract one passage from his sermon, on the means of attaining happiness in the married state.—a Sermon, which, at a period when the rights and duties of that state seem to be little understood, and less practised, it is ardently to be wished, was separately printed for the use and advantage of the Fashionable World.

"It is true, that, in nature and reason, the right of governing ought to go with the superior understanding, whether placed in the husband or wife. But then, in regard to each particular couple, who shall decide its place? Of all points this is the last to be determined by a contending husband and wife. Nor can any third person possibly do it for them, both for want of knowledge and authority. All he could do, would be to decide in particular causes of difference, which besides that it would be endless, must be adjudging the superiority of reason in this instance to that one party, and in that to the other, leave the general minds of their understandings respectively, as much in the dark as ever.

"To prevent or remedy this, as occasion may require, the God of peace and order, who alone can judge in such a matter,

and who will no otherwise than by his word, and the reason he hath given us, interfere in the contests of man and wife, hath, once for all, ruled the case, and commanded the *latter* to obey the *former* in all things lawful and honest, I will not say, this rule is founded on a greater degree, generally speaking, of natural capacity in man than in woman, for I trust, although much may be said for it, yet a good deal may be said against it. But one thing is certain, that men in general have more strength of body than women, and therefore in all struggles for the upper hand, let superior reason lie where it will, may come off eventual conquerors. Now pre-eminence of authority, supposing an equality of understanding, should naturally go with pre-eminence of strength. This strength of body, however, gives the man a great advantage over the woman in point of acquired knowledge; for while the delicacy and feebleness of her body, and her bearing and suckling of children, confine the woman to domestic cares for which besides her course of education must be calculated; the man, by his strength, is fitted for, and carried out to labour, trade, war, and the like, which afford him a far greater opportunity of improving his natural talents, of growing in experience, and gathering knowledge, particularly the necessary knowledge of men and things, wherewith he is, or may be concerned. Add to this, that to fit him the sooner and better for affairs, the course of education, as to the higher and more important branches of learning, runs unavoidably in his favour. It would be as easy, as it is unnecessary to shew, that women are no better fitted by nature for the learned employments of law, physick, or divinity, than for the spade, the sword, or the exchange. As the great affairs of the world must pass through the hands of men; must be managed, determined, and finally settled by men, it follows unavoidably, that in the hands of men the right, as well as the capacity and power, to govern must be placed.

"I say not these things as a party,—for on many occasions I could have wished, had it been lawful, that the wife had been to govern, but only as one whose duty it is to speak after God and nature, and to inculcate the general love of both. But were I asked, to what end I have taken such a compass on this particular subject, I should answer, I have done it to give to all married people who hear me a right notion of the state they are in, of the terms of union for which their vows are solemnly plighted, of the tender and ardent love they ought to nourish in their hearts towards each other; and, when that love is not as warm as were to be wished, of that peace, order, and decency, which the submission of the wife only can in that case maintain. To prevent those unhandsome, and otherwise endless bickerings, which so often make the married state unhappy, nothing would be of so much use, as a due consideration, both in the husband and wife, of the nature of that united state they are in, which has given them but one happiness, or one misery, and a serious consultation

with the word of God. This would teach them to know their places, and to keep them, without mutual encroachments. This would set God always before their eyes as the awful guardian of their vows, as the blesser and rewarder of their duty, if conformable to the terms engaged for, and as the avenger of their crime, if that duty and those terms are slighted, especially if obstinately and perseveringly slighted."

The animadversions on a mischievous book of that learned Churchman and Whig-Prelate, Bishop Hoadley, entitled, "A plain Account of the Nature and End of the Sacrament of the Lord's Supper," form a most masterly piece of controversial criticism, and places the Bishop in a light in which, for the honour of the Church, we hope never to see another of its Guardians exhibited.

The protestant public are very much indebted to Mr. Clapham, who is a most zealous labourer in the vineyard, for this laudable attempt to extend the knowledge of a writer, from whose works there is not a member of the church who may not derive some useful and profitable instruction. And we are happy to find that this is only the *first* of *four* volumes, in which will be given every part of Skelton's productions, comprized in seven large octavo volumes, which will be thought worthy of general perusal. Besides the Sermons of many other divines, it is much to be wished that a similar selection were made from the Sermons of Jeremy Taylor and Jackson; which are not now easily attainable; and which contain a vast fund of most excellent matter.

This volume is dedicated to that respectable Prelate, the Bishop of St. Asaph, who appears to have first recommended the Works of Skelton to the attention of Mr. Clapham.

We learn, from a note to the Preface, that that eminent barrister, and orthodox member of the Church of England, Mr. Park (whom we hoped, ere this, to have seen on the bench) bought an imperfect set of Skelton's Works, the merits of which no man was better able to appreciate, at the sale of the Marquis of Lansdowne's library, for four guineas. We mention this fact, that the public may be enabled to estimate the extent of their obligation to Mr. Clapham.

A Picture of Valencia, taken on the Spot; comprehending a Description of that Province, its Inhabitants, Manners, and Customs, Productions, Commerce, Manufactures, &c. With an Appendix containing a geographical and statistical Survey of Valencia, and of the Balearic and Pithyusian [*Pityusian*] *Islands; together with Remarks on the Moors*

in Spain. Translated from the German of Christian Augustus Fischer, by Frederic Shoberl. pp. 319, 8vo. Colburn, 1808.

VALENCIA has been justly named the Paradise of Europe: the excellence of its climate, its fertility, and the incessant gaiety of its inhabitants, far surpassing those of any other country. Mr. Fischer, who was sometime with smugglers in Spain, is already well known for a lively narrative of his travels through that country, and for several German translations of Spanish works. He has availed himself in the present instance of Don Antonio Josef Cavanilles's *Observaciones sobre la Historia natural, Geografia, Agricultura, Poblacion y Frutos del Reyno de Valencia,* (Observations on the Natural History, Geography, Agriculture, Population and Produce of the Kingdom of Valencia) in two splendid folio volumes, with numerous plates: a work of great labour, and great accuracy, considering it as the first of its kind which had been published; for the provinces of Spain, like the counties of England, cannot yet boast of their historians and topographers. From such materials, therefore, with Mr. Fischer's own experience we naturally expected an interesting volume. In this we are not disappointed; the same liveliness of remark, and that almost Valencian vivacity, characterize the selections which constitute this "Picture of Valencia," as well as the Author's original travels. He frequently, indeed, falls into numerous errors, some of which we shall occasionally correct, but they are not such as to materially affect the general likeness; or impair the features of his portrait.

The province or kingdom of Valencia lies between 37° 52′ and 40° 51′ north latitude. It is estimated to contain about 838 square geographical leagues, of which only 240 are arable, the rest being mountainous. Mr. F. states the population at 932,150 souls, and the last census made it about a million; but at the commencement of the present year, we are assured that it exceeded 1,300,000. The northern and western parts are principally mountainous regions, while the middle and southern abound in the most delightful and fertile plains; the former produce flax, hemp, metals, and pulse; the latter dates, carobs, oranges, figs, corn, wine, and salt. The north is thinly populated, and the chief occupations of the people are in breeding cattle, coarse woollen manufactures, leather, bass-weed, hemp, potteries, lime, and distilleries; the south or middle contains at least three-fifths of the whole population, is highly cultivated and fer-

tile, the most populous of any part of Spain or even France or Holland, yields the most abundant crops of all kinds of fruits, great quantities of silk, and its rivers, lakes, and shores, abound in fish. Dividing the province, which is long and narrow, into northern, middle, and southern parts, and these again into districts, the most barren and inclement of which, in the northern part, is Bonifaza; its high mountains are often covered with snow in winter, yet bear pines, beech, &c. and have some neglected mines of vitriol, alum, iron, and pit-coal. Seven small places scarcely contain 1680 poor inhabitants, and the village of Pobla about 500. The district of Herbes, Vallibona and Vallivana, is very little better; that of Morella is considerably richer. The town of Morella has upwards of 200 looms and woollen manufactures, with 4,800 inhabitants, who rear bees and fruit. The district of La Ria is also poor, although it has above 3,000 inhabitants, and produces a little wine, almond and mulberry trees, silk, wheat, honey, walnuts, and culinary vegetables, with some hempen sandals. The district of Cinc Torres, Castelfort and Portel, is wild, mountainous and uncultivated, with 40 looms, and above 3,000 poor inhabitants; that of Cati is more cultivated, and the town of this name contains 2,000 inhabitants, 200 looms and a ribbon manufactory. Montesa is mountainous but fertile, and has some manufactures of wool, hemp and flax; Canet contains near 7,000 industrious people, and produces silk, wine, vegetables, fruits, honey; has 8 distilleries, several potteries, and fine marble. The district of Vinaroz approaches the coast and is favoured with a milder climate; the town of this name is situated about half a mile from the shore, contains 9,000 inhabitants, and is surrounded by a highly cultivated country, including Benicarlo, so celebrated for its wines, with a population of near 6,000 souls. Vinaroz annually produces about 180 tons of wine, and Benicarlo the enormous quantity of 2,250; great numbers of the men are employed at cooper's work, and in fishing; the people are wealthy and industrious, and enjoy considerable advantages from a coasting trade, especially in the conveyance of salt from La Mata. Mineral carbon, of a lamellous texture and gray colour, is also found within a few leagues of Benicarlo. On the sea coast there are morasses and waste-land as well as in the district of Oropesa, which is neither fertile nor salubrious. Benicassim is wild and hilly, and distinguished only for its carob-trees and ever-green oaks. From Cabanes to San Mateo is a well cultivated and tolerably productive country skirted by hills, the base of which

bear ever-green oaks, and the plains good wheat and tares. In Cuevas there are 6 distilleries, and cattle and swine abound in this district; that of Cervera and Calig is mountainous and barren, for want of water; Trinchera has some quarries of beautiful marble. From Ares to Adsaneta consists of mountain and pasture land, with some woods of pine, with excellent cattle: the country is wild and picturesque, and at Chodos great indigence prevails. The same applies to Vistabella and Argelita. Villa Hermosa, indeed, exhibits some good cultivation and possesses good farmers: but the highest mountain in Valencia, Peñaglosa (not Peuaglosa, as erroneously written in this volume), is too long covered with snow every year to admit the warmth of air necessary to fertility. Considerable herds of swine are bred in this district as well as from Alcalaten to Ribes-Albes, which is also mountainous but more fertile, and the people much more comfortable. Alcora is a fine country and has manufactories of porcelain and stone-ware.

The middle portion of this province extends from Castellon de la Plana to San Felipe, chiefly along the coast; it is extremely pleasant and fertile, the climate delicious, vegetation most luxuriant, the scenery enchanting, and admirably diversified with large towns, villages, trees, and spires of churches and convents, amidst the most cultivated and fruitful inclosures. The romantic district of Onda is succeeded by that of Castellon de la Plana, which, as its name implies, is situated in an extensive and rich plain about a league from the sea. Castellon (not Castello as here written) contains 18,000 inhabitants; its principal church is the only one remaining in Spain, it is believed, which still continues to be a sanctuary for criminals. Several adjoining towns contain 4, 5, 6, and 7,000 inhabitants, who are clean, industrious and sufficiently comfortable. The district from Nules to Moncofa is remarkable for producing the finest figs. Villavella, a small town with about 1200 inhabitants, contains a fine mineral spring, which is much frequented; but it unfortunately has no accommodation for strangers, and persons coming to use the waters are obliged to bring with them all their household requisites. Part of the district of Uxo is very subject to agues, but that of Murviedro is salubrious, rich, populous, and productive: about 1680 tons of a light spirituous wine are annually produced from the vineyards of Murviedro, which has a population of 7,000 souls; activity, industry, wealth, and population, are here increasing rapidly. The following statement of the po-

pulation of the Plain or district of Valencia, about 10 miles long, and 5 broad, will give the reader some idea of the immense number of industrious people which are collected on that delightful spot.

"Next to the Huerta of Gandid, that of Valencia is incontestibly the most beautiful part of this enchanting coast. Hence the population of the many small villages scattered over it may be estimated at 58,000 [60,000]. Every part of it is in the highest state of cultivation.

"Valencia, [the city] with 105,000 [120,000] inhabitants. Puzol, 2097 inhabitants; fine botanic garden. El Puig, 1,575 inhabitants. Refelbuñol, 900 inhabitants. Foyos, about the same number. Alboraya, 2,520 inhabitants. Benimaclet, 280 inhabitants. El Grao*, the port and the small places dependent on it, upwards of 5,000 [6,000] inhabitants. Campanar, 1,350 inhabitants. Benimamet, 1,260 inhabitants. Burjasot, 1,440 inhabitants. Museros, a commandery of St. Jago, 725 inhabitants. Betera, 1,800 inhabitants; esparto-manufactures [bassweed or barilla mats]. La Pobla, 1,350 inhabitants. Benaguacil, 3,150 inhabitants. Villamarchante, 400 inhabitants; fine quarries of marble. Ribaroja, 1,200 inhabitants. Patrona, upwards of 1,000 inhabitants. Manises, 1,100 inhabitants; good earthen-ware. Torrent, 5,400 inhabitants; besides other small places too numerous to mention.

"All these villages and places are scattered along both banks of the Turia, [Guadalaviar] and are distinguished by the care bestowed on the irrigation of their lands, and the extreme fertility of the latter. Great quantities of rice were formerly raised here; but it was very injurious to population. Since the cultivation of that grain was relinquished, the population has in twenty years increased one half. Many quarries of lime-stone, gypsum, marble, &c. especially at Ninnerola, Sabac, &c."

Cartel, Catarroja and Riberas del Xucar produce little wheat, and are chiefly devoted to rice-crops, which are extremely unwholesome and destructive to the population, which is frequently attacked by intermittent fevers, and other diseases of debility, that not only destroy life but impede generation. The dry-land of these districts is gravelly, light, and by no means fertile. Valldigna is mountainous, but the marble quarries of Buixarro are interesting. San Felipe contains 14,000 inhabitants in a tolerably well cultivated country. The western part of this province from the frontiers of Murcia and Castile to the beginning of the middle part, is in general wild, rugged, mountainous, barren, and

* This is the sea-port of the city of Valencia, from which it is distant about two English miles. An extensive pier has recently been built, the harbour improved and rendered more safe for shipping, and the town of the Grão greatly increased.—Rev.

thinly peopled. This part extends from Ayova to Enguera, Navarres, Buñol, Chiva, Liria, Pedralba, Chelva, Ademaz, Alpuente, Segorba, and Artana; near the latter are quicksilver mines now abandoned.

The southern part of the province of Valencia, extending from Albada to the frontiers of Murcia, contains some fine valleys open towards the coast, between lofty ranges of mountains, the branches of which are gradually lost in low promontories. In the plains prevail a mild climate, high cultivation, in general great fertility, numerous fabrics, manufactures, and a daily increasing population. In general, however, the southern part of Valencia is less fertile than the middle, the soil in the open plains is gravelly and shallow, and marble and gypsum is every where so abundant, that neither trees nor fruits can flourish. The beautiful valley in the vicinity of San Felipe is so exposed to the north winds that a good crop of olives once every three years is the utmost that can be calculated on. The same effects are experienced with other fruits. At Ontinente however, which contains 12,000 souls, figs are produced in great abundance amounting to 25,000 *arrobas*, or 6,150 cwt. annually: this town has woollen and linen manufactures, paper mills and copper forges, with a flourishing agriculture. But the country which particularly attracted our author's admiration, is the district of Gandia.

"The most beautiful, fertile, and delightful of any in the whole province; the highest degree of southern charms and cultivation; abundance, opulence, and daily increasing population; silk manufactures.

"Gandia, a town on the left bank of the Alcoy, with 6,300 inhabitants; an extremely neat and cheerful place; the huerta a paradise; many silk-looms, particularly for ribbons and light stuffs; some linen. Twenty other small villages in the neighbourhood of the town. Oliva, 5,000 inhabitants, who subsist entirely by agriculture, though the soil is inferior to that of Gandia."

The district from Alcoy to Laguar contains 33 paper mills, which in part supply the neighbouring provinces with an article which is both scarce and dear in Spain. Denia has long been celebrated for its raisins, of which 12,000 arrobas, or 3,000 cwt. are annually prepared, although those of Penisa are esteemed better. Many parts of the district of Alicante, where the kali is burnt present a naked and sterile prospect: but Elche and Orihuela, each of which contains upwards of 20,000 inhabitants, exhibit the most luxuriant picture of various fruits, such as palms and oranges, that can well be imagined. The greater part of the people in these towns are

either wealthy or comfortably independent, enjoying all the necessaries of life with moderate industry and ease; and extreme penury is almost wholly unknown. Indeed the province of Valencia scarcely or never exhibits such examples of misery or poverty and filth as appear in La Mancha, Castile, and some parts of Arragon.

Having taken a rapid glance at the general topography of Valencia, and stated our own opinion of the fertility or rather infecundity of the southern part of it, which differs considerably from that of Mr. Fischer, or Señor Cavanilles, we shall now make some observations on the manners and customs of the people, and the natural and artificial curiosities of this most interesting province. The following description of the first aspect of the country, although animated, is yet far beneath the original in variety and that grandeur which enchants rather than confounds.

"No sooner have you ascended the last of the mountains that form the limits of Castile, than the road conducts by insensible degrees into a delicious plain. The air becomes milder, the country more romantic, and a landscape resembling Eden itself, irradiated by an enchanting sun, expands to the eye of the astonished traveller.

"How magnificent, how delicious, how ravishing is this valley, intersected by numberless murmuring streams, and covered with thousands of neat habitations*! What a luxuriant vegetation! What charming variety! The flowers of spring and the fruits of autumn are every where intermingled. All the beauties, all the productions of the south are collected in one spot! 'Tis a prodigious garden decked with the splendours of etherial fertility.

"But these superb fields, these rich meadows, surrounded with orange and lemon-trees, cedras, pomegranate, fig, and almond-trees; these smiling groves of olives, algarrobos†, and palms; these romantic hills, covered with the ruins of ancient Moorish grandeur; these different movements of industry and rural activity, and the vast Mediterranean crowning with its azure billows, and glistening sails, the immeasurable expanse of the horizon—who but a Claude Lorraine could give a just idea of a scene so grand and so magnificent!

"Evening arrives, and the sun with milder rays gently descends behind the distant mountains. A magic roseate light seems to tremble over the tranquil landscape, and the sea and the mountains glow with gold and crimson. The pure atmosphere is im-

* They are called in this country *Alforins.*

† Either the author or translator sometimes confounds *Algarroba*, the Ervum Tetraspermum *L.* or smooth tare, with *Algarrobo*, the Ceratonia Silique *L.* or Carob-tree, or St. John's bread. —Rev.

pregnated with the perfumes of orange-flowers; the groves of acacia resound with the notes of the nightingale, and every feeling is absorbed by the sentiment of repose, of love, and of tranquil felicity."

In his description of the climate Mr. Fischer is less correct; it is true that the greatest variation of the barometer does not exceed 1¼ inches, and the thermometer ranges in summer from 70 to 75, when the heat is never excessive, and in winter from 48 to 60, but it is not true that "hoarfrost and fog have been observed only twice in the course of five centuries." The cold in February is frequently very chilly, and frost for a night or two is by no means so rare; there are generally three weeks of cold blowing weather every winter. Neither are thunder-storms so frequent in summer as the author seems to intimate, although they seldom exceed a few peals with some large drops of rain. The atmosphere is dry indeed, yet heavy rains sometimes prevail for a couple of days, especially at the equinoxes. Still however we agree with him in the exclamation, "Happy climate of Valencia! where all ideas are more poetical, all pleasures more delicious, all the forms of life more beautiful [except those of Granada]; where the years of age are more cheerful, the days of suffering more supportable; and where even the approach of death is divested of the greatest portion of its terrors? Happy the invalid whom fate permits to seek a refuge in this asylum! When the last moments of his life arrive, his end will here be more easy and less painful. Weaned from all the vain desires and passions of this tumultuous scene, he will await the most faithful friend of man with tranquil resignation, and fall asleep amid flowers and fragrant blossoms, full of the hope of awaking in the celestial region of perpetual spring."

The rapid increase of the population of this province is at once the best proof of its superior salubrity and of the general moral conduct of the inhabitants. Natural or illegitimate children are much less common in Valencia than in many other parts of Spain. By the expulsion of the *Moriscos* or converted descendants of the Moors and Jews, it is estimated that it "lost 200,000 of the most industrious inhabitants," so that in 1718 its whole population amounted to only 255,080 souls. This expelling system has furnished a fruitful subject of declamations to numerous writers and superficial observers of men and manners, and among others Mr. Southey; and almost all have agreed in its impolicy. Let us examine the facts: the country certainly lost a great number of hardy industrious men; but since this degenerate

race was expelled, assassinations have almost entirely ceased so that what population lost on the one hand it has much more than gained on the other. The continual use of the *cuchillo*, which these baptized Jews and Moors persevered in, was much more injurious to population and to civil society, and much more inhuman too than their total expulsion. Perhaps indeed it would not be fair to conclude that all the assassinations were perpetrated by those people; but certain it is, that in the present day they are the persons who chiefly commit such acts of barbarity both in Spain and Portugal. As a proof of the rapid increase of the Valencian population we find that between 1718 and 1761 it has nearly trebled and amounted at the latter period to 604,612 souls; in 1768 to 716,886; in 1787 to 783,084; in 1795 to 932,150; in 1799—1800 to above a million, and at present to about a million and a quarter! It contains 630 cities, towns, and villages. On the moral character of the people, Mr. Fischer observes

"The Valencian seems to combine all the advantages of the inhabitants of the north with those of the natives of the south. He possesses the strength of the one and the susceptibility of the other; he is hardy as the Norwegian and ardent as the Provençal. The same observation applies also to the women. From the beauty of their complexion, their light hair, and charming *embonpoint*, they might be taken for daughters of the north; but their graces, their sensibility, their vivacity, loudly proclaim them the natives of a southern land. If we pass to the moral qualities, we shall find that in this particular also the influence of this fortunate climate is equally apparent. In the men we discover that activity and vivacity, that vigour of health, and warm southern glow of life;—in the women that enchanting courtesy, and ardent temperament;—and in both sexes, that cheerful, good-natured vanity, and that unaffected gaiety which are the source of the sweetest social enjoyments. Among them you find none of the coldness of the phlegmatic Castilian, or of the deceit of the officious Andalusian; none of the cunning of the Biscayan, the rudeness of the Galician, or the stiffness of the Catalan. In a word, if you wish to see the best tempered, the most amiable and the gayest people in Spain, go to Valencia."

Our author states, that the city of Valencia has only four gates; he should have added, at which goods are permitted to enter and where custom-duties are levied, but there are seven or eight gates by which the citizens may pass and repass either on foot or in coaches. It contains above 6,000 houses, as all the north-west quarter formerly devoted to *rameras* is now covered with the houses of honest, industrious artisans. In Valencia Mr. F. justly observes, you rarely meet

with any beggars, loungers, or artisans in want of employment; and the streets, though not paved, are nevertheless tolerably clean, as the country-people who carry away the dirt for manure, are obliged to bring a load of round, clean gravel. Of the general character of this city we have already given some account in our Appendix to Vol. XXX, and our statement of its public libraries and museum is more complete in some respects than Mr Fischer's. The literary character of the Valencians, notwithstanding the celebrated names of Stoani, Vives (the Spanish Bacon), Gelida, Nuñez, Perez, Perpiñan, Perera, Trilles, Mariner, Jorge Juan, Marti, Gregorio Mayans, Franscisco Perez Bayer, Juan Bautista Muñoz, A. I. Cavanilles (the naturalist), Lasalle the poet, who is still living, and above 400 other authors, cannot be ranked so high as that of the Castilians, who on almost every subject discover greater profundity, more solidity, taste, and higher excellence.

The greatest errors which we have found in this Picture is its exaggeration of the cheapness of living. Vegetables and fruits of all kinds are indeed cheap*; but meat and bread are not so much so; the bread is very light and not nutritious, as it contains a mixture of maize flour which makes it yellow, and instead of being only a penny a pound, it is oftener near 2d, and one pound of English bread is worth at least two; the meat is not good, but seldom exceeds 3d. a pound; fish, either fresh or salted, are much dearer; admirable melons are sold from 1d. to 6d. two pomegranates may be had for a halfpenny, and dates for 2d. per lb. that would sell for 2s. in London. There is no chocolate sold under 8 reals vellon (20d.) instead of 18d, as stated by our author; firing is also very dear, but fortunately not much required: good silk stockings, instead of 5s. 6d. are oftener 3 dollars, and are dearer than in London, and a very indifferent cloth coat costs £5: still however it is much cheaper living at Valencia than Hieres, Nice or Montpellier, and the climate and amusements are greatly superior. Fine linen are also very dear, as well as cotton; but brandy and wines are cheap and good enough.

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* It is acknowledged, that the vegetables have very little substances, and that indigestions are not common among the Valencians, whose food is certainly light enough; the great abundance of sugar however which exists in almost all the vegetables, must be the chief sources of the nutriment which support these lively, good-natured, and hard-working people.—Rev.

In this Picture Mr. Fischer is most defective in his account of the fine arts; of the numerous paintings and pieces of sculpture which ornament the churches, and statues on the public walks and bridges of Valencia, he gives a very meagre and very imperfect account. If the Valencians excel their countrymen in any branch of human art, it is in that of painting; Valencia has unquestionably produced some of the finest painters in Spain, artists who may be fairly put in competition with any in modern Italy or France, if not with the ancient masters. The lively imagination of the people, and the fine images which are incessantly placed before it, assisted by the mechanical instructions of the Academy of *San Carlos*, must soon make Valencia one of the first schools in Europe for painters. This city also abounds in amateurs among both clergy and laity of fortune, and many of them have very fine collections; but the Inquisition, with the most laudable regard to morality, has wisely prohibited the scandalous exhibition of naked figures. This measure indeed was rendered the more necessary, that the *serenos* or watchmen (for Valencia has been enlivened and guarded by such men since 1777) ventured to exhibit pictures by their lamps in the night. The art of printing has also been carried to great perfection in Valencia, where books were printed so early as 1471, two of which are still extant in the library of the Convent of St. Domingo. Montfort is the successful rival of Ibarra of Madrid, Bodoni of Italy, or Didot of Paris. Of the delightful and variegated walks or *alamedas* around Valencia we have the following account:

"I doubt if all Europe can produce a promenade superior in beauty to the Alameda. What magnificent alleys!—what admirable vegetation!—what a refreshing coolness, even in the hottest days of August! Here the elm, the cypress, the plane-tree, the orange, the pomegranate, the cinnamon *(laurus cinnamomum)*, and mastic-tree *(schinus molle*, which here grows to a lofty, spreading tree), may be seen growing beside each other in all the luxuriance of a southern clime; while between them a number of tall, shady, South American trees, as the chirimoyo *(annono squamosa)*, the aguacete *(laurus persea)*, the sassafras *(laurus sassafras)*, and the dragon-tree *(yucca draconis)*, flourish in all the beauty of their native land.

"This magnificent Alameda is almost every afternoon and evening the rendezvous of all the people of fashion in Valencia. The principal alley, which is kept watered, is for carriages, and the four smaller collateral ones, intersected by canals bordered with flowers, are for pedestrians. In every part there are benches, arbours, and green-plots; and in short, the greatest pains have been taken to

provide in every possible way for the pleasure and accommodation of the public.

"The stranger, who for the first time enters this Alameda, will assuredly imagine himself to be all at once transported into the groves of Paphos. From all sides are wafted the perfumes of the rose, the orange, and the narcissus; every thicket resounds with vocal and instrumental music, from all quarters—O delicious, O celestial evenings, when all the senses revel in delight, and the benign goddess sees none but happy mortals around her.

"From the Alameda, a charming road, bordered with beautiful country-houses and noble alleys, leads almost in a direct line to the village and port of Grao: it is not, at most, above half an hour's walk; and by the way you observe a multitude of mimoses, palms, sodom-apples, &c. mingling their superb foliage with that of a thousand other shrubs and trees.

"Grao is much frequented on account of its situation on the sea, and its marine-baths. Several hundreds of tartans and calesins sometimes arrive there on one day; nay, many families, and even whole parties, pass months together in their country-houses at that place. At such times Grao exhibits much the same kind of scene as other bathing-places—a great deal of luxury, many amusements, and much gallantry. Parties from this place likewise make frequent excursions upon the sea, along its enchanting coast."

Among the curious and interesting botanical details which occur in the volume before us, we must not omit to mention the *Algarrabos*, or carob-trees. One of these trees frequently yields 25 cwt. of a fruit resembling beans, but with a pod rather longer and thinner: they spread like oaks to be several hundred feet in circumference, and grow with astonishing rapidity in a favourable soil, although they have hard wood. Young trees only a year old often have stems 10 inches thick, and 12 feet long. The extraordinary vital force of this tree, which blossoms twice a year (in Jan. and Sept.) and the sap of which is consequently in continual motion, probably contributes to their rapid growth. In very hot weather the vessels of the bark often swell to such a degree as to burst it with a loud noise: they cannot however bear a temperature below 36 degrees.

Mr. Fischer strangely misrepresents the *Alpargatas*, or sandals used by the Spaniards: they have no quarters or soles besmeared with pitch, this must be a German idea: they are merely made of hemp or bass-weed or feather-grass (*stipa tenacissima L.*); a flat rope from half to three-fourths of an inch in breadth is wound round, till it has acquired a size sufficient to extend the whole length of the foot, when its two sides are sewed together either with a hempen or bass-weed cord: this forms the sole. A flat narrow piece is then sewed to this sole on each side of the heel so as to pass over the

upper joint, and a small piece is woven to cover three of the toes; this is all the parts of the foot which an *alpargata* covers, the sides, top of the foot, and point of the heel being entirely bare, it is tied on with cords, tape or ribbon, according to the taste and wealth of the wearer. Some *alpargatas* have a flat cord sewed round the sole to enclose the foot, but in Valencia they generally consist of only the three pieces here described. In Madrid indeed perfect formed shoes are made of hemp, and are very comfortable wear, greatly superior to the French wooden *sabots*. *Alpargatas* are never *bound* with ribbons, they require no binding, as the author asserts, they are only tied with them.

In describing the manners of Valencia, the Water-festivals ought not to be omitted. Crevillent is the grand theatre of these exhibitions. On the discovery of a new spring of this life-giving element, a canal is made, an aqueduct finished, and the joyous inhabitants meet in their holiday clothes, generally on a Sunday afternoon, to witness and participate in the usual ceremonies of letting a spring into a canal. When the current is let flow into the canal, drums and trumpets hail its issue, and loud acclamations of rejoicing rend the air, while crowds jostle to be the first to catch some of the water, from which they expect particular advantage. The aged wash with it their feeble eyes; the maidens look upon it as a powerful cosmetic; the married women drink it to promote fecundity; and the young fellows regard it as a specific for every disorder. Persons aged 120 years have attended these festivals, and some have lived 22 years longer!

It is calculated that Benicarlo and Alicanta export annually about 3500 tuns of wine, worth from £20 to £30 per tun. The whole exports of Valencia have been estimated by Cavanilles at 13 millions of piastres; at present it is not too much to estimate them at 20, or 5 millions sterling. The wool of Valencia, although inferior to the Andalusian, is yet not bad; but their silk is not what it might be, did they adopt a proper method of winding it; it is even inferior to that of Murcia. About 6200 silk looms are employed in this province, of which 3247 are in the city of Valencia, and 1000 in Gandia. The manufacture of *azulejos*, or Dutch tiles glazed or painted blue, is of considerable importance; these tiles serve to ornament the piazzas of the convents, the fire-places, and the under part of the walls of the houses; a coarser kind of unglazed tiles serve for floors, as in France. We cannot deny our readers the amusement of reading the following extract from the article very properly entitled SUPERSTITION.

"Whole volumes have been written on superstition, but the authors seem to have forgotten that it is interwoven in the texture of the human heart. Fear and hope, weakness and ignorance—these are the causes of an illusion so natural and so consolatory.

"In nothing is the soothing power of superstition so strongly exemplified, as the belief in the guardianship of saints. What can be more cheering and more encouraging to the heart of the sufferer, than to be able to rely with confidence, amid all the vicissitudes of life, on these friends and protectors! Happy are the enlightened who can do without them; but truly wretched would be the poor, if deprived of this consoling idea.

"In no country is this notion so general as in Spain, and especially in Valencia, where almost every saint has a particular function. Thus St. Roque protects from pestilence, and St. Anthony from fire; St. Lucia is applied to in diseases of the eyes, and St. Blase in those of the throat. St. Nicholas is the patron of young marriageable females, St. Raymund of pregnant women, and St. Lazarus of those in labour. St. Casilda dispenses her aid in hæmorrhages, and St. Apollonia in tooth-ache. St. Augustin gives relief in dropsy, and the kind St. Barbara defends from lightning. In a word, there is no incident or circumstance, however trifling, but what has a saint expressly to superintend it.

"The saints of this country [also] perform a very important part among the Valencian coachmen. Each has his particular patron or patroness, whose image he constantly carries about him as a scapulary, and to whom he commends himself on every occasion. Nobody is more grateful as long as the journey is prosperous, but woe to the saint if any mishap befals his votary; for the latter immediately flies in the face of his protector, and discharges upon him the whole weight of his indignation for his negligence."

Passing over the ludicrous account of the village of *La Santa Faz*, and the holy handkerchief with the impression of the *Santa faz* (our Saviour's face), we must notice the account of Valencian WEDDINGS, only premising that *San Nicolas* is the God of Marriage and *San Raymundo* of pregnant women.

"Never was there yet a nation in which marriage was not attended with certain ceremonies; though they are more or less poetical, according to the climate and manners of the country: so intimately do the solemnities attached to the fairest epoch of life appear to be connected with human sentiment.

Applying this observation to Valencia, shall we be surprised to meet, in this country, with that romantic pastoral character, peculiar to all the habits and customs of the happy natives of the south? We shall therefore pass over in silence the flowers, the entertainments, the sports, the dances, which accompany a Valencian wedding; but shall dwell for a moment on the delicious developement of a mystery which, to two congenial souls, is the beginning of a new life.

"Midnight arrives, and the bridegroom, assisted by his comrades, is obliged to carry off his bride by force, from the midst of her companions, by whom she is guarded. He bears her in triumph to the terrace of the house, where the nuptial couch is prepared beneath an arbour of flowers*. Here, in the bosom of silent nature, fanned by soft zephyrs that waft around the fragrant perfume of a thousand roses—What a moment for joy! what a moment for the most perfect organization of the fortunate being which then receives existence!

"Thus passes the night, and the happy couple steal unperceived through the trap-door of the roof into the house. The guests return, one after another, and assemble to breakfast; the girls bring their late companion a cradle of esparto [bass-weed]; and the day is merrily spent in new diversions, in horse-races, playing at ball, poppet-shows, &c.

"Amidst rapture inexpressible, the young wife conceives; easy and cheerful she awaits the termination of pregnancy. Without pain and without danger the fruit of her love comes into the world, like a beauteous flower bursting the calix in which it is enveloped. —What parents! What a country!—Can you yet ask why genius is so rare in the regions of the north?"

We have already extended this article too long to notice the Appendixes, containing topographical and statistical accounts of Mallorca or Majorca, Minorca, with the *Isleta de Quarentana* and *Isla del Rey* (Quarantine islet and King's island); the Pityusian or Pine Islands, called Iviza, Formentera (Wheat island), and Conejera (Rabbit island); with a chronological history of the principal Moorish events in Spain. Although we have not seen the original of this work, it is easy to discover that the translation is too literal; to this cause must be ascribed its frequent incoherence, and an affected laconism of expression. Nevertheless, we have no hesitation in recommending this "Picture of Valencia" to the attention of the English public at the present crisis; although it is somewhat flattering, it is far from being very inaccurate or unfaithful; and the translator deserves our thanks, for furnishing the British public with a tolerably correct description of one of the most fascinating provinces of the most interesting country in Europe.

POETRY.

The Fisher-Boy, a Poem; comprising his several Avocations during the four Seasons of the Year. By H. C., Esq. pp. 124. Small 8vo, 4s. Vernor, Hood, and Co. 1808.

* Weddings are commonly solemnized here in the months of May and June.

IT would seem strange, that whilst the puerile amusement of angling has been the theme of almost every frivolous muse, the more serious and more humane, because more necessary, business of the Fisherman has been almost entirely overlooked. The present interesting little Poem however will amply compensate for this neglect, especially as the author assures us, and his work bears internal evidence of the fact, that he writes from personal observation, that he has not introduced any thing fictitious; and that if his Fisher-Boy has no other merit, it has at least that of fidelity to nature. The story is in the highest degree affecting, and is told with all the native simplicity of truth. Ned, the Fisherboy, adorned with every Christian virtue, is the illegitimate son of an amiable woman (Jenny Lyons), who became a maniac in consequence of being seduced by his father, whose avarice and misfortunes in trade impelled him to acts of felony, for which he suffered the sentence of the law. In this melancholy state Ned's filial affection was the only solace and support of his hapless mother, whom the author describes as having frequently seen, and witnessed "at the dusk of the evening the fond attentions of this child of nature towards his parent, who with downcast looks and arm reclining on his shoulder, has slowly paced upon the shingle, bending her melancholy steps towards their wretched habitation." Descriptions of the process of casting their nets, or as it is technically called, "shooting the Seine or Sain," the domestic cookery and filial care of Ned to his melancholy mother, and the general manners and life of Fishermen in the west of England, during the different seasons of the year, constitute the principal features of this fascinating Poem, which throughout every page abounds in harmonious verses and excellent moral sentiments. Some of the lines on "the Effects of Seduction," and "the Maniac Jane," although a familiar subject, are yet worthy of a respectable place in modern poetry.

"'Twas man, deceitful man, with baseness fraught,
And varnish'd tale, the yielding Jenny sought,
And lur'd her from the paths of spotless fame,
To tread the beaten road of public shame;
By passion urg'd, her soul confess'd the love,
Which was at once her joy and bane to prove
The first as short liv'd as the bliss procur'd
The last with frenzied pain to be endur'd.
For still from year to year she feels the smart,
And moans her fault with blood-drops from the heart.
O! monster, when the maid was in thy pow'r,
Could'st thou so basely cull the stainless flow'r!
And after leave it to those stings of fate,
The pangs of conscience, and the world's dire hate?
Could'st thou forget how oft, with honour's tongue,
By thee, the theme of marriage had been sung;
How, urg'd by solemn pledges of thy troth
She yielded all without the nuptial oath;
. . . . . .

Yes, gave her character in trust to thee,
And all thy recompense was perfidy."

The storm at night, Ned's reflections, his song founded on a tradition in Dorsetshire, agonies of the dying fish, pious consolation for a "bad haul," lobster's bait, pigging and boiling lobsters, summer storm, sleep of the maniac, winter, and adventures of the smugglers, &c. are related in easy, generally nervous, and sometimes highly poetical verses, which amuse, interest, and not unfrequently instruct. Notes, besides containing several classical illustrations, chiefly of a moral nature, describe with accuracy the methods of fishing for the different kinds of fish, the food of fishermen, and the perilous lives of smugglers. The author discovers traits of native genius, genuine benevolence, and sound principles of morality, with such a diffidence of his own powers as usually accompanies real merit. The Fisher-Boy indeed is one of the most pleasing, instructive, and at the same time cheap poems we have seen since the "Farmer's Boy" appeared.

The Siege of Copenhagen, a Poem, with Notes. By James Grahame. Oliphant and Brown, Edinburgh; Longman and Co. London, 1809. 4to. pp. 18.

WHILE we give to Mr. Grahame's Muse the just tribute of applause for the poetic merit of this plaintive effusion, we regret that she should be so short-sighted in her political views, as not to see the necessity of the energetic and decisive measure which is the subject of her song. The seizure of the Danish Navy was justified by the impending danger, and by the first law of nature, self-preservation. It was but taking from a bystander, who had shewed too evident a partiality to our insidious and implacable enemy, and over whom our enemy had a controlling influence, the arms which he was ready to seize and turn against us; or which, perhaps, he would have ordered this hollow neutral himself to turn against us. Little more needs now be said on the subject. The wisdom, and promptitude, and decision of the British Government, and the zeal, and gallantry, and humanity of our commanders, on that memorable occasion, have merited and received the applause of a grateful nation, and have, under Providence, been the salvation of the British empire. The calamity, which the Muse so feelingly deplores, it was in the power of the Danish Government to have averted, by a voluntary surrender of the fleet, in deposit, till a definitive treaty of peace. But, if the Crown Prince chose rather to throw himself into the arms of the execrable tyrant of the Continent, than to make common cause with his amiable and illustrious relative and natural ally, in defence of the rights of humanity; was the British Government to blame for consulting its own safety, and for dissipating the gathering storm, which threatened the destruction of this country. Frederick's obstinacy, and well-known bias in favour of France, drove us to acts of hostility, and his unfortunate subjects now reap the fruits of his weak and short-sighted policy. From Buona-

parté's perfidious and villanous treatment of his faithful and unoffending ally, the King of Spain, let this dupe of the Corsican's artifice, this minion of his deceitful favour, anticipate the fate which may, at no very distant period, reward his devotion to his honourable and conscientious Protector, and his too easy credulity. We shall only add, that, if the Danish Navy had fallen into the hands of our enemy, and been employed, in conjunction with the navies of the other Northern Powers, as was intended by the secret articles of Tilsit, (for Sweden was to be forced into this formidable Confederacy,) to convey a hostile army to the British Isles, Mr. Grahame might now have a subject of lamentation for his morbid Muse, which would more nearly concern him; which would call forth all her pathetic powers, till

> Her very eyes weep blood, and every groan
> She heaves is big with horror;

the sacking of Edinburgh! Then would the motto prefixed to the present mournful ditty apply with double force; (for we should not expect to be treated with so much humanity by an enemy inured to cruelty, rapine, and massacre, and whose course is invariably marked with devastation and blood;)

> Quis cladem illius noctis, quis funera fando
> Explicet; aut possit lacrymis aequare labores?

The Notes consist chiefly of extracts from a letter from a merchant at Copenhagen during the siege, containing an exaggerated account of the damage done to the city, and of the loss of the inhabitants.

We subjoin a short extract as a specimen of the poem:

> Close to each mother cower an infant ring,
> Or round her neck in frenzied terror cling;
> Ah, refuge vain! on iron pinions sped,
> The heaved volcano tracks the heavens with red,
> Resistless on the fated roof descends,
> Crashing from floor to floor, its passage rends,
> Till stopt at last, it darts presaging fire,
> (Dread pause of fate!) then bursts with havoc dire.
> The mother, safe, looks round in horror wild,
> And, lifting from the ground her darling child,
> Frantic beholds two sightless eyeballs roll,
> Where beamed those orbs, that spake a seraph soul.
> Another's limbs lie quivering in their blood,
> While hissing fragments drink the reeking flood.
> And now on every side rise sights of woe;
> Here instant death, there lingeringly slow.
> In yonder roofless dwelling, mark the blaze,
> That round the cradled infant lambent plays,
> And see the little arms outstretched for aid;
> Alas, thy watchful mother low is laid!
> Meantime the father, in the hottest fight,
> Oft backward looks upon the dreadful sight,

Which still he trusts surmounts some lofty dome,
As yet far distant from his humble home;
And still he hopes to see the infant smile,
Whose wicker couch is now its funeral pile.

This passage is not less happily fancied than executed.

Home, a Poem. Second Edition, corrected and enlarged. pp. 175. Small 8vo. 6s. Murdell and Co. Edinburgh; Vernor and Hood, and Cradock and Joy, London, 1808.

IT were impossible perhaps to select a fairer, or more fascinating theme, for the exertion of poetic talent; for where is there a bosom it cannot warm, a fancy it does not elevate? On all classes, and distinctions of human beings, it acts with powerful, and magic influence. The love of "Home" is even a *passion* clinging to the heart through every period of existence, and surviving almost every other attachment; for, even in death,—to repose at "Home," has been the wish, and even the prayer, of thousands whose lives have been passed in exile from its well remembered enjoyments.

"And as an Hare whom hounds and horns pursue
Pants to the place from whence at first he flew,
I still had hopes, my long vexations past,
Here to return—and die at home at last."

Whether the author of this Poem, has done the subject all the justice of which it is susceptible, we will not pretend to decide; much must depend on the taste of the reader, and the effect it may have on his individual feeling, as, the sentiments appear more or less in unison with his own; for though the charm is universal, its varied features may be differently appreciated; and as the Poet touches the master-spring of the heart, or slightly awakens the affections, the works will be enthusiastically admired, or coldly approved. So in a beautiful garden, where nature and taste have combined, to form a rural paradise, some will prefer the close retreat, fitted for Love, or Contemplation; and others the open space, where light, and warmth, wake to perfection every blushing blossom; and, in proportion as the *home* we love, or have lost, was irradiated by the Sun of content and prosperity, or saddened by the pensive shadowings of care, the writer will appear too tame, or too vivid. We must therefore principally consider it with respect to its poetic merit, and the general turn of its sentiments and composition; and here we find much to admire. "A faultless work the world ne'er saw," and that before us has many blemishes, intermingled with many beauties, of this the writer appears to be

aware, as he says, in his very long preface, "Not the most austere critic can be more sensible than I am, of many of its imperfections"—the question naturally arises after this confession, why did he not study, ere he gave it to the world, to repair those defects of which he avows a consciousness? and this we think he might have done, instead of labouring to excuse them, through several subsequent pages—he has done, so well, that we conceive he might have done, better, and thereby defied criticism, and precluded the necessity of "apology."

He also deprecates the charge of deliberate "plagiarism," with a playful allusion to the logic of Fluellen; he admits at the same time that his efforts to examine every passage which, upon perusal, appeared to be the property of another, may not have proved uniformly successful.—It is rather, however, in the complexion of the sentiments, and turn of expression, than in any direct plagiarisms, that we have the features; we trace many of our favourites;—of Goldsmith and Polwhele, in particular. The opening lines, forcibly bring the "Deserted Village" to recollection, and if not equal, in beauty, are still highly poetic and pleasing.

"Beloved Clydesdale! Thy green woods are sweet,
When Spring and Summer wreathed with May-flowers, meet:
Sweet are thy swelling hills in light arrayed,
Thy glens, the haunts of solitude and shade;
Thy streamlets gently murmuring, and the bloom
Showered on their winding banks;—but sweeter Home.
Home!—There are pleasures undebased by art,
Endearment, where deceptions has no part,
Treasures that fortune is too poor to give:
Elsewhere I life endure; in Home I truly live."

The author proceeds in the delineation of Home-delights; the pleasure of revisiting it after long absence; the little disappointments arising from change of scenery; and the fascinations which memory throws over remaining objects; and he introduces the peculiar beauties of his own beloved residence, and the joys resulting from domestic happiness, and from an union with the choice of his heart.

"For I have gained an Home in which combine
Thy treasures, Love, and Independence, thine;—
Rest, competence, and one, whose faith alone
Would charm, were competence and rest unknown;
All sheltered, whispers hope, from fortune's blast,
And dearer from the sense of evils past.
Seat of delights, that love and grace endear,
Love free from doubt, and peace unstained by fear;

Thou better Eden, by the chastening sword
Of heavenly power, denied not, but restored—
Hail, Paradise of Soul! Among thy blooms,
One, not untaught by ills to prize them, comes.
Here let me pause, a more than passing guest,
Here share, thro' lengthened life, thy soothing rest
And,—far from me ambition, avarice driven,—
Partake, unbought by death, the joys of heaven."

" Seat of my joys! In thee my soul shall prove
The bliss, unpoisoned by the griefs, of love;
From Emma's glance the fiends of care depart,
While seraphs bending own her sister heart.
In thy retreats, her radiance, virtue pours,
Hope's everlasting spring awakes her flowers;
No blasts of anger or caprice destroy
The opening blossoms of domestic joy,
No clouds of coldness or disgust arise,
Thy fields to sadden or obscure thy skies."

Our author seems truly to feel the blessings which he describes, and his invitation, to those who have taste to enjoy them, has very considerable merit.

——————" but You, whom feeling warms,
Awake to love, alive to nature's charms;
Who with delight the brightening landscape view,
Where Spring's fair tribes their fragrant lives renew;
Who, thrilled, the deeds of worth and valour hear,
While rapture pours th' involuntary tear;
Friends of my soul,—ye more than brothers, come,
And share with me the blameless joys of Home.

" Seat of my joys! in thy fair circle rest
Each hope, each wish that swells this throbbing breast.
The world, and all its hollow raptures tried,
As quicksands false, and changeful as the tide,—
Can aught allure me from this dear retreat,
Fain to solicit, and insure regret?
Those exhalations that amid the night,
Seduce the traveller with their mimic light,
Are not more transitory, more untrue,
Than the delights, misnamed, that men pursue;
Yet, yet to meteor-lights their trust is given,
And scorned the guiding beam that shoots from heaven.

" Offspring of earth! by self-made suffering torn,
Scorned, did not pity check the smile of scorn;
Why will you chace, exposed to countless harms,
False bliss, while real rapture courts your arms?
Why seek, where Lapland spreads her cheerless snows
The heath-flower, while your gardens boast the rose?
Ah learn, ere hopeless anguish blanch your cheek,
How vain, how joyless, are the joys you seek."

The story of Edwin is interesting, and the moral drawn from it has much truth, namely—that rank and riches are not essential, to wedded felicity, still as *love alone*, has too often been proved, unsubstantial diet, the author should at least have bestowed a competence, on the hero of his tale, who had decided that it would be base, to make his Agnes a sharer of his ruined state.

" For canst thou o'er her heart thy power employ?—
Build on her sufferings thy contracted joy?
Snatch from the garden's warmth her opening bloom,
And plant her in the circle of the tomb?
So deems he—' Selfish transports far above
My soul pays homage to an holier love:
Can rapture reach me from an anguished breast?
Can I know bliss, if Agnes be unblest?"

He returns however shipwrecked, and as poor as when he left her; yet, his tone is altered, and he exclaims

" The frantic chace of riches I disclaim;
Love needs them not, to feed his holy flame.
Love needs them not. Let Fortune's gifts depart.
Himself suffices to a faithful heart."

Perhaps it may be said, that he derived wisdom from experience, or that " Second thoughts are best," at all events his female readers will not fail to find some excuse for him.

The assertion, that " the happiness of Home " is endeared by long possession, is most certainly true, and will be felt by every well-regulated mind, by which the objects, once proved to be of intrinsic, and sterling value, will be more fondly appreciated as they are longer and better known. 'Tis only the sickly fancy, and the unsound judgment, that demand a changing scene, and variety of enjoyment; the unsophisticated heart of man requires—its counterpart, and competence; possessing these, it is more than satisfied, it is blest! The earth becomes a paradise to the possessor of such a heart, and as he lives without guilt, he returns to the bosom of his Maker, without dread.

The writer's description of the alleviations experienced in sickness, from the care and tenderness of the partner of life; and the eulogium on woman, that follows it, will be perused with pleasure, by all who have had the good fortune to prove them; and with envy, by those who have yet been deprived of their soul-cheering advantages.

" Sickness or Pain! Do they our Home invade,
As erst their Sire polluted Eden's shade?—
No mercenary stranger loiters near,
Bribed to cold kindness, taught to drop the tear

That never held communion with the heart:
The hand of Love performs each tender part;
The pillow smoothes, the draught, the cordial brings,
And steals from Anguish, unaware, his stings.
The sigh scarce formed, her watchful glance descries,
Th' unspoken wish is open to her eyes;
And all the virtues, that in happier hours
We praised, but coldly praised,—half-hid their powers;
Nor with the charms and port of Angels move,
And boundless admiration join to love.
Such good from evil springs.—So where aspires
Etna, dread monarch of volcanic fires,
Nursed by their warmth, the flow'rets sweeter breathe,
More beauteous bloom, than on the plains beneath,
The olive's gifts, the orchard's blushing train,
The purple treasures of the vineyards reign,
A richer flavour boast, a brighter glow,
Won from the fiery gulph that boils below.
Home boasts, where Woman dwells, its highest charms;
Then gaiety illumes it, kindness warms.
Formed to delight us! Even in lands a prey
To crimes, that, hidden elsewhere, brave the day,
Humanity, by savage man repress'd,
Th' asylum finds of woman's gentle breast.
Just to her virtues, Heaven, while it bestow'd
On man a splendid ill, ambition's load,
Or bade him deserts range, or plow the main,
To woman destined the domestic reign.
Yes, Fairest, if the Cytherean zone
Ye wear, and build on gentleness your throne,
Home is your empire,—empire well deserved,
Won by the power of pleasing, and preserved.
When man, sore-anguished by the ills of life,
By folly teized, or agonized by strife,
Enters his home, and meets your smile of peace,
Your eye of welcome, all his troubles cease;
Nay when remembered, make his pleasure more,
As recollected storms, when safe on shore."

We fear the assertion contained in the following lines, is rather a beautiful fiction, or theory, than an experienced reality; for however favoured by fortune and domestic felicity, on every human bosom, we are inclined to fear, the "cares of the world" will at times inflict a pain, which though soothed, and eventually healed, by contrasted blessings, will be severe, even if transient.

"Our path with roses, though Affection strews,
Intrude not the world's cares on our repose?
No never———

But here, though Discord no admission find,
Nor Envy taint the soundness of the mind;
Though Hate and Rage, those demons dare not come
Within the magic circle of our home;
Shan we our kind? the stranger from afar,
The human fragments half-redeemed from war,
The pale forms shattered by disease and pain,
Shall never at our gate implore in vain:
My Emma's eye shall pity their distress:
Her voice shall soothe them, and her bounty bless."

An affecting narrative of the miseries caused by impressing a mariner on his return from a long voyage, is too painful for contemplation; we hope fiction alone guided the author's pen, and sincerely believe the "Tygers," he paints in such odious colours, are but the monsters of prolific fancy; an imperious duty, sometimes may demand painful coercion, but—*savage cruelty*—is no characteristic of a British sailor.

The Frenzy induced by a dreadful and sudden privation of all the Comforts of Home, and its pitiable consequence, is well, and touchingly, described.

"Unhappy mother! Parent, wife no more:—
Sure death befriends thee, and thy woes are o'er.
Ah, no! she breathes, and Memory comes again,
Cruel, to open every source of pain.
She sees her Home,—that Home so lately blest,
Where joy was found a never failing guest;—
That cherish'd Home, which bore in every part
Memorials dear to her delighted heart;—
She sees that Home, low levelled with the clay,
Th' unsated flames still lingering o'er their prey;
She sees,—and starts with speechless horror wild,—
Her husband ever dear, her darling child;—
At that dread sight endurance bursts in twain,
And phrenzy revels in her burning brain;
She grasps the steel, that pierced her husband's side,
And finds the death unpitying foes denied.
Oh guiltless death, which—every stain above,—
Virtue might praise, and Piety approve:
Th' accusing angel saw, but blame represt,
And heaven received her to its sainted rest."

As we have thus copiously dwelt on the more pleasing parts of this Poem, our duty demands some notice of its defects. The Poet's love of *liberty* has betrayed him into occasional *licentiousness*. The following passage will suffice to demonstrate the justice of our observation.—

"Delusive thought! Can truth's pure beams pervade
Th' eternal smoke that wraps a throne in shade,—

A smoke, which flattery's censer still supplies,
Which blinds the quick-eyed and confounds the wise?
Humanity, in life's sequestered vales
Nursed with pure dews, caressed by fanning gales,
In vernal beauty blooms, but, tender flower,
Fades in the poisoned atmosphere of power.
If blessings to diffuse transcends your will,
Sure 'tis less arduous to abstain from ill.
Ah, by the pangs of slavery's galling chain,
By tears for fathers, husbands, children, slain,
Attend to Misery's sad and strong appeal,
Shew ye have hearts not hardened quite to steel,
Arrest the arm that lifts Oppression's rod,
And merit once th' approving look of God.

" If Virtue's voice, if Pity's accents fail,
Let awe of fearful recompence prevail.
Though long Endurance bowed his neck to wrong,
And Vengeance, often called on, slumbered long,
Have they not risen the haughty to confound,
Spurned proudest thrones, and dashed them to the ground?
The unregarded vapours that arise
When noontide glows, and viewless, seeks the skies;
Condensed, may form of clouds the dark array,
Seize heaven's bright fields, expel the trembling day,
Sweep with black pinions o'er the world beneath,
And pour on palaces dismay and death."

This, in prose, would be *declamation*; in verse, it is *rant*.—The Poet should remember, that the inculcation of good principles, and, above all, a rigid regard to truth, on serious subjects, is as much *his* duty, as it is that of a prose-writer. When he panegyrizes " th' *intrepid Statesman*, LAUDERDALE," " *the Erskines not by eloquence alone exalted*," and " *ever-honoured Fox*," who we are called upon to " *lament as the* GOOD *lament the* GOOD," we do not quarrel with him for his praise of these his favourites; but we censure him for the dereliction of his own avowed principles of *Virtue* and *Patriotism;* and for his gross inconsistency, as *two*, at least, of these objects of his panegyric, courted the very species of Tyrants, whom he so strongly reprobates; and sought to lay the Honour of this " land of liberty" at the feet of France, the seat of Despotism, Violence, and Blood.—One of them too, forsook his " Home," and purchased, with its produce, the fruits of Confiscation and Plunder, in a foreign land.—We must apply to him his own observation;

" Dark clouds at times obscure his rays."

For in many passages the sense is indistinct. We instance the following—

"*No blooms delight in that sad region rears,*
Whose streams are blood, whose dew the orphan tears." p. 46.

"*Hence ye* [*you*] *they call*, whom conscious guilt defiles,
Spring blooms in vain for you, and summer smiles." p. 57.

"'Tis done, the Deep as *satiated* with prey,
Melts in complacent smiles his rage away." p. 86.

"With equal rage assailed, the *Clay-built bower*
Scarce tempting rapine sinks beneath his power." p. 116.

Many of the lines, too, are tame and prosaic. These are however faults, which a careful hand would have rectified, and herein the author is most blameable, because they are visibly dependent on his will. The volume closes with some detached pieces, which, however, are more pleasing, than original—"the Tomb of my Fathers" in particular bears such close resemblance to Campbell's "*House of my Forefathers,*" that it must be visible to every one, who has ever read that beautiful little poem. We agree with the Author, "that it is not always possible to reject the expressions and thoughts of those that have gone before him," but we contend—that where imitation is so palpable, a writer must be content to forego all claim to originality of idea.

NOVELS.

The Hour of Trial: a Tale. By MARY ANNE NERI; Author of The Eve of San Pietro. 3 vols. 12mo. Longman and Co. 1803.

THIS is an interesting story told in very pleasing language, and in many parts the sentiments are just and appropriate.

The Author appears to have had the intention of shewing, that the purest life, of which mortals are capable, cannot insure happiness, but that sorrow from the cradle, to the grave, may equally attend the virtuous, as well as the sinful character, and that in a better world alone we are to look for peace, and exemption from suffering. Although this may be a truth, it is a melancholy one; and the picture is rather calculated to deaden the energies, and excite desponding thoughts in the minds of youth, than to offer them the amusement for which they turn the pages of a Novel, or the incentive to the noble and proper action which example may afford. Sunk as the species are from their original perfection, the All-wise and beneficent ruler of events has by no means devoted them to a cheerless pilgrimage through scenes of unvarying sorrow, but rather has left every man the carver of his own destiny, to a certain point, and while placed in a world of trial and warfare, he is not left unaided, and unprotected, since reason, religion,

and fortitude, ever augmenting as it is called into action, were given him, for his directors through the present scene, and his guides to eternal felicity. Rarely do great and irremediable misfortunes occur to human beings, that may not be traced back to their deviation from the paths marked out by their conductors; that such deviation should insure its own punishment, is consistent with justice, and also with the mercy of that divine Teacher, who by experience would lead his creatures to wisdom, purity, and himself.

Perfect happiness, in this world, most certainly was never designed, but a thousand comforts, a thousand pleasures await the virtuous even here—for him, this fair earth blooms with resplendent beauty,—and the stores of nature are unfolded to his research; with raptured gratitude he views the heritage a bounteous God has given him, and feels the sacred flame of devotion lift him to its essence; his heart expands with universal benevolence, his eye beams hope and his lips open alone to the dictates of peace and charity. True the cares of the world, and the vexings of the wicked, sometimes disturb the quiet of his spirit; but, where the mind is firm, these are, but as the teizings of the Insect trible, or as clouds rolling round the base of a column, whose head soars to the rays of a meridian sun. We think the Author has not enough attended to these truths; and though she has written a pathetic tragedy, her victims are not properly chosen, nor the rules of Poetical justice sufficiently observed. The Amiable St. Justin, eminently good, is in every turn of his fate as greatly unfortunate; through life and in death, he is unhappy; yet no error is ascribed to him, no imputed fault shuts him from the love and care of providence; still he suffers, in every state, in every dear connection; lingers in unwaried sadness, and dies without one ray of consolation appearing to shine on his departing hour! The fate of Constance and De Montford is still more disastrous, and the catastrophe is at once dreadful and unnecessary; it is also somewhat unnatural, and includes a censure on Courts of Justice, which we hope, no circumstance in real life has ever sanctioned; it is not perhaps absolutely necessary for a female writer to be learned in the law, but when she brings her characters before those awful tribunals, which decide on life and death she should be careful, that all deviations from usual practice, should be on the side of equity, that so, the sword of safety, may be preserved from even an imputed stain. On the whole, though entertained by the perusal of this work, we conceive, a different termination of the history would have been more gratifying to every class of readers; The *preparation* for the execution of "De Montford" would sufficiently have awakened sensibility, and by a proper acquittal, in the critical moment, his restoration to his heroic wife, and his elevation to his proper rank and station, would have been impressive, and exemplified in the goodness and power of that Being, whom it is our duty to believe, is ever watchful over persecuted innocence. The Author has, however, preferred to represent a climax

of horror, and we drop the book with the sensation of terror, pity, and regret, not unmixed with disappointment.

The character of the Marquis, we fear is not uncommon, for, one improper bias may render the most splendid advantages of beauty, birth, or fortune, snares to their possessor, and destructive to all within his sphere of action. The evils, which spring from unrestrained ambition, have often employed the pen of the Historian, and the Poet; but our Author has outstriped them all, in her delineation of "The Abbè le Mar." We trust, for the honour of poor human nature, that such a monster, never disgraced the earth, and that it is only a horrid phantom of the writer's brain, which is too dark and too atrocious, for sober contemplation; it is the portrait of a demon, and not that of a human being, gifted with that "spark etherial, sullied, and absorbed, *yet still divine.*" As a specimen of the language we subjoin the following portraits.

"De Montford sat in gloomy meditation by the body of his friend." It would have been the impulse of a common mind, to have hastened from the scene of death, and at such a time to have preferred the society of the most untaught being, to solitude, or the indulgence of dreadful and oppressive reflections.

"But De Montford had not common mind; of so refined a nature were the qualities of which his was composed, and so peculiar the habits of thinking inspired by his solitary mode of life and education, that while an ordinary observer would have been at a loss to comprehend the extent and power of his understanding, the moralist would have been equally embarrassed to determine whether there were most to hope for, or to fear in his character. His passions were impetuous, his feelings bold and ardent; yet withal there was a gentleness and tenderness of heart so winning and attractive, that the interest excited by the sweetness of his manners, and the beauty of his person, was strengthened by a knowledge of those sentiments which gave fire to his eye, and communicated harmony to his voice. There were, however, such various impulses in his composition, and so exquisite were alike his ideas of happiness or misery, that with an inclination to attach too much of importance to the one, and of poignancy to the other, it was more than probable he would be either fated to endure the gloomy despondence of a discontented spirit, or to be hurried into that vortex of ruinous dissipation into which a too powerful susceptibility of pleasure was likely to ensnare him. He was generous in the extreme, but violent in his resentments, credulous, and easily deceived by plausible appearances, and, above all, so warm in his notions of friendship and affection, that the well-affected semblance of either would be likely to lead him against his judgment, and stifle those principles of rectitude which had been the earliest lessons of his youth. Such also was his pride, that a sense of insignificence was the most galling to his spirit; and to be unknown, and to remain inactive, the greatest misfortune he could know. Erring however, as the young De Montford had seemed at various times to St. Justin, there was something irresistible even in his

failings, and while he laboured to correct them with unremitting care, he could not but acknowledge, that there was more to admire and love in such a character, than in that of the most "faultless monster" the romance of a poet ever pictured.

"Often had the fancy of De Montford, lingered with delight o'er the fictitious numbers of the poet, embodied the airy form of description, and dwelt with inspired tenderness on the virtues it was supposed to enshrine. But how poor in comparison was what he then experienced, to the vivid feelings of admiration with which he viewed the young and lovely Constance de Balmont. Habited in the simple, though rather superior dress of the peasants of that country, it was evident that she, on whom no one could have gazed with indifference, owed nothing to the want of ornament. Her age was sixteen, and a profusion of dark chesnut hair, partly shaded and partly displayed a bosom of the most perfect symmetry and dazzling whiteness. Her figure was exquisitely formed, and there was something in the whole contour of her person, which, while it looked an Hebe in bloom and loveliness, yet possessed an air of modest dignity that could not fail to inspire the beholder with a sense of worth and superiority."

THE ARTS.

The Cabinet of the Arts; being a New and Universal Drawing Book, forming a Complete System of Drawing, Painting in all its Branches, Etching, Engraving, Perspective, Projection, and Surveying, with all their various and appendant parts, containing the whole Theory and Practice of the Fine Arts in general, from the first Elements to the most finished Principles, displaying in the most familiar manner the whole Rudiments of Imitation, Design, Disposition, Invention and Deception. Illustrated with 67 elegant Engravings. To which is added an Appendix, containing several curious and useful Miscellaneous Articles. By T. Hodson, author of "the Accomplished Tutor," and J. Dougall. pp. 376, 4to. £2 5*s.* plain, £3 10*s.* coloured. Cradock and Joy.

THE endless multiplicity of drawing-books, makes us turn with contempt from every thing assuming that hackneyed title. There is not however we believe one of the numerous works on this subject, which can be considered as a complete treatise, teaching the art of drawing, painting, etching, engraving, mezzotinto and aquatinta, preparation of colours, perspective, projection, surveying by land or sea, mapping, varnishing, japanning, gilding and silvering, like this "Cabinet of the Arts" before us. The talents of Mr. Hodson are already well known by his "Accomplished Tutor," a very useful work; utility indeed appears to be the principal characteristic of his writings, and it is not less so in the present than in his former works. The authors appear to have very judiciously combined something of science with their profes-

sional observations and instructions, in doing which they have produced a treatise which will be read with interest and advantage, not merely by artists and persons wishing to acquire some practical knowledge of painting, but all who desire to possess a general and and accurate knowledge of human nature. It has been often remarked that painters are good physiognomists, and their quickness of observation has excited both surprise and envy; now whoever wishes to possess these desirable acquirements without becoming a practical painter, should study attentively and profoundly the directions and observations given by our authors. The science of the painter is a proper and necessary knowledge for all classes of mankind; but dexterity in the art is necessary only to the artist. Those who affect to be amateurs and connoiseurs of the arts without having scientifically studied the general principles on which they are founded and directed, (and there is not a few of those who think intuitive knowledge sufficient) must frequently expose themselves not only to the ridicule of artists, but to the contempt of better informed persons, who pursue knowledge for its own sake in whatever shape it may appear, or by whatever means it may be acquired. To the latter description of inquirers this volume will be particularly acceptable, as it combines in a considerable degree the abstract and the practical principles of the art with the philosophy of painting. This is not confined to one branch, such as the anatomical description of the human body, which is rendered very familiar and very accurate; nor to the passions of the mind as expressed in the countenance, which is another branch of knowledge equally attractive and important; but also to the manners and customs of nations, and the operations of of the passions in the human heart. The following remarks on *expression* will shew something of the authors' manner.

"Numerous and various have been the disputes concerning the seat of the soul: her operations and expressions are however more manifest. The eyes are her principal index: it is through these she speaks, and in these we discover her various cogitations. Next to these the mouth and eye-brows are her interpretars; and however they may be controuled by habit or affectation, they will not, upon all occasions, preserve perfect neutrality. In the most reserved countenance, and where the passion is artfully endeavoured to be concealed, the eye-brows, or the line just above them, will often betray the latent anger of the mind, when the person uses his utmost endeavours to conceal his emotion. This feature, by the different poets and delineators of the human passions, has been defined as the seat of almost every emotion of the soul. Homer makes the eye-brows the seat of majesty; Virgil, of dejection; Horace, of modesty; and Juvenal of pride; this diversity of opinion arises from the active part this member takes in all the offices of expression. If it be enquired which of the passions tend to the increase or defect of beauty, it may, in general be answered, that all those of the tender and benevolent nature have the former effect; and those of the cruel and unnatural kind the latter; pre-

thising at the same time, that the moderate kind of passions are here understood; for the most extreme expressions are hurtful to the graces, and all excess is deformity; thus an excessive joy may be too boisterous to be pleasing. In some female faces a certain degree of grief gives an inexpressible languishing charm to the countenance; but the most charming effect of the passions, that can possibly be conceived or expressed by the pencil, is that produced by a judicious mixture of modesty, sensibility, and sweetness; each of these passions, separately considered, has a pleasing effect on the countenance; but when united in such a manner, as either to enliven or correct each other, they give such a beautiful attraction to a pretty face, as is not to be expressed by any other of the passions, separately or jointly. Of these in a female face, (for in that sex expression has the greatest effect) modesty should in general be the most predominant."

Speaking of the various opinions and notions of beauty, the authors remark: "This diversity of sentiment is a wise dispensation of the Author of our nature: it renders the peevish animal, man, discontented in every other respect, in general highly pleased with himself; and also prevents the devastation and universal destruction which would ensue from a perfect unanimity of opinion with regard to the objects of greater beauty. It creates a sort of universal beauty, greatly enlarges its objects, and offers to every one that which may best suit his taste." The observations are not less judicious and more animated on the frivolous changes of dress, and the empire of fashion, which however fugitive and ridiculous they may appear in the eye of the philosopher, never fail to furnish the painter with some excellent hints for the disposition of drapery, and for the display of that dress which in all ages and all times gives effect to the natural beauty of his subject. The article on *Costume* is one of the fullest and most rational which we have seen; it wisely aims at uniting both moral and physical excellence, without which there is indeed no beauty. After indicating numerous deviations from historical truth and fact by the first masters, the editors observe,

"There is still one other breach of costume, however common among painters, more offensive and inexcusable than any thing hitherto noticed; that is, the perpetual and unnecessary display of the naked figure. This is not the place to inquire whether more skill is displayed in painting the human body clothed or unclothed: but if the persons introduced in any picture are exhibited more naked than can be justified by the probability of the times, persons, places, or other circumstances, this manner of treating the subject is a breach of the costume proportional to the deviation. This fault, however, is so common, and authorized by the example of many of the most eminent artists, that it is hardly noticed, when compared with the more violent offences against science itself, as well as against morality, which have been the opprobrium of the art of painting in every stage of its progress."

We might extract many more remarks which evince the good sense, moral principles and good taste of the writers, but what we have already noticed fully justifies us in recommending it to the attention of parents and youth, who are in no danger of imbibing any corrupting ideas from this work; a recommendation much more rare and more important than is generally supposed. It would indeed be unjust to censure indiscriminately the moral principles of painters, yet it must be confessed that their irregularities are more numerous than those of any other class, and that many of them must be ascribed either to the disgraceful practice of their art above alluded to, or to the licentious principles imbibed with their studies. This is perhaps the reason why so many artists are wholly incapable of painting the portrait of a modest woman; and so intimately is good taste and moral purity allied, that nothing is more common than to see portraits of virtuous females exhibiting meritricious blandishments, which the artist confounded with the gracefulness of conscious virtue. Some professors paint to our passions, others to our reason; the former are mechanics, the latter are artists. Upon the whole Messrs. Hodson and Dougall's "Cabinet of the Arts" is unquestionably the most complete and most rational treatise on drawing, painting, engraving, and the arts of design, that has hitherto appeared. The plates are very numerous and well executed, and represent the various species of etching, mezzotinto, aquatinto, and high finished engravings. The designs of human figures, animals, vegetables, landscapes, architecture, and anatomy, are from the best masters, both ancient and modern; and the whole work contains a vast variety of curious and interesting information.

Antiquarian and Topographical Cabinet, containing a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain; accompanied with Letter-press Descriptions. Vol. III. Small 8vo. 50 plates 15s. Clarke, 1808.

WE have already noticed the first and second volume of this pleasing and curious little work, and we are gratified to find that the authors, Messrs. Storer and Greig, evince a laudable spirit in return for the very general approbation which their work has received. The same taste is displayed in the choice of interesting subjects which either amuse or interest the feelings; but what is more creditable to the publishers, is that we perceive their engravings are generally executed with greater care, and many of those in this third volume discover higher finishing and more delicacy than in some of the preceding ones. The following account of the poet Scott's Grotto, Amwell, Herts, is novel.

"This Grotto, which is esteemed one of the greatest curiosities in the county, was designed and constructed about the year 1766, by the late John Scott, a poet of considerable eminence. Much of the manual labour in this operation, he observes in a letter to a friend, fell to his own share; for he was under the necessity of

encouraging his rustic assistants by marching before them with a pick-axe, like a pioneer, to dig the excavation which was made under the side of a hill in his garden. The grotto consists of several apartments, and is composed of many rare and valuable shells, fossils, spars, &c. When illuminated, as it may be at a few minutes notice, by means of a chandelier, it presents a scene of inconceivable beauty. Dr. Johnson, on being led to it by his friend Scott, was so struck with its appearance, that he pronounced it *Fairy-Hall*, and said, alluding to the grounds through which he had passed, that "none but a poet could have made such a garden." The grotto is well described by Scott, in an epistle called "The Garden," published with his other poems:

'Where 'midst thick oaks, the subterraneous way
To the arch'd grot admits a feeble ray;
Where glassy pebbles pave the varied floors,
And rough flint walls are deck'd with shells and ores.'

"A book was formerly kept here for the signatures of visitors; this is now in the possession of the proprietor of the estate, John Hooper, Esq. who married the poet's only daughter. Among the names are those of many noble personages, foreigners as well as natives; this book contains, besides the signatures, many couplets and verses extempore. Some lines by Mr. Park, an intimate friend of Scott's are particularly worthy of notice. The Grotto is still kept in excellent order by Mr. Hooper; and though it does not accord with his system of retirement to admit of too frequent visits, yet he is not averse to gratifying occasionally the curiosity of persons of taste and discernment."

Among the curiosities in this elegant little volume must be ranked the "Druidical Stones, Stenhouse," in the Orkneys, which are supposed to have represented equatorial circles for astronomical observations.

Catalogue Raisonè of the Pictures belonging to the Most Hon. [*Noble*] *the Marquis of Stafford, in the Gallery of Cleveland House, comprising a List of the Pictures, with illustrative Anecdotes, and descriptive Accounts of the Execution, Composition, and characteristic Merits of the principal Paintings.* By John Britton, F. S. A. pp. 164, 8vo. 7s. Longman and Co. 1808.

Mr. BRITTON urges the plea of "a long series of illness," as an apology for any defects which may appear in this, volume, and however unsatisfactory it may be considered as a reason we believe few will doubt its efficiency as a cause; but as we would be considered in the strictest sense of the word, "liberal critics," we shall "judge the present production more by the dictates of mercy, than the laws of justice," as we know the author is not destitute of talents. In his preface he slightly hints at reasons for not exposing picture galleries to the observation of the public: we shall extract his words.

"The nobility and gentry of England have long borne the reproach of foreigners, and of the native literati in general, for a selfish and haughty conduct respecting their picture galleries, and collections of curiosities. The complainants say, that the possessors of rare and valuable works of art should give free admission at all times to the curious artist, and to every person of laudable curiosity: and it is further urged that 'they manage these things better in France,' Italy, &c. It must, however, be obvious, that a general system of policy, which may be unexceptionable in one country, *a certain state of society, and with a particular class of people*, would be highly improper in another country essentially different in habits and character. Thus in England, where *ignorance, vulgarity, or something worse, are the characteristics of the lower orders*, and where *frivolity, affectation, and insolence are the leading traits in a class of lounging persons* who haunt most public places, it would be *excess of folly* for gentlemen who possess valuable museums, to give *unlimited admission* to the public. I have the honour of knowing some gentlemen who possess valuable collections of pictures, &c. which they would cheerfully, if they could confidently and without much inconvenience, display to the public. But the *public* of England are not yet *sufficiently advanced in refinement and taste* to appreciate and fully enjoy such indulgencies; certain *restrictions* are *necessary*; and these, if properly constituted and regulated, are as useful and pleasant to the visitor, as to him who grants the favour. It should be recollected that private collections are generally formed for individual gratification [never!], and that a private gentleman is naturally and rationally more disposed to study domestic comfort than to sacrifice it to public curiosity. Whenever, therefore we are freely admitted to examine and study, (without *extravagant taxation*) the valuable repositories of art in the houses of opulent persons, we ought to be thankful."

We did not know that the *public* of England are peculiarly tasteless, rude, ignorant, and vicious as Mr. Britton supposes; still less did we think them *frivolous* and *affected;* we had thought the latter character more particularly *characteristic* (as the author would say) *of* certain ambitious neighbours. We should therefore recommend it to gentlemen of fortune who have made extensive collections of paintings or other curiosities, to try the experiment; let them not be deterred by the English *populacho* nor their "vulgarity or *something worse;*" let them advertise that their museums are open to the public only whilst that public conducts itself with decorum, and the zeal of the amateurs will be a sufficient guarantee for the safety of the treasures. Should this measure not be sufficient, let them enclose the paintings or other objects of curiosity, so that no violence can be practised on them; but above all, let them not attempt to destroy the independent spirit of Englishmen by inducing them to supplicate for permission to behold their works of art. Perish paintings, sooner than degrade the noble minds of Englishmen into such servile sycophants as

the worthless slaves of Napoleon! The English public may be rude, but it is the rudeness of virtue and genius, which are unknown in the *polished* countries of the arts.

The author had at first proposed to preface this Catalogue with a "concise review of the present state of the Fine Arts in England," but he has deferred it to some future occasion, in order to render it more complete. The question at issue between *artists* and the *patrons* of the arts, respecting patronage, is worthy of serious and dispassionate investigation. "Men of talent, we are told, *loudly* complain of being neglected and despised, whilst those of rank and opulence declare that they are not only disposed to encourage and reward merit, but are *constantly* in the *habit of doing so.*" Perhaps there is much truth in both assertions, however opposite. There is undoubtedly among persons of good taste a great predilection in favour of the ancient artists, which to a certain degree necessarily implies a contempt for the moderns, and so far the living artists may be correct in what relates to their wounded vanity. The numerous collections which are formed and forming of the works of modern artists, still more completely establishes the truth of the patrons' assertion, that "they are constantly in the habit" of encouraging merit. But the fact is, the vanity of artists has never been nor perhaps never will be fully gratified, and they of course have always been a querulous race, who never thought their own genius sufficiently appreciated by the public. Their vanity also impels them to luxuriousness and ostentatious pomp; and a painter, perhaps the son of a peasant or honest tradesmen, is not satisfied with his encouragement, and never ceases railing against the illiberality, parsimony, and want of taste, among his noble or wealthy countrymen, unless he is enabled by the practice of his art to support a retinue and magnificence suitable to a peer of the realm! Let them observe the necessarily industrious and economical lives of the first artists in France and Italy; let them contrast them with their own, and change for ever after from murmurs to grateful praises of that country and its inhabitants, in which their enjoyments are so much greater than in any other.

This Catalogue will be found very convenient to persons visiting the splendid collection of the noble Marquis, whose exemplary liberality in submitting his paintings to public inspection, deserves the thanks of all friends to taste and genius. The regulations necessary to be observed previous to admission, the proper times to apply for tickets of admission, and the season of exhibition, every Wednesday from 12 to 5 o'clock during the months of May, June, and July, are particularly stated. To the volume is added, a ground-plan of Cleveland-house and a view of the New Gallery. The catalogue numbers and names of each painting are regularly mentioned, and as the work is printed on good paper with large margins, persons may write their own remarks against the No. of each picture. Had Mr. B. consulted the *Catalogue Raisonné du Musée Napoleon*, he would have found many curious particu-

lars respecting paintings which might have suggested to him some new inquiries.

MEDICINE.

An Essay, addressed to Medical Students, on the Importance and Utility of the Profession; and on the urgent necessity there is for them to obtain a more perfect Knowledge of its different Branches, than is acquired by Pupils in general, &c. pp. 77, 12mo. 2s. 6d. Highley, 1808.

THIS is a well meant effusion of an intelligent and well educated practitioner, who is deeply affected with the murderous ignorance of the inferior classes of the medical tribe. It is truly horrible to reflect on the most criminal ignorance which still prevails among great numbers of our apothecaries, men-midwives, and country surgeons, in whose untutored hands the lives of his majesty's subjects are daily exposed to the most eminent perils: that man who can coolly contemplate its destructive effects, must have a sterile mind inured to slaughter. We sincerely wish that all parents who destine their children to the study of medical science or art, and that all students in this profession, would attentively read this little Essay, which, although not distinguished by any brilliance of wit or sentiment, is yet replete with good sense, most salutary advice, and considerable experience in medical tuition. A strict observance of the precepts here inculcated must infallibly produce a good member of society, a skilful practitioner (particularly in surgery, which appears to be the branch contemplated by the writer), and lead to well-founded fame and fortune. There is one hint in this meritorious little tract, which we cannot pass unnoticed; it is, that the legislature should encourage the study of anatomy, by giving up "the bodies of all those whose crimes may bring them to an untimely death," to be *publicly* dissected; and it is justly expected, that "dread of dissection might tend to *lessen* the number of these wretched and unfortunate victims, whom the *frequent examples* of *premature* and *violent death* does not seem to deter from the commission of the most daring and atrocious offences." Humanity, sound policy, and the general interests of society, demanded attention to such a wise and necessary measure. Very great alterations and improvements for the study of anatomy are now making in London, and we doubt not that the legislature, whenever the public theatre of anatomy shall be finished in Lincoln's Inn Fields, will adopt this plan.

Observations on the Egyptian Opthalmia, and Ophthalmia Purulenta, as it has appeared in England. By William Thomas, Member of the Royal College of Surgeons, and Assistant

Surgeon in the Eleventh Royal Veteran Battalion. pp. 59; 8vo. G. Robinson, 1809.

Mr. THOMAS appears a sensible, well-informed and judicious practitioner; he distinguishes the *Egyptian Opthalmia* from the *Ophthalmia Purulenta*; the former he considers the *Chemosis* of the Greeks, and *Ophthalmia Vera* of the Arabians; and the latter the disease which has appeared in this country, and which is generally admitted to arise from specific contagion. It is presumed, however, that "a disease so highly inflammatory as the Egyptian or *Ophthalmia Vera*, in which the secretions are great, may be changed from its simple state by European habits, from their mode of living, being mixed in numbers and crowded into hospitals, after inflammation had taken place; causes which were at all times known to be favourable to the propagation of contagion, and probably did in this instance convert a simple inflammatory disease into a contagious one." The circumstance of military men only being attacked with it, adds something to the probability of this conjecture. Mr. Thomas thinks that the *Ophthalmia Purulenta* is propagated by contact and the other modes of infectious diseases, and that those who were infected only by the medium of the atmosphere suffered it more mildly. The author did not wait till the disease had made such a progress as to occasion a copious effusion of tears; on the contrary, he observed, in the Northampton militia in 1806, to which he was then surgeon, some days before any change took place perceptible to common observers, "a difference in the *caruncula lachrymalis* of the eye infected (as it is rare that both are so in this early stage); it will appear fuller and larger than in its natural state;" this he found "an invariable token of approaching disease." The thickening of the caruncle appeared before any pain or irritation was experienced by the patient; this the author considers as constituting a striking distinction between *Ophthalmia Vera* or Egyptian Ophthalmia, as it appears in that country, and *Ophthalmia Purulenta* in this; the former commencing with fever and increasing with the inflammation of the eyes, while the latter begins with local affection without even head-ach or febrile disposition. As an additional proof that they are two distinct diseases, bleeding in *Ophthalmia Purulenta*, except in peculiar cases of inflammatory diathesis, when it is unavoidable, generally occasions blindness, whereas it is the sovereign remedy in Egyptian Ophthalmia. Mr. Thomas succeeded in curing all his patients (during from five to twelve days) in the Nottingham militia in 1806, and the 11th Royal Veteran Battallion in 1808, by means of frequent ablutions with cold water thrown upon the eyes, (which were never allowed to be rubbed or wiped with cloths) and the following ointment introduced, three or four times a day, into the great canthus of the eye, in order that it might diffuse itself over the whole eye: *R. Ungt. Sperm. Cæti*; 1*oz. Kali ppt.* 1 *scrup. m. Ungt. molle.* In some obstinate cases a litte more kali (nearly double) was added, with the happiest effect; it gave a smarting pain which soon passed

off and cleansed the eye with the effusions of cold water. Tables are subjoined of the number of patients and the duration of their disease in the above corps, and as this disease is evidently contagious in a high degree, we think not only medical men but the nation are indebted to the ingenious and modest efforts of Mr. Thomas.

EDUCATION.

Excerpta ex variis Romanis Poetis, qui in Scholis variis leguntur, Notulis illustrata, quas collegit in studiosæ Juventutis Usum Johannes Rogers Pitman, A. B. pp. 445, 12mo. Rivington, London, 1808.

THE success, if not the utility, of elegant extracts in all the modern languages, would naturally indicate the propriety of similar works in the ancient. Many such publications, indeed, have already appeared, but they are either by far too copious or too brief: the present collection is therefore better adapted for those *qui ad seriores poetas aliquando divertat*, as the Editor observes, than any thing of the kind hitherto published. The poets whose works Mr. Pitman has culled are Lucretius, Catullus, Propertius, Tibullus, Persius, Seneca, Lucan, Flaccus, S. Italicus, Statius, Martial, Juvenal, Ausonius and Claudian. The extracts, particularly from Martial and Propertius, are sufficiently copious, especially as many of the latter writer's effusions are odious. A very useful appendix is added, consisting of some brief notices of the authors, and of the best editions, translations and commentaries on their works, with extracts from the notes of the best scholiasts. Of Propertius the author very properly remarks, *Sed tamen elegias, cætera egregias, immunda maculat obscœnitas, et inanem eruditionis affectationem ubique jactat.* The latter censure will we hope satisfy youth that there is nothing more in this author worthy of their attention, except what is here laid before them. The industry evinced in the compilation of this volume is truly laudable, as the editor has referred, in the Appendix, to almost every work, both ancient and modern, in which the writings of the above poets are examined, translated into English, or criticised; and he as uniformly displays good taste and sound judgment. Upon the whole, we think these *Excerpta* will be found a most useful work in all classical schools for occasional exercises, as they will neither vitiate the taste nor the morals, while they furnish an agreeable variety to the young student.

The Logographic-Emblematical French Spelling-Book: or French Pronunciation made easy. Being a Method by which any Child, four or five Years old, and of ever so slow an Apprehension, although perfectly unacquainted with his Letters, will in a few Months, be enabled to read French fluently, and pronounce it as if he were a Parisian born. To which are added, besides Instructions to enable any Person to put this Method in Practice, and Certificates of the Efficacy of the same, a Systematical Ap-

pendix, justifying its Principles, and likewise Reading-Pieces, of the Composition of the Author, highly interesting, at least for their Novelty. Published by Mr. Lenoir, Professor of the French Language, &c. Third Edition, corrected and considerably improved. pp. 167, 8vo. 7s. 6d. The Author, Barton-Street, Westminster, and Boosey, 1808.

M. LENOIR is a man of genius, whose *Ode Pindarique*, on the glorious struggle of the Spaniards, we noticed in our last Number, as superior to any of the productions in English on the same subject. We have no doubt that his success in teaching language is considerable, as his talents can scarcely be ineffectually occupied in so useful and necessary an employment as education. This Logographic-Emblematical method of spelling consists in shewing children the figures of the different things, the names of which are learned in French, so that by this means English children must acquire a knowledge of that language equally as fast as of their own, or as French children can. As long as the French language is studied the means of acquiring it cannot be rendered too easy, and M. Lenoir's method certainly deserves attention for facilitating its pronunciation. The Emblems amount to 84, which embrace all the difficult sounds in the French language, and which enable children to read French fluently and with a proper pronunciation, although they do not understand the meaning of what they read.

A System of Practical Arithmetic, applicable to the present State of Trade, and Money Transactions, illustrated by numerous Examples under each Rule: for the Use of Schools. By the Rev. J. Joyce, Author of Scientific Dialogues, &c. the Second Edition. pp. 260, 12mo, 3s. 6d. bound. Phillips, 1808.

THIS is the work, we presume, which is advertized in the news-papers under the delusive title of "The Arithmetic of Real Life," which attracted our attention, supposing it to be a work on Annuities, and Life-Insurances, &c. It is, however, the "Arithmetic of Real Business," and contains a great variety of useful and necessary information to all persons engaged in trade or commerce. To all the usual rules of Arithmetic in such works it adds some historical facts, and comparisons of measures in different countries which are curious and interesting to scholars. The author is wrong, however, in making the Scottish and Irish mile the same length, when in fact they are as 13 to 14, 6½ yards being a Scotch perch, and 7 an Irish one. Much important information is communicated with great perspicuity in few words on the nature of dealing in the stocks and funded property, and the author has very properly introduced the use of logarithms into commercial accounts. Tables of the value of leases, reversions, life annuities, &c.; In a word, Mr. Joyce's "System of Practical Arithmetic," is unquestionably one of the most complete and most useful for schools, which has hitherto been published. The author intends to publish a key to this work, in which the New Annuity Act will be noticed, to which will be subjoined a

"Practical System of Mental Arithmetic." He appears well qualified for such a task.

An Introduction to Angus's Vocabulary and Fulton's Dictionary; with Lessons for Reading, Spelling, &c. By William Angus, A. M. Vernor and Hood. London, 1808.

NEARLY twenty years ago Mr. Fulton of Edinburgh published a system of Notation and Orthoëpy, with a view to assist the youth of North Britain in the acquisition of a uniform and correct pronunciation of the English language. Its principal merit consisted in its simplicity, a property, it will be acknowledged, paramount to every other in a book designed for the use of schools. Mr. Angus has followed out the principles of Mr. Fulton's plan, and in some instances, improved upon it; as far, at least as Mr. F. developed that plan in the first edition of his Dictionary.

This Introduction possesses all the qualities of the Vocabulary itself which we so lately noticed and recommended*. We highly approve of the plan which the author has adopted of composing his Vocabulary from the lessons, as he thereby affords his pupils a ready key to the pronunciation of every difficult word which they contain; and, as it is our proudest office to patronize whatever tends to promote the highest interests of human beings, we must mention, that Mr. Angus, in the selection of these lessons, has not only calculated for the improvement of taste, but also for the implantation of the best principles, and the best dispositions.

DIVINITY.

A Discourse on the Being and Existence of God (as discoverable by natural unprejudiced Reason;) intended as a popular Antidote against the pernicious influences of Modern Infidelity. By the Rev. Christopher Hodgson, LL. B. Rector of Marholm, Northamptonshire, and formerly of Pembroke-Hall, Cambridge. pp. 23. 8vo. 1s. 6d. Rivingtons, 1808.

THIS is one of those tracts which deserves, and ought, to be printed and circulated gratuitously among the poor, or at least at a very moderate expence which almost all of them could afford. It does equal credit to Mr. H's head and heart. The following are some of the plain and convincing arguments which the author adopts to the commonest capacity to prove the existence of a *First Cause*, in which we "live, move, and have our being."

"In the first place, then, let me ask, What does the word or name, God, signify? Words are said to be the signs of *ideas*. Whenever, therefore, you hear the name, God, pronounced, what idea does it convey to your minds, or excite there? Whatever general idea or notion it may have hitherto raised in your minds, the first notion thereby intended to be conveyed is this: That the Deity is "a Being or Nature of *infinite perfection*; which perfection consists in this, that such a Nature or Being be absolutely and essentially *necessary*; an actual Being of itself and the cause

* See the Antijacobin for May.

of all other beings, independent from any other, upon which all things else depend, and by which all things else are governed." This is what is comprehended in the first notion of a Deity: and the Being in whom this infinite perfection resides, is that which we call God.

"Having thus briefly explained the *notion* of a Deity, I shall now proceed to lay before you some of the evidences of Natural Religion, to prove the truth of this first fundamental article of our faith: He that cometh to God must believe that He *is*.

1st. It is absolutely and undeniably certain, that *something has existed from all eternity*. 'I think it is beyond question, that man has a clear idea of his own being; he knows certainly he exists, and that he is *something*. The man who can doubt whether he be any thing or no, I speak not to; no more than I would argue with pure nothing, or endeavour to convince non-entity that it were something. If any one pretends to be so *sceptical* as to deny his own existence, let him, for me, enjoy his beloved happiness of being nothing, until hunger, or some other pain, convince him of the contrary. This then, I think, we may take for a truth, which every one's certain knowledge assures him of, beyond the liberty of doubting, namely, that *he is something that actually exists*".

"But we not only are certain we exist, certain we are something; we also find, by experience of ourselves, that we have had *a beginning*, before which we were not. The account of the years of our age sufficiently infers our nativities; and our nativities infer our conceptions, *before* which we had no being. Then how came the first man to be at all? for it is certain *nothing* cannot produce something; and that something exists, we ourselves are a proof. The first man must have been made by some other something; and since something now *is*, it is evident that something always *was*: otherwise the things that now are, must have been produced out of nothing, absolutely, and without *cause*; which is a plain contradiction in terms: therefore *something has existed from all eternity*. For if there be any thing which had a beginning, which we ourselves had, there must necessarily be something which had no beginning, because nothing can be a beginning to *itself*. If, therefore, we know, as we *do* know, that there is some real being, and that non-entity cannot produce any real being, it is an evident demonstration, that from *eternity* there has been *something*; since what was not from eternity had a beginning; and what had a beginning must be produced by *something else*. It being then unavoidable for all rational creatures to conclude that something has existed from eternity, let us see what *kind* of thing that must be.—Therefore,

"2dly, That Something, which has existed from all eternity, is a most *intelligent* and most powerful Being, and therefore God. An intelligent powerful being is one who is knowing and skilful, mighty and forcible; a being which is endued with a *mind* capable of forming designs, and with ability to execute them. These qualities constitue an intelligent powerful Being; and the Being who possesseth them in a degree infinitely superior to all other

* Mr. Locke.

beings, does thereby become the SUPREME.—From this definition of terms, let us now proceed to the argument which is to establish the truth of this second proposition.

"The self-existent and original cause of all things must be an intelligent Being. Almost every thing in the world demonstrates to us this great truth; and affords undeniable arguments, to prove that the world, and all things therein, are the effects of an *intelligent* and knowing Cause.

"We know that in men, for instance, there is undeniably that power, which we call thought, *intelligence*, consciousness, perception, or knowledge. I have already shown, that men have had a beginning; and what had a beginning must be produced by something else. Now it is certain, that nothing can ever *give to another* any quality or perfection, (such as perception or *intelligence,*) which it hath *not* either actually in itself, or at least in a higher degree: therefore, that eternal, self-existent Something, which is the first cause of men, and of all other beings, must itself be an *intelligent* Being. It is as repugnant to the idea of SENSELESS MATTER, that it should put into itself sense, perception, and knowledge, as it is repugnant to the idea of a triangle, that it should put into itself *greater* angles than two right ones.

"But besides intelligence, we are also conscious to ourselves that we possess various *powers*, both of body and mind, of which we ourselves are not the original cause: these also we derive from that same eternal, self-existent Something. Therefore, this eternal source of all being must likewise be the source and original of all power; and consequently *the most powerful*, as well as the most intelligent. Thus, from the consideration of only *ourselves*, and what we infallibly find in our own constitutions, our reason leads us to the knowledge of this certain and evident truth, that there is an eternal, most powerful, and most knowing Being; and consequently, that there is A GOD.

But because the foregoing arguments may be, perhaps, not sufficiently within the apprehension of ordinary minds, unaccustomed to this kind of reasoning, I shall now produce two or three other proofs of the being of a God, which are level to every capacity. Therefore,

3dly, The existence of an intelligent Creator is seen in his works; and these, either *miraculous* or *common*. The order of nature, and every interruption of that order, speak the same language, and declare the glory of God (Psalm xix. 1.) Neither is there any thing in this way of reasoning either deceitful or obscure. In what way did *Elijah* reason, when he "put the wood in order, and cut the bullock in pieces, and said, Fill four barrels of water, and pour it on the burnt-sacrifice, and on the wood?" The people who were present when "the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench," found *no defect* in his argument; "they fell on their faces, and said, The Lord, he is the God! the Lord, he is the God!" (1 Kings xviii. 33—39.

MISCELLANEOUS.

Latium Redivivum, or a Treatise on the Modern Use of the Latin Language, and the prevalence of the French; to which is added, a Specimen of the Latin Language accommodated to Modern Use. By the Rev. Samuel Seyer, A. M. pp. 147, 8vo. 5s. Murray, London, 1808.

THE author of this valuable tract states in a preface that it was composed long since, and that he has been induced to make it public by recent political events. He considers, and produces forcible reasons for his opinion, "the prevalence of French dominion as intimately connected with that of the language: "and on the subject of French dominion," he adds, "he who omits an opportunity of speaking, or can speak without emotion, does not seem sufficiently to have considered, that by it the most valuable and the most enlightened nations of the world, are reduced to the very extremity of danger, even to the hazard of their national existence."

Mr. Seyer gives first a short history of the Latin language, of its rise and progress, and after describing the advantages resulting from its general use as a written language: proceeds to enforce the expediency of preserving it in conversation by two main arguments. 1. It would supply the place of an *universal language*, and supersede the necessity of translations in modern literature, a business at all times irksome and imperfect, and often impracticable. A knowledge of Latin is at present indispensable to professional men; and it is also a much more perfect language than the French, which has of late years been in such general use. A general medium of communication would thus be established throughout Europe, without making a difference between the man of science and the man of the world. 2. The speaking Latin would greatly facilitate the learner's progress. French is now taught in a much less time than Latin, chiefly because the scholar converses in it: and Mr. Seyer considers the Latin an easier language. The practice of using Latin in a colloquial and familiar manner, would tend greatly to critical exactness and precision in common words and phrases.

The objections of Sanctius are successfully combated: neither does the author allow, that the "difficulty of adapting the language of ancient Rome to the manners of modern Europe," is sufficiently formidable to subvert his proposal. To carry it into effect, he thinks it would be expedient to have an English-Latin Dictionary, formed on a more accurate and extensive scale than any at present existing. A Dictionary of Sentences or Nomenclatura would be also necessary: the practice of speaking Latin must be revived in our Schools and Universities: and it would be materially encouraged by the Legislature's relaxing the duties on

exportation and importation of original works in that language, and "a benefit would be conferred on the general literature of Europe."

Such is the outline of Mr. Seyer's plan, which he supports with ingenuity and modesty, and which he seems to have brought forward from a principle of patriotism, and a genuine love of erudition. He professes to be aware of the difficulties of the undertaking, in the following terms, p. 62.—"There is an excusable prejudice against the revival of obsolete customs, and there is a natural indolence, which dissuades men from quitting the path to which they have been accustomed. Nevertheless, let the learned and the liberal judge: to them the appeal is made in favour of this practice of our ancestors unadvisedly laid aside, with confidence of success, if its revival be undertaken, and of its utility, when revived."

A substantial proof is given, that the hypothesis does not stand upon fanciful grounds, by the addition of "a Specimen of a Nomenclature," which abundantly testifies the author's intimate acquaintance with his favourite language. The subject is "De tempore," and contains 7 or 800 examples, collected, says the author, from the best authorities. We subjoin a specimen of this part of the work.

"*Hora*. an hour.	*semihora* or *dimidia hora*. half an hour.	
sesquihora. an hour and a half.	**quadrans horæ* or *quarta pars horæ*. a quarter of an hour.	
minutum†. a minute.	*secundana*. a moment or second.	*tertiana*, &c. a third, &c.

* "The Romans divided the hour into 12 portions, like the pound weight, and called them by the same names. Thus *dextans hora* was $\frac{10}{12}$, i. e. 50 minutes: *dodrans horæ* was $\frac{9}{12}$, i. e. three quarters of an hour; and so probably of the rest: *uncia horæ*, although no example of it has yet occurred, must be 5 minutes: *semuncia horæ* was $2\frac{1}{2}$ minutes; *sicilicus horæ* was $1\frac{1}{4}$ minute, below which they had probably no division. *Horæ unius dextante sicilico*. Plin. 18, 32. i. e. 51¼ minutes. *Ad primæ horæ dextantem sicilicum*. Plin. ibid. i. e. *till 51 minutes past sun-set*.... *Lucere* (lunam) *dodrantes semuncias horarum*. Plin. 2, 11 (14) 47½ minutes: in these examples *et* is understood, as we say in English *fifty-one* instead of *fifty and one*.—Of these names it might be convenient to retain in use *dodrans horæ* ¾ of an hour, *quadrans horæ* ¼ of an hour, *sextans horæ* 10 minutes, and perhaps *uncia horæ* 5 minutes." p. 116.

† The division of the hour into minutes and seconds is of modern invention, modern terms must therefore be used. Two sepulchral inscriptions, written probably in the middle age, are quoted in the Dictionaries, in which *scrupulus* is used for a minute. *Vixit annos viginti et unum, menses tres, horas quatuor, scrupulos*

"*Tertio Kalendas Januarias*, or *tertio Kalendarum Januariarum*; or *ante diem tertium Calendas*, or *ante diem tertium Calendarum*; which two last expressions are frequently written, *a. d. III. Kal.*

"*The third day before the Calends of Jan. i. e. Dec. 30th.*" p. 147.

To this last example is added a very interesting note respecting the Roman mode of reckoning the days of the month; and in a word, every scholar will receive gratification, and probably instruction, from the curious matter contained in this treatise; even although he should not completely adopt the sanguine sentiments of the author, respecting the advantages to be derived from a use of Latin in modern diplomatic affairs. That it would give some check to French ascendancy we have no doubt, though at this great crisis, *non tali auxilio*; arms are the only effectual resource. After the achievement of victory by sea and land, such a proposal as the present might form a barrier to the project of universal monarchy, which Mr. Seyer in his preface justly points out to be the leading and favourite object of French Politics.

We understand this gentleman to be the author of a learned treatise published some years back, "on the Syntax of the Latin Verb," a work that seems peculiarly adapted to the use of young students.

The complete Ready Reckoner in Miniature, containing Tables accurately cast up, adapted to the use of all who deal by Wholesale or Retail; exhibiting at one View the Amount or Value of any number or quantity of Goods or Merchandize from 1 *to* 10,000, *at the various Prices from one Farthing, to One Pound, together with divers Tables of Commission, Brokerage, Weights, Measures, &c.* A new Edition, greatly improved and carefully corrected. By Thos. Collins. pp. 247, 24mo. 1s. 6d. bound. Crosby, 1808.

A VERY pretty edition of a very useful little book, which is neatly and correctly printed. Such a modest volume must be particularly acceptable to those who require its assistance yet wish to conceal their inability.

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sex. Quæ vixit annos 17, *menses* 4, *dies* 9, *horas* 15, *scrupulos* 30. But *scrupulus*, in classical Latin, is used for a denomination of weight and measure; unless therefore the subject or the context confine the sense to time, it cannot properly, nor without ambiguity, be used for a *minute*, with the addition of *horæ* or *temporis*. It seems better therefore to adopt a separate word. *Minutum* may be used as a noun, but considered originally as an adjective agreeing with *spatium* or *tempus* understood, and though it does not occur in Du Cange's Glossaries, yet from its general prevalence in the present European languages, and from the authority of Bede (*Recipit hora* iiii *puncta*, x *minuta*, xv *partes*, xl *momenta*) it was certainly in use in late Latinity."

Crosby's Merchant's and Tradesman's Pocket-Dictionary, adapted to Merchants, Manufacturers and Traders in all the various branches of Commercial Intercourse; containing the received Maxims and Regulations of Trade, Weights, Measures, Qualities of Articles of Merchandize, Practice of the Customs and Excise, Laws of Navigation and Shipping, Duties of Brokers, Factors, &c. Legal and Commercial Forms used in Trade, Stamp Duties, Colonial Trade, Regulations, Commercial Geography and Statistics, Laws of Bills of Exchange and Paper Currency, Trading Companies, Laws of Bankruptcy, Arbitration, &c. &c. Market Towns, Fairs, Postage Population, &c. &c. &c. By a London Merchant, assisted by several experienced Tradesmen. pp. 504, 12mo. 6s. 6d. Crosby, 1808.

THIS is one of the most wanted and the most useful Dictionaries we have seen. The above title conveys but a very inadequate idea of the vast variety of subjects which it contains. There is scarcely any person from the peer to the menial servant who will not find something in this closely printed pocket volume, which it is both convenient and necessary for him to know. Almost every thing indeed which is bought and sold, from the bread and cheese of the porter, till the rubies and diamonds of the lady of fashion, are here mentioned, and the customs attending their sale stated. In such a multiplicity of things, it cannot be expected that there are no omissions: but we consider the present attempt as a most laudable effort to accommodate the public with such a mass of necessary information, which exists rather in traditional customs and experienced usages, than in any books in our language. Were the people better acquainted with the laws and regulations respecting weights and measures, the number of frauds would necessarily be considerably diminished.

Report of the Proceedings under a Writ of Enquiry of Damages, in an Action in the Court of King's Bench, in which the Right Hon. Lord Boringdon was Plaintiff, and the Right Hon. Sir Arthur Paget, K. B. Defendant, executed before the Sheriff of Middlesex and a Special Jury, on Tuesday the 9th July, 1808. Taken in short-hand by Mr. Gurney. pp. 77, 8vo. 2s. J. J. Stockdale, 1808.

THIS we believe, is an authentic report of the proceedings in the cause Boringdon v. Paget, as it is not disgraced by the *forged* letters attributed to Lady B. We shall only observe that the letters here given as genuine copies of those of Lady B. are much better proofs of her ladyships conjugal attachment, than of her chastity, and that independent of their levity, they manifest as much appetite as disinterested affection.

A Review of the Political State of Europe. pp. 122, 8vo. 4s. J. J. Stockdale, 1808.

A CONSIDERABLE part of this interesting Pamphlet appeared in the Miscellaneous part of the Antijacobin Review for September, 1801, and is now republished because the "relative situation of this country and France is so nearly similar to what it then was." It is surely no unequivocal proof of political sagacity in a writer, that his sentiments, even after eight eventful years should still be found applicable to the present state of things. The prefatory matter to these reflections comprise 84 pages, and contain such a satisfactory and accurate historical view of the conduct of Denmark and the northern powers, that we only regret that it did not appear somewhat earlier, when the Copenhagen Expedition was canvassed and reprobated, even by those who were most convinced of its necessity. The tract is evidently the production of a man of talents and observation, as well a true patroit, and as such deserves the attentive perusal of all persons pretending to judge of politics.

MISCELLANIES.

FOR THE ANTIJACOBIN REVIEW.

THE DISSENTERS' TRUE FRIEND;

OR, A SCRUTINY INTO THE RESPECTIVE CLAIMS OF THE CHURCH AND OF DISSENTERS TO THE DIVINE FAVOUR.

(In a Series of Letters to the Rev. Dr. L——.)

LETTER II.

Dear L——,

IT is doubtless a most remarkable circumstance that the very first human occurrence, after the Fall of Man, should be replete with instruction on our present subject; and it may argue the great importance of the subject itself. It has pleased the Divine Wisdom to teach us, in the instance of Cain and Abel, that there is a sacrifice or worship which He approves, and a sacrifice or worship which He does not approve,—an acceptable and an unacceptable service. Nor were the Faiths of these two first brothers of equal value in the sight of God. Cain believed in God, for he knew him, and even conversed with him; but Abel went further, he believed prospectively in the Redeemer also, who had already been promised to mankind, and he even seems, through the Divine guidance, to have offered the first Pascal Lamb, for "he brought of the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abel, and to his offering." (Gen.

iv, 4.) Wherefore St. Paul says, "By faith," that is by a right and compleat faith, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh. (Heb. xi. 4.) That is, his history and death continue to teach us the above lessons, and to afford us such instruction as highly deserves, and therefore shall receive, a more attentive consideration.

The first grand lesson which Abel though dead still communicates to us is, that we should be careful to BELIEVE ARIGHT. It is not sufficient to have *faith*, for that the Devils also have*, but we must have a right kind of faith. What this faith is it cannot surely be difficult to find out, so long as we possess a church handed down to us through all ages from the apostles themselves; since a faith founded by them on the whole of scripture, must bid fair to be the right one, rather than those faiths which mere men have founded on their own construction of detached passages of scripture. This faith then must not be lightly given up, for we are commanded to "*contend earnestly* for the *faith* which was once delivered to the saints." (Jude 3.)

Next to a right faith, we may infer from this history that a right MODE OF WORSHIP is essential to the pleasing of Almighty God. There have been for instance, in all ages of the Church, a regular ordination of persons, and consecration of places, solemnly set apart for the service of God, by holy and appropriate ceremonies, according to the Apostolical institution. Without these, if God loves and wills uniformity of worship, it is scarcely conceivable how He could be properly served; and to serve Him improperly is to offer the sacrifice of Cain. St. Paul tells us, "a man is not crowned except he strive *lawfully*." (2 Tim. ii. 5.) *nomimus*, that is, according to laws and rules laid down by the Apostles. "*If*," says St. John, "we ask any thing *according to his will*, He heareth us." (1 John v. 14.) Does not this imply, that if we will *not* ask according to his will, He will *not* hear us? At least it seems to be incurring a needless hazard if we persist in an irregular worship, when it is full as easy to perform a regular one.

But the instruction which is the most important, and most plainly pointed out in the above history is, that God will respect

* Devils also have) The Devil cannot help believing, because he knows 'that Jesus is the Son of God.' So do his angels. (Matt. viii. 29. Mark i. 34; iii. 11; and v. 7. Luke iv. 41; and viii. 28.) In this respect he is superior to one sort of Christians, and possesses what another sort of Christians preaches up as the very essence of Christianity, 'a true faith without good works.' He strives, however, that others should not have faith, at least not a true faith; and yet, as being the father of lies, he pretends to be a very great *Enlightener*. Those favourite disciples of his who were said, in the debates on the Catholic Question, to have *enlightened* the world, had no faith at all.

our offerings according to THE HEART AND DISPOSITION of the worshipper. Abel was of a meek, humble, and benevolent spirit. but Cain was sullen, envious, and intolerant; and, as God is the searcher of hearts, this appears to have been the principal cause of the distinction made between them. As the Church, when in full power, enacts laws for the protection, and even indulgence of its dissenting brethren, we may hope and presume that every true Churchman approaches the altar in the spirit of righteous Abel, and that the Lord will have respect unto his offering. Every Dissenter, therefore, who wishes to entertain the same hope, must assume the same spirit. If he is not worldly-minded, not ambitious, nor desirous of injuring or supplanting that church which so liberally tolerates him, then we may humbly hope that he may be accepted, notwithstanding some error in faith, and irregularity of worship. But if he is the reverse of all this, if he really harbours in his mind and conscience that Cain-like spirit, alluded to in my first letter, what can he expect from the whole tenor of scripture, but that "his sacrifice will become an abomination to the Lord?" (Prov. xv. 8, and xxi. 27.)

When we say that the Church stands the best chance of possessing the truest faith, the most regular worship, and the most christian disposition, we are very far from insinuating that it is, or ever can be *perfect* in this world. We know, however, that it will be purified, and no such promise is made to any other communion. We read, that "Christ loved the Church, and gave himself for it, that He might sanctify and cleanse it, and present it to himself holy and without blemish." (Ephe. v. 25, 26, 27.) And this is preparatory, no doubt, to its being exalted, at the last, to the highest honour as the Bride of Christ. (Rev. xix. 7, 8.) The Vine itself must be pruned of its false and hypocritical branches. (Isa. xviii. 5.) But if there being bad christians is no sound reason for renouncing Christianity, neither can there being bad churchmen be a sound reason for renouncing the Church.

Cain and Abel may also be regarded as the types and representatives of all persecutors, and of all those who have suffered persecution through all ages of the world. Religious persecutors, pretending to be true worshippers, such as the Papists have been at all times, and the fanatics whenever they could get into power, cannot but be looked upon as the genuine offspring of Cain. Yet these, I fear, are in one respect far more inexcusable than their prototype. Though Cain did indeed strike his brother in malice, yet as death had never hitherto been known in the world, he could not have been fully aware of the effect of his blow. But this is an excuse which we cannot possibly urge in vindication of any of the successors of Cain.

Though the history of the Antediluvian Patriarchs is no further important to us at present, except the conclusion of it, yet I shall just notice the most eminent among them as being the original and earliest Preachers. They also sacrificed, no doubt,

like Abel, yet they were not properly speaking Priests, because no Church had been as yet divinely appointed.

St. Peter tells us, as it ought to have been translated, that Noah was "the eighth preacher of righteousness." (2 Pet. ii. 5.) and therefore reckoning upwards, Enos must have been the first. Through the increasing wickedness of mankind Enos appears to have been called to be the first preacher, and the history says that "Then began men to call upon the name of the Lord," (Gen. iv. 26.) so that by his preaching they were probably reclaimed to the worship of God, which had been nearly, if not totally laid aside. Enoch, the fifth in succession from Enos, was not only a preacher but a prophet also at that early period, for St. Jude has quoted one of his prophecies. (Jude 14, 15.) Loudly, no doubt, did he foretel the approaching deluge, and strenuously, though vainly, did he exhort mankind to flee from the wrath to come. So virtuous and zealous was he that he had the high honour, like Elijah afterwards, of being taken up into heaven without having tasted death. Mankind, it is probable, perceiving that all men died, though at a vast age, might have begun to assert that Adam was created necessarily mortal, and did not bring death into the world through his own transgression. Wherefore to give unbelievers a visible proof that man, had he retained his innocency, might have been raised to heaven without the intervention of death, God openly translated Enoch before their eyes, though without working their conversion, for "this the people saw and understood it not." (Wis. iv. 15.) Noah the last of these antediluvian patriarchs and preachers, was not indeed translated into heaven, but he was miraculously saved from the almost universal destruction, by an ark constructed under the immediate guidance and direction of God himself; and this ark is an object which demands and deserves our most particular attention and consideration.

There is a beautiful and convincing species of prophecy called *Types*, which are eminently useful, when discreetly and not fancifully applied. This at least must be true of every circumstance which is expressly declared to be typical by some inspired writer, as is the case at present. It is natural to suppose that the Ark of Noah must have some grand Anti-type to which it refers. Our Lord himself says, "As the days of Noah were, so shall also the coming of the Son of Man be." (Matt. xxiv. 37.) If then the suddenness of the danger, the terror, and consternation will be similar in both cases, we may humbly hope and presume that, as in the former case, so in the latter, an Ark of salvation will be provided for those who do his will. But what is this latter Ark of which that of Noah must have been the type? The venerable compilers of our Liturgy will answer that question in the following words of the baptismal service, "Almighty and everlasting God who didst save Noah and his family from perishing by water, sanctify this person with the Holy Ghost, that he may be received into the Ark of Christ's Church, and may so pass through the

waves of this troublesome world, that finally he may come to the land of everlasting life." And this is not a mere simile, but is plainly deducible from the words of an inspired writer, for St. Peter says, "The long-suffering of God waited in the days of Noah while the Ark was preparing, wherein few, that is eight persons were saved (from perishing) by water. The like figure whereunto even Baptism doth also save us." (1 Pet. iii. 20, 21.) These words, "the *like figure*," must mean that this was the *anti-type*, of which Noah's Ark is the *type*; and the sense seems clearly to be, that, as the entering into the Ark saved Noah and his family at the time of the flood, so the entering by Baptism into the Church of Christ is to save us in the great day of the Lord*. Again the same Apostle says, "If God spared not the old world, but saved Noah the eighth preacher of righteousness, bringing in the flood upon the world of the ungodly.—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. ii. 5—9.) On these last words I shall have something further to observe in future. Here it might be said, that by a comparison of the above passages no Dissenters can be saved, as not being within the Christian Ark; or, in other words, that, as God has condescended to establish a Church upon earth, they cannot hope for salvation who shall refuse to enter into it. But I am only engaged to state the genuine word of God in its proper sense, and I am not answerable for the consequence, though it is, indeed, incumbent upon those who dissent from us, most deeply to consider this circumstance. When we say that the entering into this Ark by Baptism is to save us, this pre-supposes that we endeavour to act up to our baptismal vow; it does not, however, seem to imply that there is no *covenanted* salvation out of this Ark. Whether or no this inference is strictly deducible from these, or any other passages in the Word of Truth, or from all such passages put together, many of which I shall have occasion to quote, sure I am, that there can be no greater act of friendship to my Dissenting Brethren than the calling of their attention to such a subject as this.

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* Day of the Lord) Having accidentally met with, and dipt into the first volume of Sacred Biography, by Dr. Hunter, who seems to be extremely fond of types, I found that he made Noah's Ark a type of the Cross, or of the Messiah himself, or, in short, of almost any thing, except its natural and only authenticated Anti-type, 'the Church of Christ.' I mention this as one specimen of those endless restraints and embarrassments which they must lie under, instead of being more at liberty as a certain disputation-monger pretended, who deviate at all from the regular Apostolical Institutions. We have here, even a member of the respectable, and *established* Kirk of Scotland, unable to comment freely and justly, merely because he is not exactly of the Church itself.

The Ark of Noah was heaven-constructed, and we find that its type the Church, as might be expected, is the same. (Matt. xvi. 18. Ephe. ii. 20, 21, 22.) And both are properly fitted to resist the floods and storms they were destined to encounter. Yet Dissenters, contrary to analogy, suppose that they shall be safer, at that great day, on the outside of the Christian Ark than within it. They prefer trusting to a number of smaller Arks constructed by the founders of the different sects, and no where typified in Scripture. If any one of these can possibly be the true Ark of Salvation, which does not seem very likely, yet certainly it can be but one of them; so that supposing these Arks to be an hundred, as Truth is always one and single, each sectarist must naturally look upon his own as the only true and safe one, and despise the rest. Hence, according to their own conceptions, each individual Ark must be deemed totally unsafe by a majority of 99 to 1 *.

* 99 to 1) When I wrote this I had not seen the following anecdote in the Dedication of Evans's "Sketch of different Denominations &c." "Wollaston asked a bigot, whether he did not think there were 100 sects?" "O yes, at least," cried the bigot. "Why then," replied the philosopher, "it is 99 to 1 that you are wrong." But is not Mr. E——, as a dissenter, whether he be a bigot or not, somewhat interested himself in this reply? Nor is the above statement correct unless it could be proved that some one sect out of the 100 must possess *the truth*; as this is not the case, it must surely be far greater odds than 99 to 1 that any given sect cannot be right. Having mentioned the above book, permit me to make a few observations upon it. 1st. It says nothing of the ancient sects so pointedly condemned in Scripture, (Rev. ii. 6—15), nor of their almost unavoidable similarity to some of the modern ones. 2dly, The Church is here jumbled in, like a mere sect, amongst the rest, and is treated indeed with even less respect than some of the others. 3dly, In p. 121 it mentions "the *intolerant* Archbishop Laud." This attack on the character of one of the best, the meekest, and most persecuted of men, that ever adorned human nature, and the Gospel of Christ, affords me the pleasing opportunity of recommending to the reader's attention some admirable letters in the Orthodox Churchman's Magazine, on the Devotions of Archbishop Laud. They are signed 'Juvenis,' (perhaps Mr. Butt) and I would particularly refer to vol. 12, p. 60 &c. and shall also point out vol. 13, p. 114 &c. because it is unluckily omitted in their index. Lastly, Mr. E— is extremely anxious to instil and recommend peace and amity and good will amongst the sects, without saying what particular purpose this may be intended to answer. This however sounds extremely well according to man's wisdom, but it is not the wisdom of God. The Divine Wisdom could never say "Let sects be kind, &c." for that would countenance and sanction the existence of sects: whereas God, who cannot possibly contradict Himself, has plainly and authoritatively pronounced, if

An Anti-type must be, generally speaking, infinitely superior to its Type, as Jesus, for instance, was to Isaac. So it is here.—The Ark of Noah was calculated to save the bodies of the true worshippers. It was composed of frail materials, and capable of receiving but a limited number. Whereas its Anti-type is of a spiritual and indissoluble texture, and expressly provided for the eternal salvation of the souls of men. This is capacious enough to comprehend the whole race of mankind past, present, and to come. From this none are excluded, except they exclude themselves; but all are divinely invited and pressed to enter into it. And, indeed, could nothing more be urged in its favour than what we have already had occasion to observe, I must think it would be a difficult task to prove the *wisdom*, or the *expediency*, or the *safety* of departing from it. B. N. T.

ON SATIRE.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

THE increasing degeneracy of the times, the open violation of decency, and morality in the higher classes of society; as well as among those who, from ignorance of their duties, may be supposed less amenable to the laws of purity and propriety, is a most fertile subject of popular declamation; it is, however, almost ludicrous to see—that the censurers are nearly as numerous as the sinners. Every man discerns the Mote in his brother's eye, and proclaims the defect, with the stentor-voice of reprobation; he would hurl from the earth, such defilers of its surface but, that the Law has said "Thou shalt not murder," forced then to tolerate their existence, he piously determines that existence shall, as far as in him lies, be a pain to themselves, and an opprobrium to the world. He lets loose on them the Bull Dogs of Satire, Hatred, Malice, and all uncharitableness, and either hunts them into premature oblivion or forces them to that desperate stand, which braves opinion, and is reckless of consequences.

That vicious and improper actions have multiplied in our days, is perhaps a melancholy truth; and that some remedy or counterpoise, is become not merely necessary, "but devoutly to be wished," is equally certain. The difficulty and the danger, herein lie, that, in seeking to reform others, we make shipwreck of those virtues, which ought to be the inmates of every human bosom which but aspires to amend the world. *He* that was without guilt himself, was never known to condemn another. "Let him who is without Sin among you cast the first stone." "Without Sin!" Alas! who dares descend to the interior of his own heart; Sit in conscious judgment on his daily actions—and not pronounce them

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we would but hear Him, "*Let there be no divisions among you*;" that is, "*Let there be no Sects.*"

evil? Who, that will not therein discover defects, errors, and crimes, demanding the labour of a long life, to purify and do away? What leisure has he then, to devote to the lesser faults of his fellow men? or how dare he make the attempt, except—in the very perfection of Humility, Charity, and Brotherly love—feeling for those infirmities, of which he partakes in common, and anxious to promote, and aid in others, the renovation of life and manners of which he finds the necessity in himself. And here, he might perform a duty, and merit the applause of his own heart, and the gratitude of every being, whose erring footsteps he had guided to the path of peace; whose weakness he had sustained, and over whose faults he had thrown the veil of prudent forbearance or of Christian Charity; to this line of conduct, every precept of his religion; and every principle of self-interest should alike impel him; since he has been assured by that Word, which cannot lie, that "as he judges others, he shall himself be judged;" but that, the proportion shall be increased, "pressed down, and running over."

I have been led Sir, to these reflections by chance having thrown in my way a late Number of the "Satirist," the pages of which I turned over with surprise and sorrow. I had heard of this publication, and understood that it was written to amend the world, by lashing, with immitigable severity the reigning follies of the age; and, by the shafts of pointed and empoisoned Satire, to force the form of vice to quit the circles of the great, and hide his unblushing front in the shades of well-deserved oblivion.

Truly, these Gentlemen will deserve well of their country, when they have attained this desirable end; as public benefactors, they will be regarded, when they have brought about such reform in morals and conduct, and when through their wholesome severity our Lords, are become wise, and our Ladies virtuous.

But Sir, allow an unlearned, and ignorant being, who wishes to keep the even tenor of his way "unjostled," and unjostling, allow him to ask, if the means, used by these regenerators are well adapted to their purpose?

The unhappy Lady so publicly branded with infamy, if really guilty, may feel a momentary sensation of shame—I say momentary, because if capable of such conduct, the feeling can be, but transient—since she who can have lived thus long an alien from herself and from her God, will not be reformed by—*Such an appeal* to her conscience. But may not the example thus held up to observation, be rather injurious, than salutary? will not the sanction of an illustrious name afford a precedent to the less exalted and lead them to suppose, they may follow the same path with impunity?—"they only do as their betters have done before them," and if to the advanced period of seventy years, a being, such as is described, has been able to retain a footing in society; a *something less atrocious* character, may derive fresh hopes, and energies, from the toleration, which she learns, has been thus extensively accorded. But this Lady it appears—Sir, has daughters, "Amiable daughters!" was it not cruel then to pierce their innocent

bosoms with the arrow aimed at an erring Mother whose faults they have not shared, perchance *till now* have never known; a large range of family connection too, may they not have suffered a thousand times more than the intended victim? The language also in which the censure is couched, is it not Sir, *rather* more light than so serious a subject required? and instead of wholesome and grave admonition, or awful warning, is it not rather a loose detail of horrible depravity?

I would also inquire, if you believe the course of morality can be benefited, by the *Morceau* in the same Number, called "The Penitents, a Fragment of real History;" If really their is a dwelling in this kingdom wherein such impious intolerance, and depravity have found a refuge; where Charity is abused, and Religion scandalized, in the name of God! let it be openly denounced, to those in whose hands a remedy is placed by the voice of the people, or by the laws of the country. But, let not the public eye be insulted by a story so disgusting and immoral! In short, Sir, is this publication, as now conducted,—such as the master of a family dare commit to the perusal of his wife and daughters? if not, wherein is its utility? Should not the hand that chastises vice, be clean from impurity, and the pen, that recommends chastity, good morals, and propriety, be chaste, moral, and decorous, in language, style, and imagery?

I will only farther trespass on your time, Sir, while I make one more remark. I observe in the notice "To Correspondents" the following—"Sneeralinda Funidos has it in her power to furnish us with some valuable anecdotes; she may *rely on our secrecy.*" Now to me, a poor novice, this appears no fair mode of censure aimed at the vices that brave the face of day; but—dark and secret assassination of character! "Sneeralinda" may be some bosom serpent preparing under the shield of promised "secrecy" venom for the unsuspecting heart that has cherished her; or gratifying some private malice, at the expence of every duty a female should cultivate. Information so received, is unworthy the use of those, who really wish to lessen the crimes, and augment the virtues of Society. "To err is human;" but it is the duty of every man, while he reprobates the depravity, that forces itself on public observation, to avoid dragging into light the failings and imperfections of his neighbour; I repeat Sir, it is his duty, to throw over them the mantle of that Mercy, which he hopes to secure for himself, and to use them only as *beacons*, for his own secure progress toward the point of possible perfection, from whence he may fearlessly embark for that Country, where every one shall answer for his own deeds, and meet the just reward of his actions, "whether they be good, or whether they be evil."

I am, Sir, with respect, yours,

Hermitage, Sept. 1808. CANDIDUS.

As we never refuse admission to any decisions and temperate strictures on our own work; we shall not withhold the same privi-

lege from animadversions of a similar description on the works of others. As to the *Satirist*, we can only say, that the professed object of it, as set forth in the Prospectus, had our decided approbation.—How far in the conduct of that work there has been any deviation from the original plan, we shall not take upon ourselves to decide, though it be a fair subject of Inquiry.

Our Correspondent has opened a wide field of disquisition, into which it is not our intention to follow him. There is good sense in his general observations;—but we would ask him, whether, if his principle be just—that Vice is to be lashed only by those who are *perfectly* virtuous themselves, it does not of necessity follow, from his own admission, that it would never be lashed at all, but left to assert an uncontrolled dominion over the world? If, too, it were to be received as a truth, that the *vicious* should never be exposed where the feelings of the *virtuous* may be wounded by the exposure; the same objection would apply, in almost every case, to the punishment of the *Guilty*, from the consequent suffering of the *Innocent*.—Every culprit, whose life becomes a forfeit to the violated laws, involves others in his own ruin and disgrace. In fact, it is dangerous to lay down any abstract principle as the rule of conduct in such cases. At the same time, the greatest caution and circumspection should be used, and it should never be forgotten, that the promotion of public good is the only legitimate justification for the exposure of public vices.—As to the Fragment on which Candidus comments, we think it, indeed, a most objectionable paper; and we trust, that the good sense of the Editor will point out to him the necessity of rejecting all similar Communications in future. If there really be such a place in existence, as is described in that "Fragment of real History," it is the bounden duty of the Satirist to hold it up to public view, that *Fear* if not *Principle* may produce its immediate suppression. Indeed, he cannot, consistent with the bold and manly principles which he has avowed, refrain from the discharge of this public duty.

DEFENCE OF THE COUNTRY CURATES.

The following Letter, we are informed, was sent to the Editor of the Satirist, at the time of the Date subjoined. It relates to a subject, in which we desire to take no other part, as it will speak for itself, but only as rendering our Miscellany a vehicle to communicate it to the Public.

Sir,

THE account respecting Melancthon's letters, which accompanied the return of the MS, signed VINDEX, is such, that my opinion of their tendency, so far from being altered by the reasons assigned, is highly corroborated. I doubt, indeed, if I ought to call them reasons, being so extremely superficial, that they have little weight, when put in the scale against their opposite demon-

strations. I still maintain, that such letters are as hostile to the true interests of the Church established, as the rankest enthusiast could wish; that they will do infinitely more mischief than possible good. Are the facts true, which I dispute, and only allow for argument's sake? I would ask, whether it would have contributed to true religion, if the Apostles had expatiated on the treachery of a Judas, or the cowardice of a Peter? Yet these constituted ONE-SIXTH of the Apostolic College. Were the other FIVE parts to be stigmatized for the sake of exposing the SIXTH part? This was not the practice of the Apostles, and, I am convinced, ought not to be the conduct of their successors. In my answer (that answer which has been withheld without any well-founded plea*) I have stated facts, which I can maintain, as the practice of the bulk of the country clergy, that constitute so large a majority; but it seems you are of opinion, that these are to be rejected as nothing, and the city clergy, which are so small a number comparatively, are only to be regarded, as if living in the city only made the difference†. For even one poor country clergyman's failure of propriety of conduct is to be dragged in, head and shoulders, supposing it may have some foundation; whilst the hundreds of other respectable characters, though perhaps not the most shining orators, or of the most brilliant talents, are to be disregarded. Could Melancthon find no mark in town on which to vent his satire? I doubt not of being able to convince any unprejudiced and honest-minded person of the propriety of the fundamental objections I have advanced; it will remain with you, Sir, to attend to them, or otherwise, as you may feel disposed. If the former, my best attention may be ensured; if the latter, a determined silence must be the result. The very extensive observations made, for so many years, and the exercise of my talents, such as they are, will of course, be diverted into other channels, where they will be duly appreciated. Observe, that I am not vindicating *Vice*, as such, which the Remarks before me most unhandsomely and unjustly, not to say calumniously, insinuate; but marking the impolicy and imprudence of such general censure. Enthusiastic minds will eagerly avail themselves of such indiscreet charges, to revile indiscriminately the whole body of the Established Clergy, however respectable for Orthodoxy of opinions, or commendable for exemplary manners and behaviour. I am not mistaken in asserting, that Melancthon has not supported either the *character* or the *intention* of a truly sound advocate of the Church of England, whatever he might design; and it is a fact, that many readers have seen the letters in the same view as they appear to

April 11, 1808. VINDEX.

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* This is the letter inserted in p. 436, Vol. XXX, of the Anti-jac. Rev.

† No reflection is meant on the city clergy, many of whom are known to the writer as highly respectable; and his opinion of others may be inferred from his last letter.

JEU D'ESPRIT.

ON THE MEETING OF THE IMPERIAL PLENIPOTENTIARIES AT ERFURTH.

THE monkey and the bear
Have met at Erfurth fair,
But, mark me, not to dance.
Pug mounts on Brain's back,
Proud of his precious pack,
Not hazel-nuts to crack,
But crowns, perchance.

Let Brain and friend Pug
Greet with fraternal hug,
Though hollow heart, and cold;
But should those friends so dear
Dare play their gambols here,
Let them our British bull-dogs fear
And mastiffs bold.

St. Andrew's, Oct. 21, 1808. R.

CORRESPONDENCE.

THE sensible writer whose second letter adopts the signature of a "Lover of Virtue," will please to communicate an address, by which means a letter may be forwarded; and as truth seems to be the object of all parties, some effort may be made to ascertain it by confidential communication. To the question asked by "a gentleman," the most direct and complete negative is given; not one of the parties now interested know any thing either directly or indirectly of the person alluded to. It is not necessary to say more in this place. Opinions founded solely on one point must stand or fall with it.

We have received a letter signed S. purporting to be from "The EDITOR of the (manufactured) TRAVELS THROUGH SPAIN, noticed in our last." We know not if S. be really what he pretends to be; but with so recent an example before us, it certainly cannot be expected that we should pay any attention to *anonymous* authority, especially from *such* a quarter. If S. will come forward and sign his own name in full, then the Antijacobin Review is open to him to communicate his sentiments to the public. As a specimen however of this writer's *practical honesty*, he charges us postage for a letter which concerns *himself* alone!

Candidus of C. L. will perceive, that we have appreciated his taste and the name which he has justly assumed.

The principles and observations of *Anti-Gallican* are certainly just; the frequent use of the French language is a great political and moral evil. Yet its great familiarity often renders it difficult to avoid in cases where its similarity to English makes it somewhat more emphatical, especially where the circumstances of the times have obliged a writer to think and indite in that language only, in order to communicate with his foreign friends.

THE
ANTIJACOBIN
Review and Magazine,

&c. &c. &c.

For NOVEMBER, 1808.

Nulla res multitudinem efficaciùs regit quàm Superstitio.
LIV.

The Grave, a Poem, illustrated by Twelve Etchings, executed by Louis Schiavonetti, from the Original Inventions of William Blake. 4to. pp. 50. £2. 12s. 6d. 1808, Cromek. Cadell and Davis.

A Work that has been so frequently re-printed as *Blair's Grave*, and has so long maintained a distinguished rank in public estimation, would not demand any attention from us but through peculiar circumstances. The poem itself, indeed, we do not intend to criticise any further than by remarking, that its most exquisite beauties are occasionally shaded by too colloquial a phraseology, and a too frequent choice of metaphorical illustrations from low and common objects; possibly however, its enlarged celebrity has been the result of these very defects, and the moral tendency of the whole been increased by its being thus brought within the comprehension and scope of common understandings. What we have now to do is to examine into the presumed merits of the *Original Inventions* with which this edition is embellished; we say presumed merits, because the designs have been trumpeted forth in a way that might lead many to suppose them in possession of all the principles that unite in the perfection of art.

Mr. Blake was formerly an engraver, but his talents in that line scarcely advancing to mediocrity, he was induced as we have been informed, to direct his attention to the art of design; and aided as his friends report, by visionary communications with the spirits of the Raffaeles, the Titians, the Caraccis, the Corregios, and the Michael-Angelos of past ages, he succeeded in producing the 'Inventions' before us; as well as some others on similar principles, which though submitted to

public inspection at the Royal Academy, have not yet been subjected to the operations of the *Burin*. Were we to act on the assumption of the above statement being an absolute fact, we should be justified in grounding our opinion of Mr. Blake's productions on much severer laws of criticism than we really mean to be guided by; we should have a right to expect the intire union and concentrated strength of all the above great masters in the designs for the Grave; and to inquire wherefore the graces of the Caracci were not blended with the sweetness of Corregio, and the full and flowing pencil of Titian combined with the majesty of Raffaele, and the grandeur, sublimity, and energy of Michael Angelo? But waving all considerations of supposed spiritual agency and inspiration, we shall judge only of Mr. Blake's designs from the plain principles of taste and common sense, yet not without reference to the high station in the ranks of art which the proprietor (Mr. Cromek,) claims for them. We must here quote some passages from the advertisement prefixed to this publication.

"The proprietor of this work feels highly gratified that it has afforded him *an opportunity of contributing to extend those boundaries of the Art of Design* which are in themselves of *the greatest beauty and value:* he takes no other merit but this to himself, and *gratefully acknowledges how much he has been obliged to various gentlemen of refined taste, artists of high rank, and men of established literary repute,* for the aid they have been kindly pleased to grant. To the elegant and classical taste of Mr. Fuseli he is indebted for *excellent remarks* on the *moral worth and picturesque dignity* of *the designs* that accompany this poem: and to Mr. SCHIAVONETTI he is under *still greater obligations* for a SERIES of ETCHINGS which, *it is not too much praise* to say, *no other artist* could *have executed so ably.* That he might know how far he was warranted in calling the attention of the connoisseur to what he himself imagined to be *a high and original effort of genius*, the proprietor submitted the drawings *before they were engraved*, to the following gentlemen, members of the Royal Academy of Painting in London. He would *esteem himself culpable* if he were to *dismiss this advertisement without publicly acknowledging* the *honourable* and *most liberal testimony they bore to their excellence.*" The names recorded are those of "Benjamin West, Esq. P. R. A. Sir William Beachey, Richard Cosway, Esq. John Flaxman, Esq. Thomas Lawrence, Esq. Joseph Nollekens, Esq. William Owen, Esq. Thomas Stothard, Esq. Martin Archer Shee, Esq. Henry Thomson, Esq. and Henry Tresham, Esq."

There is quackery in more things than medicine; yet we think that Mr. Cromek's *address* (as will occasionally occur in real life,) is somewhat *too broad* to effect his purpose; nor is the recommendatory preface of Fuseli, though far more

laboured than 'classical taste' would allow, without its full share of what we should denominate the empiric art. Not however, that we have the least intention of imputing to the *historical professor*, any idea of profiting by the sale of this work; but that we conceive he has hazarded assertions for the benefit of others, which under circumstances wherein his own interest only was concerned, his better judgment must have utterly disclaimed. We must substantiate our opinion by an extract.

— "Conscious that *affectation of originality* and *trite repetition* would equally impede his success, the author of the Moral Series [of designs] before us, has endeavoured to wake sensibility by touching our sympathies with *nearer, less ambiguous*, and *less ludicrous imagery!* than what mythology, gothic superstition, or symbols as far-fetched as inadequate, could supply. His *invention* has been chiefly employed to spread a *familiar and domestic atmosphere* round the *most important of all subjects, to connect the visible* and the *invisible world without provoking probability, and to lead the eye from the milder light of time to the radiations of eternity.* Such is the plan and the moral part of the author's invention; the technic part and the execution of the artist, though to be examined by other principles, and addressed to a narrower circle, equally claim approbation, sometimes *excite our wonder*, and *not seldom our fears* when *we see him play* on *the very verge of legitimate invention:* but *wildness so picturesque in itself*, so often *redeemed by taste, simplicity and elegance*, what *child of fancy*, what *artist* would *wish to discharge?* The *groups* and *single figures* on their *own basis, abstracted* from the *general composition*, and considered without attention to the plan, *frequently exhibit* those *genuine and unaffected attitudes* those *simple graces* which *nature and the heart alone can dictate*, and *only an eye inspired by both, discover.* EVERY CLASS of ARTISTS, in EVERY STAGE of *their progress or attainments*, from the STUDENT to the FINISHED MASTER, and from the CONTRIVER of ORNAMENT to the PAINTER of HISTORY, will here find"—What? "*materials of art and hints of improvement.*"

Oh! 'lame and impotent conclusion!' why so they might, Mr. Fuseli, even in the rude scrawls that decorate the whig-wham of an untutored Indian. *Materials* of *art*, and *hints* of *improvement!* What a falling off is this, after all the florid commendations implied by the previous members of the paragraph! Did the honourable Professor *feel* that he had said too much, and eloquent though he be in literary composition, prefer descending to the bathos, to the disgrace of rendering his judgment more questionable by continuing an undeserved panegyric? But it is now time to examine the Designs themselves; some of which we must premise, have very little, if any, connection with the Poem they are avow-

edly published to illustrate. We should not indeed, have been able to discover what all the subjects meant, were it not for an explanatory supplement of four pages; yet that supplement we trust, for the honor of the Republic of Letters, was not written by any of the gentlemen of '*refined taste*, and *established literary repute*,' referred to in Mr. Cromek's advertisement,. In the description, the Designs are arranged very differently to their situations in the book itself; and for this the following reason is given. "By the arrangement here made, the regular progression of man, from his *first* descent into the vale of death, to his *last* admission into life eternal is exhibited. These designs, detached from the work they embellish, *form of themselves* a *most interesting Poem!!*"

The figure of 'Christ descending into the Grave' which is the subject of the first print, is deficient in dignity; and "expression does not lend its finished glow," to give the semblance of divinity to the countenance. There is in fact, a prettiness about the face, which were it not for the beard would better consort with the graceful character of a young female, than with the majesty of the

> "ETERNAL KING whose *potent arm* sustains
> The Keys of Hell and Death."

The 'Descent of Man into the Vale of Death; has hardly any closer connection with Blair's poem than the words

> "Tis here all meet!"

yet to make up the deficiency we have the following full description.

"The pious daughter weeping and conducting her sire onward; age, creeping carefully on hands and knees; an elder, without friend or kindred; a miser; a batchelor, blindly proceeding no one knows where, ready to drop into the dark abyss; frantic youth rashly devoted to vice and passion, rushing past the diseased and old, who totters on crutches; the wan declining virgin; the miserable distracted widow; the hale country youth; and the mother and her numerous progeny, are *among the groups* which speak irresistibly to the feelings." In this enumeration of *groups*, almost every *single* figure in the piece is included and yet have we sought in vain for the 'elder, without friend or kindred,' unless it be him who is bearing a child and pressing it with parental tenderness to his bosom. The figures are tolerably well drawn; but there is nothing particularly masterly either in the attitudes or expression; nothing that requires more than common abilities either in the composition or grouping.

The scene represents a rocky and winding path, leading downward from the entrance of a cavern.

The print of 'Death's Door,' illustrative of the lines,

> "'Tis but a night, a long and moonless night
> We make the grave our bed, and then are gone!"

is thus described—"The door opening, *that* seems to make utter darkness visible; age, on crutches, hurried by a tempest into it. Above is the renovated man seated in light and glory." Death's door is delineated as a square aperture opening into a rocky recess, into which an aged man, his hair and garment blown forward by the wind, is represented as entering. In this figure the feebleness of age is well depicted, and there is a chasteness and simplicity in it which we vainly seek for in the "renovated man seated in light and glory." The latter excites the idea of pain, and his posture is that of a naked madman rather than that of an inhabitant of the realms of bliss.

The 'Death of the Strong Wicked Man' is conceived with greater energy of mind, and more happily expressed than any other design in the whole work. Where indeed, could be found the artist so dull of thought, as not to have every faculty of his soul animated to exertion by the powerful imagery of Blair.

> "*Strength* too! thou surly and less gentle boast
> Of those that loud laugh at the village ring!
> A fit of common sickness pulls thee down
> With greater ease than e'er thou didst the stripling
> That rashly dar'd thee to the unequal fight.
> What groan was that I heard? Deep groan indeed,
> With anguish heavy laden! Let me trace it:
> From yonder bed it comes, where the strong man,
> By stronger arm belaboured, gasps for breath
> Like a hard hunted beast. How his great heart
> Beats thick! his roomy chest by far to scant
> To give the lungs full play! What now avail
> The strong-built sinewy limbs, and well spread shoulders?
> See how he tugs for life, and lays about him,
> Mad with his pain! eager he catches hold
> Of what comes next to hand, and grasps it hard,
> Just like a creature drowning! Hideous sight!
> O how his eyes stand out, and stare full ghastly,
> While the distemper's rank and deadly venom
> Shoots like a burning arrow 'cross his bowels,
> And drinks his marrow up! Heard you that groan?
> It was his last. See how the great Goliah,
> Just like a child that brawled itself to rest
> Lies still!—

Had Mr. Blake contented himself with pourtraying the death-bed of the strong man, the frantic sorrows of the despairing wife, and the mute yet expressive woes of the afflicted daughter, his picture would have deserved a very enlarged portion of commendation. The extremities convulsed with agony, the expanded chest heaving with inexpressible pain, the swelling muscle, and the breadth of limb, are well adapted to give the idea of strength laid low; but when to all this is superadded a perfectly *corporeal* representation of "the masculine Soul" of the dying man "hurried through the casement in flame," the mind is shocked at the outrage done to nature and probability; and notwithstanding the opinion of Mr. Fuseli, we hesitate not to characterize the imagination of the artist, as carried far, very far, beyond the "verge of legitimate invention."

The 'Death of the good Old Man,' is yet more objectionable. If it were really Mr. Blake's intention "to connect the visible and the invisible world without provoking probability," he should have done it with threads of silk and not with bars of iron. The beings of another world, when depicted on the same canvas as earthly bodies, should be sufficiently immaterial to be veiled by the gossamer, and not, as they are here designed, with all the fullness and rotundity of mortal flesh. What is yet more absurd, is to see the spirit of the good man borne aloft between two angels, and clothed in the *same habiliments* as the body that lies on the pallet below! Mr. Blake should have recollected, that when the Prophet Elijah was taken up to heaven in a chariot of fire, his mantle "fell from him." The other parts of this design are good, and the humility and Christian resignation of the figures are strikingly accordant with the peaceful end of the Good Man, whose hand extended upon the gospels, at once displays his faith and his confidence.

"How calm his exit!
Night dews fall not more gently on the ground,
Nor weary worn-out winds expire so soft.
Behold him in the ev'ning tide of life,
A life well spent, whose early care it was
His riper years should not upbraid his green:
By unperceiv'd degrees he wears away,
Yet, like the sun, seems larger at his setting."

'The Soul hovering over the Body,' illustrative of the passage

"How wishfully she looks
On all she's leaving, now no longer her's!"

has the same defect of giving *substantial* form to incorporeal substance, and arraying it in earthly habiliments, as the former picture. Neither do we like the position of the soul, which is bending over the body, in a strained and awkward manner.

'The Soul exploring the recesses of the Grave,' has no prototype, we believe, in Blair's Grave: it is however thus described. "The soul prior to the dissolution of the body, exploring through and beyond the tomb, and there discovering the emblems of mortality and immortality." All this is represented by a female figure bearing a torch, and entering into a cavern, at the extremity of which lies a mouldering body partly surrounded by flames. Upon the top of the cavern stands a fear-struck maniac—we know not what else it can represent,—and in the back-ground are the summits of mountains, some buildings, and the waning moon. What these things mean, we are at a loss to discover, even with the assistance of the explanation. Certainly the *invention* is *original*; yet if this be a specimen of the "picturesque wildness," so "often redeemed by taste, simplicity, and elegance," we assuredly "would wish to discharge" it altogether. Besides, in this design, the artist has departed from his own principles, as far as those principles are exemplified in the deaths of the Good and of the Bad Man; in both which pieces we see the spirit taking its flight to the realms of eternity immediately on the extinction of the mortal breath: in this the soul is made to wait on "the dissolution of the body." These inconsistencies must not be tolerated, even in the absurd effusions which we are here so strongly called upon to commend.

'The Counsellor, King, Warrior, Mother and Child, in the Tomb,' is conceived in a much better taste; though considered as "a high and original effort of genius," we find but little to commend in it. Imagine a recessed Gothic tomb in a church wall, with the sculptured effigies of a departed family of 'the great deceased,' lying within it, and you have a complete idea of this design. *Invention* is here unnecessary; any Cathedral will furnish the prototypes.

'The Skeleton re-animated,' (which is the subject of the Vignette Title) is intended to illustrate this passage:

> "When the dread trumpet sounds, the slumb'ring dust,
> Not unattentive to the call, shall wake;
> And every joint possess its proper place."

In the design, we behold a naked figure, in nearly a perpendicular attitude, with the head downwards, as if descending

from Heaven, sounding a trumpet over the face of the skeleton, which is throwing aside the winding sheet, and slowly rising from the tomb. The latter being partially environed by a few flames and a cloud of smoke, has been magnified by the ingenious writer of the supplementary description into "the world in flames," typifying "the renovation of all things, the end of time, and the beginning of eternity!" The full expression of nudity, even in moral works, is not wholly desirable; and we think, that the descending angel, if angel he be who is coming headlong from on high, but without the least vestige of the angelic character than what mortal man precisely exhibits, might have been furnished with wings to infold his nakedness. To see a corporeal figure 'upborne upon nothing,' and blowing a trumpet in a constrained and ungraceful position, has something in it so repugnant to our feelings, as well as to "legitimate invention" in art, that were Mr. Fuseli himself "trumpet-tongued," and should tell us that such a design merited "approbation," we should protest against the soundness of his judgment.

'The Re-union of the Soul and Body,' offers equal violence to true taste, as most of the subjects we have noticed; and there is a *seeming* incongruity in making the one masculine, and the other feminine: we say seeming, because it is difficult to determine whether the body was intended for that of a male or not. Both are equally *substantial* in form and appearance, and were we not told that their action represented the re-union of the soul and body, we should on a first glance suppose, that the body was meant for a young man extending his arms to prevent a youthful female from falling headlong down to the earth.

'The Meeting of a Family in Heaven' is another subject for which we may look in vain through the Poem of Blair: we shall therefore insert the description as it stands, in plain prose.

"The sweet felicity, the endearing tenderness, the ineffable affection, that are here depicted, are sufficiently obvious. The husband clasps his wife; the children embrace; the boy recognizes, and eagerly springs to his father."

It is omitted, that the above is performed under the wings of two angels, who, buoyant in the clouds, extend their pinions till, like the longer sides of an Isosceles triangle, they meet in a point at the top, and diverge outwardly. This gives a pyramidical formality to the whole design, which catches and detains the eye. The positions of the principal figures are also ill chosen; for however expressive they may be of

conjugal love, it is of conjugal love *on earth*, and possesses little of that exalted character, which we may conceive to be displayed in the realms of heaven.

We are at length come to the last of these designs, 'The Day of Judgment;' a production in which there is much to commend, and much to censure. There is an impressive vigour in the general management and plan of the composition that demands approbation, but the figure of the SAVIOUR, who is seated on the throne of judgment, with the book of life open upon his knees, is deficient both in dignity and power; and the action of some of the groups is much too familiar. Mr. Blake's knowledge of drawing, and of the human figure, is better displayed by this, than any other of his designs; and he has executed some very difficult foreshortnings with great success.

We shall here close our remarks upon these designs. Though occasionally invigorated by an imagination chastened by good taste, we regard them in general as the offspring of a morbid fancy; and we think, that this attempt "to connect the visible with the invisible world, by a familiar and domestic atmosphere," has totally failed. The curtain that separates these worlds is still undrawn by mortal hands; and so we augur it will continue till that great day, when "Heaven's portals shall be opened," and the millions that now lie captive in the grave shall spring

——————"into life,
Day-light, and liberty."——

Though all the prints bear the denomination of etchings, we discover the marks of the dry-point in most of them; but in some more than others. They are executed with much spirit and truth, yet we doubt whether Mr. Schiavonetti has done complete justice to the original drawings. A considerable time has elapsed since we had an opportunity of seeing them, but if our memory fails not, the defect of giving strong corporeal semblance to spiritual forms was much less glaring in them, than in the prints. The figures were more shadowy and insubstantial; and consequently, the effect of the whole was greatly improved.

One engraving we have yet to mention, and that is the *Portrait of Mr. Blake*, from a picture by T. Phillips, Esq. R. A. The bold and vigorous manner in which this is executed would alone confer a lasting fame on the talents of Schiavonetti, were all his other works destroyed. It represents a man about the middle period of life, with an open, expressive countenance, but accompanied by a wildness in

the eye, by no means inconsistent with the ideas we might form of Mr. Blake, from what has been said above. The portrait itself, which the artist, with a most praiseworthy liberality, has presented to Mr. Cromek, is a very fine and well painted picture; and will doubtless descend with admiration to posterity. We hail the abilities of Mr. Phillips, as fully calculated to support, and even to improve the rising character of the *English School;* for by that honourable term the concentrated productions of English artists ought now to be distinguished.

The dedication of this edition of the Grave to the Queen, written by Mr. Blake, is one of the most abortive attempts to form a wreath of poetical flowers that we have ever seen. Should he again essay to climb the Parnassian heights, his friends would do well to restrain his wanderings by the strait waistcoat. Whatever licence we may allow him as a painter, to tolerate him as a poet would be insufferable. The subscribers to this work amount to about six hundred.

Southey's *Chronicle of the Cid.*

[Concluded from page 165.]

HAVING already noticed Mr. S's. introduction with considerable approbation, we shall now make some remarks on his translation, and on the style which he has thought proper to adopt. We know not if he intended to lower the popular reverence for the common translation of the Bible, by translating a legendary tale into similar, and sometimes awkwardly imitated, language; but our readers shall judge of his manner.

"*Here beginneth the first Book of the Chronicle of the Cid.*

"King Don Ferrando [Fernando] succeeded to the states of Castille after the death of his father king Don Sancho el Mayor, in the era 1072, which was the year of the Incarnation 1034, and from the coming of the patriarch Tubal to settle in Spain, 3197, and from the general deluge 3339, and from the creation of the world 4995, according to the computation of the Hebrews, and from the beginning of the false sect of the Moors 413. And in the year 1037 Ferrando slew Bermudo the king of Leon in battle, who was his wife's brother, and conquered his kingdom, and succeeded to it in right of his wife Doña Sancha. So he was the first person who united the states of Castille and Leon, and the first who was called king of Castille; for till this time the lords of that country had been called counts. He was a good king, and one who judged justly and feared God, and was bold in all his doings. Before he reigned he had by Doña Sancha his wife the infanta Doña Ur-

race, his eldest daughter, who was a right excellent lady, of good customs and *bounty* and *beauty* [good customs and *beauty*]: and after her he had the infante Don Sancho, his eldest son and heir; and then the infanta Doña Elvira, whom after the death of the king her father, her brother king Don Alfonso married to the count Don Garci de Cabra. And after he became king he had the infante Don Alfonso, and the infante Don Garcia, who was the youngest of all. And he put his sons to read, that they might be of the better understanding, and he made them take arms, and be shown how to demean themselves in battle, and to be huntsmen. And he ordered that his daughters should be brought up in the studies becoming dames, so that they might be of good customs, and instructed in devotion, and in all things which it behoved them to know."

We do not perceive the necessity of translating "King *Don* Fernando," as the *Don* is not peculiar to any one. It is true the Spaniards say, *El Rey Don Fernando*, but that is the courtesy of their language, and to render it into English is not less absurd than it would be to say Don Mr. Robert Southey in Spanish; both are merely appellatives of respect, equally applicable to all persons, and therefore not fit to be translated, especially when preceded by another and more dignified title. But, if the retention of this appellation be necessary to characterize the Spanish, then it should be accompanied with the definite article "*The* king Don Fernando." *Don* is evidently derived from *Dominus*, and although now generally used before the christian name of every peasant in Spain as familiarly as Mr. is in this country, it was originally an honourable appellation, not bestowed on even some of the highest nobility, but applied most probably to those nobles only who spoke or understood Latin. This conjecture receives additional confirmation from the circumstance that *Don* has no plural like the other honourable or noble appellations, and that very few of the nobles at that period could read, a corrupt Latin being their only written language. Ferdinand the Great ordered his sons to be taught to read, as a particular qualification. Even two centuries later in the division (*partidas*) of the laws made by Alfonso the Wise, it was ordered that a king should learn to read and write*, that he might be able to keep his own secrets, and not be obliged to entrust them to others, as well as to be better able to understand the scriptures. The daughters of kings were also ordered above all things to

* The custom of counting the hobnails still practised by the sheriffs of London, may convey some idea of the wretched substitutes for knowledge that were adopted in the dark ages.

" learn to be true to themselves, and to their husbands, and to all with whom they are concerned." This care, although it belonged to the father, was more especially the mother's charge. They were also to be taught " not to be prone to anger," as that disposition most easily induces women to do wrong, but to be " handy at ladies work, as it keeps them cheerful, and prevents evil thoughts."

The origin of this famous *campeador*, that is campaigner or vanquisher, is thus related, as properly commencing his chronicle, or rather tale, for no attention is paid to dates.

" In those days [as above stated] arose Rodrigo of Bivar *, who was a youth strong in arms and of good customs; and the people rejoiced in him for he bestirred himself to protect the land from the Moors. Now it behoves that ye should know whence he came, and from what men he was descended, because we have to proceed with his history. Ye are to know therefore, that after the treason which king Don Ordoño the Second committed upon the counts of Castille, that country remained without a chief; the people therefore chose two judges, of whom the one was called Nuño Rasuera, and the other Layn Calvo, who married Nuño's daughter Elvira Nuñez. From Nuño Rasuera king Don Ferrando [Fernando] descended, and from Layn Calvo, Diego Laynez, who took to wife Doña Teresa †. Rodriguez, the daughter of Don Rodrigo Alvarez, count and governor of Asturias, and had by her this Rodrigo. In the year of the incarnation, 1026, was Rodrigo born, of this noble lineage, in the city of Burgos, and in the street of St. Martin, hard by the palace of the counts of Castille, where Diego Laynez had his dwelling ‡. In the church of St. Martin was he baptized, a good priest of Burgos, whose

* " He was lord of the town of that name, now a small place about two leagues north of Burgos. Berganza conjectures that he was called from it to distinguish him from his cousin Rodrigo Diaz, son of count Don Diego de Asturias."

† " The *Cronica del Cid* calls her Doña Teresa Nuñez, and her father count Nuño Alvarez de Amaya. Berganza (5. 10. sect. 17.) quotes two MSS. to prove that her name was Teresa Rodriguez; and the Cid's own name, Rodrigo [*Ruy* being a contraction of *Rodrigo*], must be admitted as some presumption in their favour. One of these authorities states that Diego Laynez and his wife were buried at St. Pedro de Cardeña."

‡ " In Berganza's days the *Casas del Cid* [houses of the Cid] were shown at Burgos, and probably are so at this day. The monastery of Cardeña, to which he had given them, granted them to the city upon a low rent, and on condition that the arms of Rodrigo should always be preserved over the gateway, in token of respect to him who was so great an honour to the city, and by them the arms of the monastery, in memory that it had been his inheritor."

name was Don Pedro de Perneges, being his godfather; and to this church Rodrigo was always affectionate, and he built the belfrey tower thereof."

It would be tedious to attempt an analysis of a series of the most extravagant exploits related in a marvellous style, sometimes almost approaching that of Cervantes. The translator or rather compiler of this volume manifests sufficient scepticism respecting the miracles of the saints in Spain, but he is not a little credulous in whatever relates to his unconquered and unconquerable hero. Rodrigo's father being an old man, was insulted by count Don Gomez, lord of Gormez, a mighty man in arms, and one of the first who spoke in the *Cortes*, in consequence of which he became melancholy. Rodrigo, seeing the wrong that had been done to his father, and the first insult that ever the blood of Layn Calvo had received, obtained his blessing and the sword of Mudarra to go against the count, whom he defied, fought, and cut off his head, and brought it bleeding at his horse's neck, to present it to the old man. Notwithstanding this, the daughter of count Gomez is represented as having applied to the king to obtain Rodrigo, the murderer of her father, for a husband! Berganza very properly considers this tale an invention of the jesters (*juglares*) or minstrels; it is ascertained that the Cid had a wife named Ximena Diaz, which might have been converted into Ximena Gomez, and some have contended that he had two wives of the name of Ximena; but Mr. Southey says if this be admitted, "the circumstances of that marriage are not to be disbelieved for their singularity; had such circumstances appeared incredible, or repugnant to common feeling, they would not have been invented;—whether, therefore, they be true or false, they are equally characteristic of the state of manners." This is not a very logical conclusion; such fabrications may indicate the *taste* of the age, which could brook such barbarities; but of this too, they are no more than hideous caricatures. Had Mr. S. shewn that the women in that age were less vindictive than in any other, that the feelings of nature were perverted by some artificial education, and that a daughter could admire the prowess that deprived her of a parent, then he might have contended for the authenticity of this horrid tale; but if, as we every where find the fact, vengeance was not merely a passion but a principle, in those days, it will be extremely difficult to agree with the translator, and reject the sensible remark of the historian Berganza, that "the ancients intermixed in their histories some marriage adventures taken from the jesters (*juglares*), just as in

later times the composers of comedies invent such, even when they are treating of the histories of saints." When the translator, however, relates tales of popish superstition, he is always agreeable and philosophical. The following is not one of the least remarkable; this champion was on a pilgrimage to Compostella, previous to fighting the pitched battle for the city of Calahorra, which was demanded by the king of Arragon from the king of Castille; the cession or retention was to be decided by combat.

"Rodrigo forthwith set out upon the road, and took with him twenty knights. And as he went he did great good, and gave alms, feeding the poor and needy. And upon the way they found a leper, struggling in a quagmire, who cried out to them with a loud voice to help him for the love of God; and when Rodrigo heard this, he alighted from his beast and helped him, and placed him upon the beast before him, and carried him with him in this manner to the inn, where he took up his lodging that night. At this were his knights little pleased. And when supper was ready he bade his knights take their seats, and he took the leper by the hand, and seated him next himself, and ate with him out of the same dish. The knights were greatly offended at this foul sight, insomuch that they rose up and left the chamber. But Rodrigo ordered a bed to be made ready for himself and the leper, and they twain slept together. When it was midnight and Rodrigo was fast asleep, the leper breathed against him between his shoulders, and that breath was so strong that it passed through him, even through his breast; and he awoke, being astounded, and felt for the leper by him, and found him not; and he began to call him, but there was no reply. Then he arose in fear, and called for light, and it was brought him; and he looked for the leper and could see nothing; so he returned into the bed, leaving the light burning. And he began to think within himself what had happened, and of that breath which had passed through him, and how the leper was not there. After a while, as he was thus musing, there appeared before him one in white garments, who said unto him, Sleepest thou or wakest thou, Rodrigo? and he answered and said, I do not sleep: but who art thou that bringest with thee such brightness and so sweet an odour? Then said he, I am Saint Lazarus, and know that I was the leper to whom thou didst so much good, and so great honour for the love of God; and because thou didst this for his sake hath God now granted thee a great gift; for whensoever that breath* which thou hast felt shall come upon thee, whatever thing thou desirest to do,

* "Both the *Chronica* [Cronica] *del Cid* and the *Chronica* [Cronica] *General* have this passage. It is remarkable that the promised token is never afterwards referred to. The ballad which appears to be one of the most ancient ones, omits the circumstance altogether. *Sepulveda*, ff. 66. *Escobar. Rom.* 12."

and shalt then begin, that shalt thou accomplish to thy heart's desire, whether it be in battle or aught else, so that thy honour shall go on increasing from day to day; and thou shalt be feared both by Moors and Christians, and thy enemies shall never prevail against thee, and thou shalt die an honourable death in thine own house, and in thy renown, for God hath blessed thee; therefore go thou on, and evermore persevere in doing good; and with that he disappeared. And Rodrigo arose and prayed to our lady and intercessor St. Mary, that she would pray to her blessed son for him to watch over both his body and soul in all his undertakings; and he continued in prayer till the day broke. Then he proceeded on his way, and performed his pilgrimage, doing much good for the love of God and of St. Mary."

On this tale of idolatrous superstition, Mr. Southey makes some judicious remarks, "This miracle," he observes, "of the leper is sufficiently common in hagiology. Simam Rodriguez, who introduced the jesuits into Portugal, took one in like manner into his bed, who disappeared during the night; *por ventura sem saber quem agasalhava, recolhia ao mesmo Christo* *," says Tellez. In most of these miraculous stories charity is carried to an excess at once loathsome and ridiculous. Thus in the Chronicle, *diz que les semejava que caya la gafedad en la escudilla en que comia* †. Berganza displays some right catholic logic upon this subject. We believe, says he, the cruelty of Dives towards Lazarus in refusing him the crumbs which fell from his table; why then should we not believe that the human heart is capable of an equal degree of charity? And as if to shew there was nothing extraordinary in the miracle, he relates three such, one of which happened 'about, if not at the very time, to Pope Leo IX.' The devotion of the *Cid* to St. Lazarus is brought forward in proof of the truth of the story. He gave certain houses in Palencia to form a parish and hospital under his invocation, and established a brotherhood (*Cofradia*) of knights in the hospital to attend to the lepers. This institution was revived by Don Alonzo Martinez de Olivera, one of his descendants, as appears by his will, and by a privilege of Fernando IV. granted in 1296. Another proof is, that the promise of perpetual success made by the saint was accomplished."

"Leprosy is a disease so loathsome, and was considered as so

* *Perhaps without knowing whom he harboured, he lodged Christ himself!!!*

† *It appeared as if the scales of the leper would fall into the dish out of which he was eating.* Mr. S. should have translated these phrases for the sake of the English reader.—Rev.

dreadfully infectious, that it is easy to conceive how charity towards a leper should be considered as an effort of heroic piety.—Why was there a sort of infamy attached to it? A clergyman becoming a leper was to be superceded, and just enough allowed him from his former preferment to subsist upon; but if he were disabled by any other disease, a coadjutor was allowed him, and he was to receive half his income, and retain his rank. 1 *Partida, fol.* 16, *l.* 18."

Mr. Southey, in translating the account of the combat for Calahorra, candidly confesses in a note, that he has imitated the language of the Bible, contrary to his own sense of propriety. He thus translates *mando armar su cavallo muy bien*, "ordered his horse to be *harnessed* right well." "Harness, it may be remembered," says he, "is a word used in our Bible for *armour*." What necessity there was for translating this sentence or the whole legend in the manner of our translation of the Bible, we are at a loss to conjecture; and if it were designed, as we have before hinted, to ridicule the simple language of the scriptures, we cannot help pitying most sincerely the translator. *Es lastima que un tal hombre pueda ser tan loco!* Mr. S. seems also to think it curious, that much care should have been taken to prevent combatants from having the advantage or disadvantage of the sun in their eyes; but a moment's consideration must have convinced him, that when men were accoutred in shining armour, the sun, especially so bright a one as usually appears in the atmosphere of Spain, must have been as important as the weather-gage is at sea.

Again Mr. S. translates, *y tomo paños de* cilicio *á carona del cuerpo*, "and he put *sackcloth* upon the *carrion* of his body." This is rather a singular mistake, which the translator makes two or three times, and even comments on the term. He justly acknowledges in a note, that neither *sackcloth* nor *haircloth* are equivalent to *cilicio*, which King Fernando put on as penance shortly before his death; and is at a loss what name to give it, supposing that some Catholic writer has an English term for it. We do not believe that any Popish writer since the Reformation would venture to Anglicize the term, or define the construction and use of the *cilicio* in this country; a feeling of shame among Protestants, we apprehend, would effectually prevent such a thing, and in Popish days our language was not so copious as Mr. S. considers it at present. The *cilicio* here meant, which Fernando, after laying aside his royal robes, put on to pray in, confess, and receive extreme unction, was a kind of wire net-work in which the wire of every mesh was dou-

bled in the middle forming a round point, and projecting about three-tenths of an inch from the general surface of the net. The iron net thus wrought was generally made of wire coarser than the base strings of a violin, and formed into a kind of girdle, which in the present instance was bound on the back and round the waist *, but in latter times is generally used like a bracelet round the arm either above or below the elbow. Mr. S. proposes to anglicize the term *cilicio* in a future work; we hope therefore that he will first make himself better acquainted with the construction of this instrument of penance, which is occasionally made of hair or iron wire; when made of the latter it has always these round points, which give it the appearance of a short-toothed hackle. Perhaps the Jewish phylactery was the prototype of the Spanish *cilicio*.

This however is not the sole error Mr. S. has committed in translating the above sentence; on the contrary, he has strangely misconceived and misinterpreted the entire phrase. *A' carona del cuerpo*, he renders "*carrion* of his body!!!" What the "carrion of a body" is, we suspect will be somewhat difficult for Mr. S. to define; yet he is at no loss to find another error to prove the first, and accordingly he quotes the will of Sir Lewis Clifford, dated Sept. 17, 1404. He "would not," he says, in a note and commentary on the word *carona*, "weaken the word by softening it!" This may be very just, but has he rendered it into English? We hope we shall fully convince him, that he has totally mistaken the meaning both of the Spanish and English. And first the English; Sir Lewis Clifford's will says, "At the begynning I most unworthi and Goddis traytor, recommaunde my wrechid and synfule soule booly to the grace and to the grete mercy of the blessed Trynytie, and my wrechid *carcyne* [i. e. body] to be beryed in the ferthest corner of the chirche-zerd, in which pariche my wrechid soule departeth fro my body. And I prey and charge my survivors and myne executors, as they wollen answere tofore God, and as all myne hoole trust in this matere is in hem, that on my stinking *careyne* be neither leyde clothe of gold, ne of silke, but a black clothe, and a taper at myne hed, and another at my fete, ne stone, ne other thing whereby eny man may witt where my stynkyng *careyne* liggeth." (Nicolson and Burn's Hist. of Westmoreland.) Again, Sir David Lyndsay

* It is recorded in some of the lives of the Saints, that St. Francis (after an amour with St. Clara) stripped himself naked, put a *cilicio* round his body, and rolled down a hill, by which means he made near 500 wounds in his flesh!—Rev.

is called upon to prove the same use of this or a similar word:

> " Quhare is the meit and drink delicious,
> With whilk we fed our cairful *carionis!*"

But, in both these examples, *careyne* and *carionis*, it is unquestionable that *body*, or if Mr. S. will, carcase, is here meant. *Carrion* is still used in the northern counties for carcase or body, in contempt, as well as for a worthless woman; it is evidently derived from the French *carogne* or *charogne*, and always means something entire, or whole, and not a part; therefore the translation, " carrion" (carcase or body) " of his body," is at least a very awkward pleonasm, if not an absurdity. So much for the translator's English precedent. He should, however, before attaching a forced and absurd meaning to any old English word, have first ascertained if the Spanish word really implied the idea expressed by the English. This would have prevented him from committing the ridiculous error of translating *carona* carrion, instead of *skin* or *back!* *Carona* means the pannel of a saddle, or that part of the back of a horse on which the saddle rests: thus, *hacer la carona* or *esquilar la carona*, to clip the hair of a horse's or mule's back, which is the usual custom in Spain every spring, to keep these animals cool: *á carona del cuerpo*, should therefore have been translated " on the flesh or skin of his back, and not " carrion of his body," as absurdly rendered by Mr. Southey. It is curious also to see our author triumphing in his supposed discovery of the use of the word carrion, and censuring the translator of Richeome's *Pilgrim of Loretta*, who published his translation at Paris in 1630, for using the word *corps* instead of *careyne*, when in fact the error is entirely his own mistake of the real meaning of the Spanish word *carona*.

We should be happy indeed had we only to notice such blunders and misconceptions as the preceding; but we fear the translator, in order to adhere to the Bible style, has occasionally used language which certainly approaches blasphemy. Thus, for instance, we are told, that the Cid swindled two Jews, by pledging two chests filled only with sand, for 600 marks, under the pretext that they contained all his most valuable goods when he was banished from Castile; yet in a few pages more the name of this swindling exile is, contrary to reason and the original Spanish, translated the " *Perfect* one!" This epithet of divinity was wholly unnecessary, as the original says, (we quote the edition of 1552 of Medina del Campo) *Despues que el Cid vio que tanto tardava don Alvar Fanez*, which Mr. S. renders, " And when the

Perfect one had waited a long time for Minaya, and saw that he did not come;" but which we would translate, "When the Cid (or the conqueror, for there is no allusion to perfection) saw that Alvar Fanez tarried so long."—The following is Mr. S.'s account of the *Almogavares*, a kind of veteran Moorish soldiers, or military huntsmen, concerning whom various conjectures have been offered respecting their origin. Miedes derives the name from an Arabic word signifying, of dust, and Father Guadix from *Muhavir*, or egg-carrier; eggs being still carried on mules from the north to the south of Spain. They were, however, somewhat similar to the *guardias*, who pursue smugglers, catch thieves or murderers, &c. in the present age.

"Winter and summer, says the author, they lay upon the bare earth, they consorted in the camp with none but their fellows. Their manners were sullen like savages; they spake little; but when they went to battle [they] were like wild beasts let loose, and kindled with joy. Winter and summer they wore the same dress of skins girt with a cord of *esparto* [bass-weed]. Shoes, bonnet, and scrip, were of the same skin as their dress; they carried spear, sword and dagger, some of them a mace *(porrimaza)*, and without any defensive armour attacked horse or foot, generally the horse. The Almogavar, when a horseman ran at him, rested the end of his lance against his right foot, bent forward, and let the horse spit himself;—in a moment he was upon the fallen horseman with his dagger, or rather knife. If he could kill the man and save the horse, his reward was to become a horse-soldier himself, for they were as skilful when mounted as when afoot. The French in Sicily thought little of the Spanish men at arms, but stood in great fear of the Almogavares. *Miedes, Hist. del Rey D. Jayme el Conquistador.*"

In relating the prices of food in Valencia during the siege, Mr. S. translates *panizo*, by the word *painick*, which is only substituting an English termination, but not an English word. He refers to Minshew for a definition of the term, and there finds it represented as a "grain resembling millet," which Mr. S. might have rendered into English by pannic-seed (*Panicum Italicum L.*). To suppose that either millet or any other small seed should sell at 85 maravedis, when wheat sold only at 90, barley at 80, and pulse 60, for the *cafiz* or *cahiz*, (a nominal measure varying from 10 to 12 English bushels) is to sacrifice historical probability to literal translation. But the most general and obvious meaning of *panizo* is not to designate "a grain resembling millet," but a grain which produces BREAD resembling that made of millet; it is maize, the *Zea Mays* of Linnæus, which the Moors preferred next to wheat,

during such a dreadful famine occasioned by the close siege in which the Cid so long kept their city.

The word *estrados* seems also to have perplexed the translator, as he renders *comian en estrados, e en mesas de cabeçales,* "ate upon *estrados*, at tables with cushions," he appears not to have suspected that *estrados* means any halls, dining or drawing rooms, and superior courts, which are covered with carpets, and hung with silk or drapery, according to the rank and wealth of the persons who occupy them. *Estrado* is derived from Στρωτὸς, *stratus*, covered with a carpet or other cloth, and is applied not merely to the floors, but also to the whole furniture of the rooms, which were generally appropriated to purposes of ceremony. We may conclude therefore, that the Cid's inferior knights (the superiors and himself eat off high tables) did not eat UPON but IN *estrados*, or halls covered with drapery, and *on cushions* instead of "at tables *with* cushions," as here erroneously translated. The note which the translator adds on this passage, is a happy specimen of that style which displays great knowledge of all the collateral subjects without conveying the least information to the reader. He tells us, that Cowper has given the rise and progress of seat-making, that the Portuguese women still love to sit on the ground, as it is "the more natural and convenient custom," (why did he not trace it to the East, Persia and China?) and that the Northern people may have preferred high seats on account of their drunkenness, or their dirtiness, "like our ancestors, who suffered filth to accumulate upon the floors."

We had noticed several other passages which Mr. S. has either mistaken or perverted the original sense, but we are weary of such criticism. For the meaning of the word *tablado* we refer him to the very judicious Spanish antiquary and critic, Señor Aldrete, with whose works on the Spanish language and antiquities Mr. S. does not appear to be acquainted. *Gambax de cendal* is not a shirt, as Mr. S. supposes, but a fine silken jacket quilted or stuffed with cotton or wool, and worn under armour, to prevent the iron from injuring or hurting the body, when it is struck with a spear. *Cendal* is applied either to very fine thin silk or linen, and is probably derived from Σινδὼν, *dictus sic, quia primum in Sidone urbe hujusmodi amictus fieri cœpit.* Guadix derives it from an Arabic word, signifying a *thin leaf.*

The translator has bestowed, in our opinion not very advantageously, considerable time and attention on the inquiry, in what century this Chronicle was written: It would be

nearly as interesting, except so far as it relates to the progress of the Spanish language, to inquire in what age the story of Alibaba and the Forty Thieves was written. He mistakes, however, in saying, that "the *first* and *only* other edition of this Chronicle (except that of Burgos in 1593) was printed in 1552:" we have seen an edition, we apprehend really the first, printed in 1544*, but it does not contain scarcely half so much as that of Medina del Campo only 8 years later. We are pleased to see the translator declare, that "the heroic ballads of the Spaniards have been over-rated in this country; they are infinitely [greatly] and every way inferior to our own. There are some spirited ones in the *Guerras Civiles de Granada*, from which the rest have been estimated; but excepting these, I know of none of any value among the many hundreds which I have perused." We suspect, however, that the author is not quite aware of what constitutes the principal charm of heroic ballads,—their antiquity and nationality.

To this splendid volume is added an Appendix, containing a translation of some extracts from the *Poema del Cid*, by a friend of Mr. S. It is a very close translation in the ballad style, thrown into double lines which rhyme: but we confess that we should have been much better pleased with it, had it exhibited something more of martial dignity, been less colloquial, and done less violence to the modern sound and sense of words, although it should not have resembled its original any more. The same objection might be made to the whole of this work, which often attempts to clothe modern sentiments in ancient language, and which consequently contains many incongruities that will be adverse to its popularity. That Mr. S. has occasionally evinced considerable address in imitating an ancient style we are ready to admit; but his *thees* and *thous*, and forced inversion of thoughts, however ancient they may be, cannot be justified even upon the principle of the progress of philosophy, and the general improvement of the human mind. The translator's efforts, however, to expose Popish superstition deserve our thanks, and for this we recommend his translation to the attention of the reasoning part of the community, as well as to those who reason none, we mean the civil advocates of Popery in this country.

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* It is believed that an earlier and even more perfect edition was printed in Valencia, about the very commencement of the 16th century.—Rev.

Essays on the first Principles of Christianity; on the proper method of establishing sound doctrine from the Sacred Oracles; and on the different Senses of Scriptural Terms; By James Smith, Dundee, Author of Deism Refuted, the Carnal Man's Character, &c. &c. 8vo. pp. 432. London, 1808.

THE general impression left upon our minds from reading this volume is, that the author of it is a man of good sense and respectable talents; that he writes with ease, gives his opinions with freedom, and entertains a cordial antipathy to the peculiar doctrines of Calvin. Were we to allow that his philosophy is very profound and always accurately expressed; or that his judgment is remarkable for discrimination, and the justness of its decisions, we should say rather more than the merit of the present production would completely justify. It is, notwithstanding, a very useful book, and one that, when it has received the improvements which a careful revisal of its contents will draw from its author, cannot fail to meet the approbation of every friend to a rational investigation of theological truth.

"The chief design of the following Essay," says Mr. Smith, "is to illustrate the fundamental principles of Christianity, and shew their natural order and dependance upon one another. A few miscellaneous articles, partly extracted from useful publications, together with such observations, or additional matter, as the friends of true religion may communicate to the author, will be *engrossed* into this publication during its progress."

"The plan of this work is divided into three parts. The first comprehends those articles which are necessarily implied in the belief that Christianity is established by divine authority. In the second part, I intend to state a number of such rational and useful rules as ought strictly to be observed in expounding the Scriptures. In the third, I design to illustrate and arrange a number of such doctrines of revelation as are generally admitted by all denominations of Protestants."

Only the first and second parts are contained in this volume, the former comprehending nine Essays, and the latter seven.

With regard to the first part, we are really of opinion that its title is a misnomer. It is said to contain the order and evidences of such doctrines as are necessarily implied in the belief that Christianity is warranted by divine authority. Now the following are the contents of the four first essays. Concerning the importance, nature, and use of first principles in religion. On the being, perfections, and government of God. On the difference between instinct and reason;—

Man's superiority over the other aminals; his immortality; his soul and mind; a future state. Of sin, conscience, and the guilt of mankind. On the insufficiency of reason, and necessity of a revelation for sinners; the world was never without a revelation; the degeneracy of heathens, and difference between them and the Christians.

We need not tell our readers that there was much speculation about the greater number of these points before Christianity was published to the world; and that they are all too general to be *necessarily* implied in the belief that that religion is from God. But the author raises them to a still higher rank: for, after having illustrated them at considerable length, he says, towards the end of the fifth essay, "We have now examined the fundamental doctrines of natural religion, and found that they are the first principles of Christianity." If by the *first* principles of Christianity Mr. S. means those general and philosophical deductions of human reason, such as he has stated in the essays under review, then we have to dissent from his judgment relative to the appropriation of the phrase. We would confine its use to those grand and peculiar doctrines which are to be found in the Bible, and to be found no where else. The articles which he has mentioned are as much the first principles of the Mahometan religion as of the Christian. They are some of the doctrines of natural theology, and must be sources of moral obligation to all who are able to comprehend them; and may, therefore, with sufficient propriety of language, be denominated the foundation of all religion. We would not then, find fault with the author for calling them the first principles of Christianity, were we not afraid that he may be thereby led past the consideration of those sublime enunciations from heaven which we regard as alone entitled to that appellation. We shall say a little more on this subject hereafter.

The second part contains general rules for understanding the Scriptures, and an explanation of theological terms, which we have no hesitation in pronouncing to be very excellent. The first rule is that, "The interpretation of any particular passage must be regulated by the subject to which it is applied, and by the principal design of the speaker." The second rule, or rather observation, is that "In the scriptures, universal propositions are frequently used in a limited sense. It is very common for the sacred writers to employ general affirmations respecting mankind which imply only to the greater number, and not to the whole. In John iii. 32. it is asserted of the Messias: *And what he hath seen and*

heard, that he testifieth; and no man receiveth his testimony. By this universal proposition, St. John means that only a few received this testimony, compared with the multitude by whom it was rejected: for it is immediately added; *he that hath received his testimony hath set to his seal that God is true.* The Saviour himself employed universal propositions in a limited sense: *But I say unto you swear not at all. I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.* These general expressions are restrained in their application to practice; for there are cases, in which *an oath for confirmation is lawful, in order to put an end to all strife:* and, in certain circumstances it is necessary to resist evil. The third remark is, "That in order to understand any passage in the Scriptures, it is necessary to ascertain the character, or persons to whom it relates. All revelation may be comprehended under those parts which respect mankind in general; or a particular society, either civil or ecclesiastical; or those which belong particularly to the saints, or those which apply only to the wicked. The misapplication of those passages to the condition of saints which belong only to the character of sinners, has not only corrupted the principles of many Christians, but also infected their very prayers. It is not uncommon for professors to insult the object of worship with professions of criminality which they know to be false. When a minister prays in a worshipping assembly, he is the mouth of those saints who join with him in that solemn duty. If he accuse his auditory before God of crimes which they never committed; or represent their character to be altogether inconsistent with a state of grace; he thereby teacheth his auditory to use dissimulation in the presence of his Maker. It is not uncommon to hear Christian congregations who suppose themselves the most devout and religious in the nation, standing before the Lord and solemnly declaring; *We are a sinful people, laden with iniquity, a seed of evil doers, children that are corrupters. The whole head is sick, and the whole heart faint, from the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores. There is none that doeth good, no not one; our throat is an open sepulchre, with our tongues we have used deceit.* The passages from which these expressions are collected, evidently describe abandoned characters"

Rule IV.—As those passages of Scripture which relate only to the wicked must not be applied to the righteous; or those, which are spoken only to saints be adopted by sinners: so the parts of revelation which particularly respect nations or

churches, cannot be ascribed also to every individual. Rule V.—In order to understand the Scriptures it is necessary to be well acquainted with the peculiar modes of expression which abound in that book. The style of these writings is very different from modern compositions; and hence those, who are ignorant of the character and irregularities of the eastern and primitive languages, frequently misinterpret those sacred oracles. This rule is well illustrated, and is certainly one of the best. The sixth and last is, "That the whole system of revelation must be explained so as to be consistent with itself." These remarks are undoubtedly sensible, and ought to be attended to by all interpreters of Scripture; they are withal, however, so obvious and preliminary, that we are inclined to suspect that, when they are neglected, the inattention must proceed from another cause than ignorance. This is no objection however against those rules being formed into a body and pressed upon the observance of theologians; or we might urge the futility of all human law, as far as mere doctrine and institution are regarded; for the grand principles of equity, and even of the ordinary detail of right and wrong between man and man, are conceptions of the understanding anterior to formal and positive legislature.

The second Essay of this part is entitled "An Illustration of such General Rules as ought to be carefully observed in order to form a correct System of Principles from the Scriptures." These we shall barely mention:—"I. No articles of faith can be established from metaphors, parables, or obscure or figurative texts. II. Before any text can be employed as a proof of doctrines, every term and expression must be critically examined, in order to ascertain with precision, the genuine sense of the whole passage. III. In establishing the practical parts of religion, it is necessary to distinguish those articles, which are only circumstantial and temporary, from those which are essential and permanent. IV. In applying the scriptures as in proof of any doctrine it is necessary to ascertain, if all that is meant be expressed; or if it be not, what is necessarily implied, in order to complete the sense of the passage. V. No doctrine can be established from the scriptures, which is either contrary to reason, *or* to the analogy of faith. VI. Those doctrines which rest only *on* inferences, and are not supported by the express declarations of the scriptures, are dubious and not necessary to be believed."

The fifth of these rules is incorrectly stated and liable to objection. We are aware that the author has reason to complain of us for stating his rules in this naked, defenceless

state; without that strong and well-compacted series of illustration and argument with which he has invested them. But we consider this as a less grievous offence than what would arise from a disjointed and partial quotation of a train of reasoning, which must necessarily lose much of its cogency as soon as that train is broken. We wished, beside, to reserve some room for extracts from the Essays, on the Explanation of Scriptural Terms. We shall begin with the Election. "The controverted question respecting Election is," says Mr. Smith, "from what view or motive did God form his purposes and decrees of election and reprobation? In place of litigating this subject, Christians ought to unite in acknowledging that all the Divine acts, like himself, are just, wise, and good. If we entertain any opinion respecting election and reprobation, therefore, which cannot be reconciled with all the divine perfections, we may conclude with certainty that it is erroneous." This is all very true, and the less we say about the secret purposes of the Deity, the more prudent and pious shall we shew ourselves. But every body has not exercised this prudence and piety, and as a warning to others, let it be seen, how liable a man is to write like a fool, when he aspires to be wise beyond what is revealed. What we are going to transcribe, is taken by Mr. S. from several calvinistic authors, from Brown, from Elisha Coles, and from the apostle of Geneva himself.

"The grand objection usually made to this important truth," says Mr. Brown, "proceeds on the supposition of partiality in God." To repel this objection he asks, "would it not be unreasonable, ungrateful, and presumptuous in me, to refuse the gift, and revile the giver; only because it might not be his pleasure to confer the same favour on my next door neighbour? In other cases the value of a privilege, or of a possession, is enhanced by its scarceness." Thus it is proved, that the persons who are elected, have no cause to complain of partiality, as it is wholly in their own favour.

But what becomes of the non-elect? You have nothing to do with such a question, if you find yourself embarassed, and distressed, by the consideration of it. Bless God for his electing love, and leave him to act, as he pleases, by them that are without. Thus the elect are completely silenced; as noisy dogs are, by getting a bone cast into their mouth.

That the elect are chosen without any consideration to personal character, but merely to manifest and illustrate the

sovereignty of God, is proved in the following manner. Jacob and Esau are selected as an instance. "Now, what good things does Jacob to inherit the blessing? He goes about to invade another's right; he seeks to pervert the known intentions of his father; he abuses him with counterfeit venison; he takes the name of God in vain; he seeks it by fraud and downright lying, and roundly affirms himself to be Esau. It need not be asked which of the two is most deserving? He that carries himself unworthily, carries away the blessing; he that behaves himself dutifully to obtain it, is dismissed without it. Now, the reason of this strange, and, according to man, irrational, event was that the purpose of God, according to revelation, might stand; the elder must serve the younger, not of works but of him that calleth. And it is wonderful to observe how God ordered the whole course of the transaction, as intending it a *full and pregnant example of eternal election:* for it holds forth plainly the sovereignty of God over his creatures in taking whom he will; and the freeness of his grace in choosing *the least deserving.*"

We now come to Calvin, who gives us the *rationale* of the system. Mr. Smith has quoted from a translation of the Institutes, and, although it would have been doing more justice to that strenuous Reformer, in point of language at least, to transcribe from the original, we shall take it as we find it in the volume before us. "The unchangeable decree of God, concerning the destruction of the wicked, is the ground of their untoward disposition to the means whereby men are saved. Whereas, the reprobate do not obey the word of God opened unto them, that shall be well imputed to the perverseness of their hearts, so that *this* be there withal added; that they are *given unto this perverseness,* because by the righteous, but yet unsearchable judgment of God, *they are raised up to set forth his glory by their condemnation.*" Is not God then the author of all that corruption and wickedness which prevail in the lives of the reprobate? Most unquestionably; and Calvin points out the means which it pleases God to employ for their deterioration, "In the evil motions of men," says he, "God worketh after two sorts: the one by taking away his light and spirit, and all power to see, obey, and do rightly; the other, by using the ministry of Satan to stir, frame, and incline their wills, to commit the crimes which work their ruin. For this purpose Satan doth no less appear before God to receive his commandments, than do the angels which willingly obey; as in the first chapter of Job." The Almighty

Being is represented as taking upon himself the wickedness which he thus prompts. "Absalom defiled his father's bed with incestuous adultery, and committed detestable wickedness, yet God pronounces *that this was his own work.* For the words are these: *Thou hast done it secretly, but I will do it openly and before the sun.*" The non-elect, or reprobate, are ever ready to complain of this state of things, and to hint pretty freely, that they are hardly dealt with. But Calvin strikes them dumb by this remarkable ratiocination, which, we think, makes bad look worse. "The reprobate would fain be thought excusable in sinning, because they cannot escape the necessity of sinning, especially since such necessity is cast upon them by the ordination of God. But we deny that they are thereby well excused, because the ordinance of God, by which they complain that they are destined to destruction, hath his righteousness, unknown indeed to us, but yet most certain."

A word to the Author, and then we have done with election. He says, "The doctrine of reprobation is cautiously stated in the standards of the presbyterian churches;" and then quotes the following sentence from the Confession of Faith, chap. iii. sect. 7. "The rest of mankind God was pleased, according to the unsearchable counsel of his will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures; to pass by, and ordain them to dishonour and wrath for their sins, to the praise of his glorious justice." In the third, fourth, and fifth sections of the same chapter, it is thus written: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. Those angels and men thus predestinated and fore-ordained, are *particularly and unchangeably designed; and their number is so definite and certain, that it cannot be either increased or diminished.* Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen a Christ unto everlasting glory, *out of his mere free grace and love, without any fore-sight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto,* and all to the praise of his glorious grace."

As to the degree of caution with which the doctrine is expressed, and the awful import it carries in it, we leave to our readers to form their own opinions; but cannot refrain

from hinting to Mr. Smith that, in endeavouring to apologize for the calvinism of his church, he unwittingly plays the sophist. "The presbyterian standards have," he says, "this important advantage, that every doctrine refers to the text on which it is founded, both for illustration and proof. The scriptural terms and expressions in our confession and catechisms, must, therefore, be understood in that sense, which they evidently bear in the sacred writings; for it would be very absurd to suppose, that the same words and phrases were used, in one sense in the scriptures, and in another in our standards." Not a bit more absurd, Mr. S. than that two persons, or two churches, should interpret the same text differently. Besides we are to look to articles to know, in what sense, particular texts are understood by those who make the articles; and not to turn to our Bibles, to consult the context and the scope of the inspired writer, to ascertain upon what ground a Lutheran, a Calvinist, or a Socinian, may have supported his respective tenets by dint of logic; and we believe it is the avowed intention of such Epitomes, to hold out to the world, the outlines of that faith, which a diligent study of the Sacred Oracles has enabled their authors to ascertain and condense. The Romanist refers his irrational doctrine of transubstantiation to passages of Sacred Writ, and believes, while he quotes them, that he understands them in the true orthodox meaning.—After all, to reduce the import of hard sayings in Confessions and Articles to one's own conception of scriptural doctrines is a very easy, safe (we had almost said laudable) expedient for tranquillizing an irritable and tender conscience: and, as long as men shall continue to be ignorant, presumptuous, and obstinate in matters of faith, we must allow some indulgence to this tacit compromise, for the sake of peace and conformity.

We give another example of Mr. Smith's method of explaining scriptural terms, more in his ordinary style; for the spirit of discussion had carried him out of his usual tract, when he got entangled in the intricacies of Election. We select the word Life. "This term denotes, 1st, the animal soul. 'And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life.' 'And God said, let the waters bring forth abundantly the moving creature that hath life.'—2. The means of supporting life: 'all her living.' 'He divided unto them his living.' 'Godliness is profitable unto all things; having the promise of the life that now is;" that is of every thing necessary to support the present life.—3. It denotes the space

of time which passes between a person's birth and death. David prays to be kept from those 'who have their portion in this life.'—4. The conduct and character of men. 'My manner of life,' says St. Paul, 'from my youth, which was at first among mine own nation at Jerusalem, know all the Jews.'—5. The term life frequently denotes the enjoyment or felicity of the present life. 'In God's favour is life.' 'The meek shall eat and be satisfied; your heart shall ever live.' 'A sound heart is the life of the flesh. In the light of the king's countenance is life;' that is joy and felicity.—6. The gospel of Jesus Christ is denominated life, or the word of life; because it not only exhibits life to sinners, but has a quickening influence on the mind. 'The words that I speak to you, they are spirit, and they are life.'—7. Spiritual life is opposed to spiritual death, and denotes a deliverance from the sentence of condemnation, in our justification, and restoration to God's favour and family, with the implantation of good principles and dispositions in the heart.—8. The term life denotes glory and felicity of the saints in heaven. 'These shall go away into everlasting punishment; but the righteous unto life eternal.' In this as in the elucidation of every other term, Mr. S. animadverts severely upon the mysticism of Calvinistic writers, but as our limits will not allow us to transcribe any more, we shall conclude by making a remark or two upon the general object of the book, and the success likely to attend such performances.

The first thing, then, that strikes us as surprising is, that after eighteen centuries have elapsed, during which Christianity has been recognized as a religion sent from God, it should still be found necessary to write essays on its first principles. This circumstance will appear still more astonishing when we reflect, that "in every age, since the days of the Apostles," as Mr. Smith tells us in his Preface, "men possessed of the greatest abilities and learning have employed their time and talents, in labouring to ascertain and expound the doctrines of Christianity; and though Christians have united their exertions for so long a period, the most important doctrines of revelation still remain obscured in the mazes of controversy." This fact is sufficient to appal the stoutest-hearted commentator; and it certainly induces much more despondency upon our minds than our Author seems to feel: for while he admits that it indicates some radical defect in our method of investigating theological truth, he flatters us with the assurance, that we possess *infallible* means of acquiring *certainty* respecting every es-

sential article of Christianity. We are inclined to think so too, at first sight; but that these infallible means should have so often failed, and this certainty turned out to be nothing but perplexity and error, must be owing to causes which have not been fully brought into view, in any of the Essays in the volume before us.

We conceive the primary one to be, that the grand and essential doctrines of our holy religion are not *necessary* truths. The history of the introduction of moral evil into this world is the foundation and key to the Christian system: but moral evil might have found its way amongst us, through various other channels; and its effects might have been as different from what they really are, as one free and arbitrary appointment of the great Creator can be from another. The forfeiture of immortality was not a *necessary* consequence of disobedience, for it might not have been made conditional: and even if suspended upon obedience, and consequently lost, we have no reason to believe, that it could not have been restored but by that one way which it pleased God to employ. The whole scheme of Christianity is of such a nature, that its credibility must depend almost solely upon the evidence that can be realized of its divine origin. The doctrines of natural religion, on the other hand, are the deductions of human reason, and have, consequently, been assented to, wherever the intellectual powers have been cultivated: but the *peculiar* doctrines of Christianity have no such hold upon the mind; they are addressed rather to faith than to reason, and are, by that very ordinance, removed, in a great degree, from the decision of the most vigorous understanding. They are such, that even the angels are said to *desire* to look into them.

Being thus situated, we are prepared to believe any thing that can be proved to have been sent from God, But as all men are not equally studious of nature and of providence, and will, of course, entertain very different notions of what is compatible with the moral character of their Author; it follows, that the only standard and criterion of a rational faith in what is urged as revealed religion, will vary according to the original strength of mind, and the acquired knowledge of those to whom it is addressed. This we find to be practically true; and those who want a proof of it may either examine the Christian religion as it passed through ages of ignorance and imbecility; or look at Turkey, and see what is cherished there as a divine revelation. There is another proof of this more to the point, namely, the absurdities and counter-absurdities of all the leaders of sects, and

founders of hypothesis; and all this too, with the book in their hands, which contains the first principles and general outlines of that very faith, which they abused one another for misconceiving. There are many other causes of this diversity of judgment relative to the sublime doctrines of our holy religion, besides their incomprehensible import; but it deserved to be first mentioned, as it places them without the grant of the human mind; and thus prevents them from being expressed with that axiometical precision of language which belongs to sciences founded in the nature of things.

The difficulties arising from the nature of scripture doctrine have been perpetuated, and even increased, by the genius of the languages in which they were originally revealed; and by the corrupting qualities of the various channels through which they have been transmitted to us. In the infancy of society, when the words needed to denote the wants, pursuits, and conceptions of its members, are few, and closely connected with sensible objects; it must happen, that the terms employed to signify intellectual energies, and to make known divine truths and inspirations, will be strongly figurative and analogical. This is remarkably the case with the Hebrew tongue, which is, as Parkhurst remarks, a language wholly ideal; that is, expressive of those ideas that spring from the senses, or of those mental impressions which are more properly called feelings than reflections. Now, it is very clear, that much may be done towards understanding the precise import of Biblical phraseology, by the attainment of a thorough acquaintance with the situation, the pursuits, and institutions of the ancient Hebrews. Contemporary learning will also afford a useful clue both with regard to allusion, and idiomatical expression. But these helps have often been neglected, and theology has been studied, and still continues to be studied, more through the medium of expositions and commentaries, than by a critical and patient comparison of the ancient scriptures with themselves, guided by a reference to the antiquities of the several nations, to which they were at first committed. Commentators, although men of learning and general integrity, have almost always had some favourite opinion to support and vindicate; and may have been unintentionally led aside from the plain and obvious meaning of a passage, in compliance with an habitual mode of thinking, which they had long ceased to regard as questionable.

The corrupting channels to which we have alluded, and which we fear, have not a little tainted the purity of Christian doctrine, ascend as high as the first ages of the church,

when some of the Fathers, in their zeal to recommend the new religion, not only attempted to defend it upon the principles of pagan philosophy, but even made some steps towards assimilating its sublime truths and simple institutions, to the whimsical but ingenious speculations of the ancient sages, and to the fanciful observances of their complicated mythology. The heresies and schisms of these early ages call loudly upon divines to ascend to the source, and to reject with freedom every thing that was not taught, and implicitly taught, by Jesus Christ and his immediate followers.

In writing, therefore, upon the first principles of Christianity, many formidable difficulties will present themselves, of some of which Mr. Smith does not appear to be aware. We think this from a circumstance which we mentioned in the outset, namely, his easy identification of a few maxims in natural religion with the first principles of revelation. The truth is, that the first principles of Christianity are not brought under consideration in the whole of this volume, which is nothing more than an introduction and guide to the contents of the next. To acquire as correct notions as possible of these, we would recommend to Mr. S. to ascertain, what is the scripture doctrine relative to the fall,—what man forfeited by it,—and thus he will be enabled to appreciate the nature and extent of that redemption, which was effected by the Son of God. This, if we include the doctrine of the Trinity, constitutes nearly all that can be called Christianity, for many of the collateral topics which are usually comprehended in the system, stretch into the wide field of natural theology Of these are speculations about the nature and duration of the human soul, about the nature of virtue, and those qualities which render actions meritorious in the sight of God, as well as about personal identity, and the modes of future existence and retribution; for although the gospel has thrown light upon these subjects which could not have been gained from the most successful efforts of philosophy, it did not present the original notions of them to the human understanding. It might, therefore, be an accurate enough division of the subject of Mr. Smith's proposed volume, to consider first those doctrines which are peculiar to Christianity, and then those accessary and secondary truths, which necessarily attach themselves to a divine revelation. In the execution of this plan, we would recommend to the author to rely more upon original and unfettered inquiry, which is much more suitable to his talents and turn of thinking, than upon a disjointed and heterogeneous compilation from books however useful and approved. Having used this freedom in

giving advice, which Mr. S. will like or refuse, according to his own better judgment, we take leave of him at present, with sincere wishes for his final success, and in hopes of very soon having an occasion of paying our tribute of approbation to a happy exertion of that ability, of which the first volume of his work exhibits so many proofs.

A general, historical and topographical Description of Mount Caucasus, with a Catalogue of Plants indigenous to the Country: translated from the Works of Dr. Reineggs and Marshal Bieberstein. By Charles Wilkinson; with a Map and Plates. 2 vols. 8vo. 15s. C. Taylor, Hatton Garden, London.

THE mountains of Caucasus are the most celebrated and the least known of any part of the known world. The beauty of the Circassians and Georgians has long been celebrated, but with what justice is not well ascertained. It has become proverbial that those are the regions of female beauty, and few have questioned its accuracy or sought to establish its validity. Of the real manners of the people still less is known, and till the present volume appeared, we had scarcely any authentic or accurate knowledge of that most diversified and most interesting country, situated between the Caspian and the Black sea. Nor is this surprizing when the disposition of the people, who are divided into savage herds of freebooters, and the difficulties of travelling in those regions, are known. Thanks to the adventurous Dr. Reineggs and his judicious translator, Mr. Wilkinson, the English reader may now find some very curious and authentic information respecting the people who inhabit the "snow-clad mountains of Caucasus." The advertisement very properly notices the project of the expedition against British India through Persia.

"This appears, observes Mr. Wilkinson, a most gigantic project on the part of France. Supposing an army to be collected in Lithuania, they have a distance of at least twelve or fourteen hundred miles to march through the heart of Russia, before they can reach the confines of Persia. Should they embark at the ports of Astrachan and Kislar, they have to encounter all those contagious disorders which reign continually on the coast of the Caspian. The navigation of that sea is very dangerous; and the nearest Persian ports they could make are Farhabad or Ashreff, a passage of above one hundred and sixty leagues. There are only two routes across the Caucasian mountains; one along the coast through the defiles of Derbend, the other by Mosdok. Here they would meet with inaccessible summits, tremendous precipices, im-

passable torrents, and impracticable forests. The natives who inhabit them are a ferocious race, and almost all highly inimical to Russia, owing to her frequent attempts to subdue them. In the campaign of 1796, in which Marshal Bieberstein was engaged, the Persians laid waste the provinces between the Aras and Kurr; and the Russians lost between 12 and 14,000 men by the insalubrity of the climate and the harrassing warfare of the Lesghaes. And after being a few months in possession of Daghestan, the remains of their fine army were recalled by the late Emperor Paul, when he ascended the throne."

These and many other not less insuperable difficulties are sufficient to prevent the hostile designs of Russia from creating any alarm; but we are not quite so secure with respect to the French, and their intrigues with the Indian chieftains. This work however affords much collateral knowledge necessary to form just notions of the practicability of such an extravagant enterprize. Mr. Wilkinson modestly assigns his motives for translating it to the high character which it has received in Germany.

"Professor Zach, says he, the celebrated astronomer at Gotha, mentions it in the following terms: 'It contains a rich treasure of new and important accounts and observations, collected from the papers of a man who travelled *five* times through the Caucasian mountains.' The Medes, Persians, and the Romans, considered the Caucasus as being the rampart of the civilized world, against the irruptions of the barbarous hordes. This Alpine range offers the most lively interest to historians of nature, and of the human race. Amongst the innumerable tribes which inhabit it, some are remains of those Asiatic swarms which so often passed and repassed these mountains: others are aboriginal tribes, whose antiquity extends to the first association of mankind. Their infinitely varied phraseology cannot but retain much of the elementary principles of their primitive languages: their physiognomy itself recals the most noble character of that great Japhetian race of which the Persians, Greeks, Sclavonians, Goths, Germans, and the Celts, are but branches of a later date. Caucasus might be the original country of all the domestic aminals, and of all the plants cultivated in Europe and in Asia; for all the climates of Europe are combined here. The charms and the horrors of nature are intermixed: often a single hill separates spring from winter, as it does Europe from Asia."

Dr. Reineggs, the author of these travels, (whose real name was Ehlich) was born in Saxony, at Eisleban, Mansfield, in 1744, and died in Petersburg in 1793. With medicine, botany and mineralogy, he appears to have been familiar, but his greatest merit was in a facility of acquiring a knowledge of languages. He must have spoken Persian, Arabic, and several of the dialects in the countries of the Caucasus, (as well as Latin, French and

Russian,) having lived several years in the courts of some of the chieftains of those regions. He had inured himself to every possible kind of fatigue prior to his setting out on his travels to Turkey, in order to prepare himself for the misfortunes of being thrown into slavery. That he happily never experienced, his medical skill having ensured him the protection and respect of the chiefs of all the countries which he visited. In the course of his travels however "he accustomed himself so much to the use of opium, that he was in the habit of taking 10 grains or more daily." This induced frequent hemorrhages at the nose, which finally occasioned his death in his 49th year. The important and curious information which abounds in these volumes makes us lament that his manuscripts "were shamefully mutilated after his death," perhaps by some vain and ignorant Russian. The greatest defect indeed in this work is the want of geographical distinctions; still however its topographical details are interesting. That long chain of high mountains, extending about 300 English miles, known under the ancient name of Caucasus, is at present called differently by its inhabitants and neighbours; "Kaern, Tau, Aente (very high pointed mountains) Galbus, Yc-albus and Jalbus-Daghlar (a very high range of mountains with flat summits); Kaar, or Buz-Daghlar (snow or ice mountains). They are also called after the people who inhabit them, Karakalkan-Daghlar (mountains of the Black-caps); and Oss-Daghlar (mountains of the Ossi). Only the learned Georgians, and those of the neighbouring mountains, who have intercourse with the Russians and other Europeans, call it *Kavkasus*. The eastern side of Caucasus is also generally known by the name of Daghestan (mountain country); the western part is called Tau (very high mountain), and the inhabitants Tauli."

The greatest length of the Caucasian mountains in any direction is estimated at 665 Russian versts, or 420 English miles, and their breadth varies from 112 versts (70 miles) to 179 (112 miles) and 360 versts or 225 English miles. The lowest and most populous part of this immense chain is the eastern, and the more the range is inclined to the west so much the more is its height augmented and its population decreased. The mean of three admeasurements gave 3789 German feet for the height of the whole western half of Caucasus; but many projecting rocks and particularly the Kschoes on the borders of the Xilwan and from the bank of the Kurr amounted to 5364 German feet. On the summits of these mountains Dr. Reineggs perceived changes which could only be effected by fire, yet no traces of a vol-

cano appear in Caucasus. He also observed marks of impetuous floods which at different periods had formed mountains, the height of which apparently contradicts the possibility of their having been formerly covered with water. All the Caucasian mountains, except the inaccessible Eleborus and the southern or *Snow Mountain,* were formerly much more elevated than at present. The general aspect of these mountains on the western side presents a coarse kind of rock interspersed with grey and black spots, which extends to a great distance. Single columns or detached masses are also perceived, such as occur on several of the mountains in Wales. The following geological remarks are interesting:

" The columns vary, says the Dr. in imperfect forms, from the tribedral to the heptaedral; some diminish towards their point, and end in obtuse faces; others, on the contrary, preserve an equal diameter. Many of them are scattered in masses, or insulated, and of various dimensions. The largest which I saw on the Kschoes is 87 feet in height, and 33½ in diameter. When these columnar-formed rocks constitute the summit of the ridge, their direction is perfectly perpendicular, as the *Crown Mountain,* north of Steppan-Zminda; but if they are in large masses, or rise insulated above the mountains, they incline westward under an angle of 19°. The substance of which they are composed is a coarse basalt, containing blackish green schoerl, and wherever they have been rent by the cold of the accumulated ice, or by some other power, the fracture appears undulated. When the columns project beyond the top of the ridge, they are separated and connected by a basis of compact, dark yellowish-grey schistus, of metallic splendour, and smooth to the touch, but in some places exfoliated and decayed. It fills up all the interstices and fissures, and strongly adheres to the rough basalt. But as soon as this schistus begins to sink into large rough masses, it changes colour, becomes of a brilliant black, and indurated to a great degree. It is only on the S. S. E. side of Caucasus, that this substance is attached to the basaltic summit, which, after a fall of 229 feet, lies on the coarse-grey rock. On the S. E. and E. it is incumbent on granite; it is even visible at the foot of the mountains, and forms there peculiar rocks of some height. I saw in the island of Paros, a similar dark yellowish-grey, micaceous, asbestiform schistus, containing rough garnets, incumbent on granite, and lying under marble. Besides the uncommon hardness of the schistus, it is strongly impregnated with yellow mica; cubes of marcasite are also found in great abundance in the lower soft strata, partly uncovered and partly in spathose quartz. Hence in fine clear weather, the mountaineer sees his black mountains glittering like gold, and often bitterly laments that he does not understand the art of reaping those fruits which his country apparently offers. It appears as if this schistus had formerly covered the whole south eastern surface of Caucasus. The uppermost beds

are very hard; but when it fills up the lower clefts, it is softer and exfoliates in plates from the thickness of some feet down to an inch. Plates, from one to two inches thick, are used by the civilized mountaineers, for the purpose of baking their bread; but if they incautiously heat them red hot, the plates fly into innumerable pieces, frequently to the injury of the by-standers. When they find any long round pieces in the streams or rivers, they employ them as pestles: and the softer kind serves the gold and silver-smiths for touchstones. Another kind of grey, or white and brown speckled, undulating smooth granite, is found in these mountains, of different degrees of hardness and brilliancy of colours. Granite, in some lower parts, certainly constitutes the summit of Caucasus, but it does not run deep; though it should seem as if the middle mountains were really incumbent on it, for it frequently appears between them, and but seldom in the promontories. We might immediately conclude, with a certain degree of reason, that granite was the most ancient species of all Caucasus, but in the sequel I shall bring proofs to the contrary; and I think I may venture to assert, that even the origin of this granite was the work of an earlier [later?], not less strong operating, power of nature, underlaid by another species of stone still to be met with in the mountains. Most of the fissures of the compact granite are filled with the finest white quartz, and forming crystals, the clearest and most beautiful of which are found in the interstices of the highest columnar-formed rocks under the snow. In summer they often fall down with fragments of stone and ice; and I have been assured, that a hyacinthine crystal, completely transparent, preserved in the church at Steppan-Zminda, is 18 inches in diameter and 27 in length. On the southern side of the mountains, all the preceding substances constitute the shell or exterior stratum of the primitive chain of Caucasus. The outer course of mountains are of another composition, and of a more recent origin. On the western side there is only soil sufficient to bear moss, and the few beech trees are stunted. In the primitive and middle mountains are found veins of rich ore, and springs of excellent quality. In many parts of the promontory black naphtha rises, and on the S. E. side white petrolium is found. The surface of most of the middle mountains is covered with a sufficient quantity of soil, and the fertility, according to the difference of situation, is abundant, at least there is no where real want; on that account they are adorned with pleasant forests and rich pasture lands; for wherever the summit allows of any possible approach, it is covered with villages and single houses, and rendered productive. The contented inhabitant certainly suffers indigence in the midst of abundance; but he feels not the loss, because liberty makes him easy and happy, and insensible to every thing unnecessary."

Dr. Reineggs then proceeds to offer some theoretical observations on the origin, progress, and present structure of the mountains of Caucasus; in which he seems to consider the effect of fire on granite nearly the same as Hutton, and

his remarks, or rather conjectures, tend to confirm the experiments and opinions of Sir James Hall, on the effects of pressure on ignited bodies. The basaltic columns he thinks can be nothing else but a *transmuted granite;* this was the opinion of Beddoes, in opposition to Werner's watery operation on basaltic matter. The late Dr. Garnett also supposed basaltes originated from fused iron pyrites. It is not a little creditable to Dr. Reineggs's mineralogical sagacity, that his opinions formed 30 years ago should be as correct as those of the philosophers of the present day, with all the additional knowledge which has since been acquired.

The temperature and climate of these regions are exceedingly various. The whole extent from E. N. E. to S. E. and S. S. E. is exposed to continual and oppressive heat; its fertility is consequently great, and the inhabitants of the internal valleys of the highest mountains enjoy most agreeable summers. The real summer of the N. and N. western mountains, begins about the 10th of June, when the snow is melted, and does not always continue to the end of August, In the intermediate time the barley grows, blooms, and ripens, but scarcely reaches the height of 9 or 10 inches, though the ears are very numerous. On the 4th of September the tops of the mountains are generally covered with snow, and even the valleys before the middle of October. The temperature however is very variable, and in Jan. 1781 (the author states) that the thermometer (Reaumur's we suppose) stood at 5½ degrees of cold in the Ossetinic valley of Schimitt, and during the whole month rose no higher than 7, although there was an incredible quantity of snow and ice. In the Araratian province of Armenia, in Jan. 1783, men and buffaloes were frozen to death when the thermometer showed no more than 13 degrees of cold. When the summer heat is at 15°, the air is suffocating hot on the mountains and in the valleys; at the very same time it rises in Teflis to 32; and in the province of Ki-sik, on the borders of the Schirwan, only 80 versts [50 miles] distant, from 39 to 40.

After these geological and meteorological remarks, the author enters into the civil history of this singular region; and assisted by " the fragment of the history of Derbend, he is enabled to produce five epochs, in which Caucasus must have been overrun and inhabited by succeeding nations. To the first and most ancient epoch belong the Lesghaes. To the 2d, the Ghyssr or Ghasrazs. To the 3d, the Mongols. To the 4th, the Arabians. Dschingis-Khan makes the 5th and last epoch, which ended with the devastations of Timur-lang and Bati." There are however some Caucasian nations which cannot be reckoned in these periods. Many of them are converted to Mahommedanism, others are Heathens, and but few are Christians. They are generally divided into

tribes and families, and the "smallest family certainly contains from 5 to 10 men capable of bearing arms," others contain from 40 to 50, the eldest of whom is always chief, and superintends all family affairs without control. The tribe of Zschetschens, in the N. E. range and near the river Si-un-tse consist of 1200 families, and can bring from 8 to 10,000 men into the field against their enemies. They, like most of their neigbouring tribes, are plunderers, and are generally assisted by the adjoining mountaineers, although they speak a different language. But although robbers,

"Should any one steal from his neighbour, or from any one of his own tribe, or commit a crime to the dishonour of the family, he must restore the robbery *seventy* fold, or he is guilty of death, and his house will be destroyed. On the contrary, the more any one steals beyond his own bounds, or from the neighbouring tribes, and is successful, the more he raises his respect and confidence. In this art of robbing the Zschetschens are great adepts. Their frontiers are shut against every one, even their next neighbours; and the merchant does not always venture to pass them, for murder and robbery is their only profession; and although a Zschetschen is known to be a very devout resolute Muselman, yet that does not hinder him in the least from seizing on his brethren of faith as prey; but as difficulties always attend selling, or ransoming, he kills them, and contents himself with what he finds on their persons. A Christian they do not assassinate, but they plunder him; and if by means of his friends or relations he can deposit the ransom, he is liberated, otherwise he is sold to the highest bidder. The habitations of those people, and generally of all the Caucasians, are only built of bad masonry, plaistered on the outside: the interior is spacious enough to admit the women and children to live separate from the men and the cattle. Their bed is a piece of felt covering, by the side of the fire-place; their food is millet-pap boiled thick, or bread of Turkish wheat, half baked in the ashes, and when they can eat it smoking hot, with a piece of half baked meat, then it is the meal of a day of joy, which is concluded with a full surfeit of spirits, and repeated with invincible sluggishness as long as their booty lasts. When all is consumed, they set out for fresh plunder. The whole domestic economy is left to the women, and the men do nothing but hunting, robbing, or intemperance. The men are of middle stature, stout without being fat, resolute, and of friendly appearance. They are complaisant through mistrust and fear; the hope of gain makes them very obsequious towards the opulent and strangers. They are ill dressed, and always carry from 8 to 12 full powder horns. Besides a good gun, they are armed with a dagger and sabre. Some carry a spear 4 feet long, and an oval shield a foot in length, made of strong double leather. A man never goes even before the door of his house without a dagger, and an oak club an ell and a half long, on the upper end of which is fastened a round

iron ball, with short triangular spikes; this deadly weapon is called a *toppus*. The females are short, stout. and by no means ill-looking. The young women in the bloom of youth, are lively, wanton, and jocose. The hair on their forehead is cut short, so that half of it falls down, and is spread out with great care, and plaistered with white lead to appear shining. The hair behind is divided into a number of braids, and lies over the shoulders; but the married women plait it into two. The remainder of their head-dress consists of long, heavy, copper, brass or glass ear-rings, and a hat adapted to their countenance. Their shift, where it covers the shoulders and breast, is worked with different coloured silk, wool or yarn, to the breadth of nearly five fingers; above this they wear another garment fastened with a girdle, which reaches as low as the calf of the leg, and long trowsers. By the trowsers they are distinguished; for only married women wear red linen ones; widows and old women, blue; and young women, white; but they are all stitched at the ancles in different colours, and edged with a black hem or border. In winter all the females wear boots, but in summer they go barefooted. When their domestic affairs are arranged, they employ themselves in making carpets, or lining covers with felt. They also manufacture a thin woollen stuff, that serves for clothing to both sexes."

The tribes of Kisti and Inqusch were converted to Christianity; but all they know of it at present only amounts to the seven weeks fast at Easter, "during which all persons most rigidly abstain from meat, oil, milk, eggs, and *fish!* yet it is of no consequence whether Easter agrees with the common Christian time of reckoning or not; they never observe it before the mountains are become verdant." This festival is then celebrated much in the way it is in Catholic countries, with music and dancing, after which the parents are occupied in arranging the marriages of their children. "The father who seeks a wife for his son, agrees, after the mothers of the young persons have determined, with the father of the young woman about the price, or number of sheep, horses, cows, &c. which he demands for his daughter; and hereupon the bride with her fortune is consigned over to the female relations of the bridegroom, in whose company she enters the house of her future husband. So great is the veneration for this festival, that even the bitterest enemies, if they meet during the celebration of it, postpone the exercise of their revenge, or if it is not the avenging of blood, come to a reconciliation." The free city of Endrie is rather an anomaly in these regions: although the greater part of its inhabitants are Mahommedans, yet the Georgian and Armenian Christians and Jews enjoy complete liberty of conscience. This city is an asylum to the persecuted,

and justice is exercised in the most efficacious and proper manner, so that it is much frequented by contending parties for a decision in the adjustment of their quarrels. Its political and moral influence on the people of Caucasus is very great; but it would be unjust to consider it, like the interested Russians, as "the centre and source of all disorders, by which security is disturbed, and dispositions excited, embittered and urged to rebellion." The Russians with equal injustice and cruelty destroyed it in 1722, since which time it has been rebuilt on a much larger scale, and its neutrality has remained unmolested, partly because the "people are prepared to shelter themselves, and their property in perfect security in the mountains of Tschumlu."

Dr. Reineggs has more than once availed himself of the information contained in the History of Moses Choronensis, an Armenian historian, of whose work some account will be found in the Appendix to the 26th volume of the Antijacobin Review. With it and some other fragments he has furnished an historical view of these provinces, which is principally defective in dates. At present however, the "most considerable nations of Caucasus are free; yet, in regard to their political constitution, united in mutual, determined, clear, unchangeable, and well-known bands, which are maintained inviolable without a prince, ever having desired to act contrary to them, or to annihilate any single tribe. And as the union of the dispositions and sentiments of the princes and people is impossible, both remain equally fearful and feared, unmolested and happy, under this species of Caucasian liberty."

"The natives of these provinces, observes our traveller, and especially the inhabitants of the whole eastern Caucasus, are short, strong, lively, inquisitive, mistrustful, reserved, brave, very intelligent, and in instruction extraordinarily docile. They are well versed in the management of the gun, which with the sabre, dagger and pistol, constitutes their whole armour. Bows and arrows they have long since laid aside. Some inhabit villages, others not less respectable cities. They attend very much to the culture of the fields, the garden, the vine, and silk; and some tribes are rich in cattle. The profits of their trade place them in a comfortable situation; yet they go occasionally with the Lesghaes menstealing. The traveller therefore can scarcely approach their neighbourhood without being exposed to the danger of either being seized or sold. He is only secure when he has one of them who is well known as his companion; or when he is recommended by letters to a prince; or where he can only name the prefect of a mosque at the place where he is going, and claims his acquaintance. Yet the robber does not let go his booty on this account; he accompanies his pri-

sooner to the prince or the prefect of the mosque. Now should the traveller be acknowledged by the first as a friend, or by the last as a guest of the deity, the robber contents himself with a small present, which the prince or the mosque must equally receive at the stranger's departure. As soon as any one enjoys hospitality amongst those people, then he is secure and perfectly unmolested. But when he wishes to change and travel farther, his last landlord must accompany him, and consign him to the oldest or chief of the village or city where he proposes going, and receive from him the promise of hospitality: then the life, property, and liberty of the traveller are in security. Should it so happen (though a similar case is not remembered) that any one violated the hospitality, and robbed or assassinated the stranger, according to their universal custom, he would be murdered and all his property destroyed. The duty of their religion obliges them to be *hospitable*; and those who are rather rich, esteem it no small honour, when strangers enter their doors and confide in their protection. But as their religion also allows of man-stealing, it often occurs that they, in excursions beyond their frontiers, and in warlike disturbances, plunder those with more injurious harshness than slaves, whom a short time before they had kindly treated in their houses. When the slave that is sold or kidnapped cannot ransom himself, and he has served ten years, they give him his liberty *gratis*."

Can it be surprizing that few travellers venture to explore such countries, after this account of their political, we should rather say savage, situation? The following portrait of the present (or late) governor of the old province of Saul, we were almost persuaded had been sketched from Buonaparte.

"The present Utzumm styles himself Emir-Hemse, and has four sons. Were not he and his family too well known, one should scarcely recognize in him the nation whose character he has assumed. He possesses all political vices in perfection, and shews himself only under the form of virtue, he is affable without feeling, and vengeful without anger; the features of his countenance are so much under controul, that when he wishes the destruction of any one, with determined secret enmity, who flies to him for succour, his eyes appear full of compassion, and his soul most deeply affected. He understands the art of fine impressive speaking; and when he promises to assist a man with his advice, countenance or power, it seems as if he wished to offer himself and his whole property; and yet he thoroughly understands how to draw all the advantage to himself, which he appeared to have gained for his suppliant. His address is pleasant, and always adapted to the persons who visit him. Courteous and familiar, he persuades all, as if his sentiments were already the same which one wished him to adopt, and deceives expectation even by the most evident hope. Those whose service he finds necessary for the attainment of his intentions, in vain expect generosity, promises, or thanks. The infatuating power of his words by which he makes known his will, under the appearance

of a wish, gives them the most flattering hopes as a remuneration; and yet, when at last they discover the shadow, whose distant image deceived their imagination, they cannot accuse *him* of any ingratitude, who had made no obligations. The respect which he gained by these measures lasted some time: he even succeeded in getting possession of Derbend: but as he was incapable of maintaining it, the conquest received the merited name of a plundering invasion, which drew after it the downfall of all his friends. This prince's territory enjoys an excellent situation and is very fruitful; it is divided into five districts, viz. Kutse, Barschli, Kadek, Murach, Irtschamul."

To the S. W. of Kara-Kaidek live 1200 families of a tribe who call themselves *Kewaetschi* (cuirasse-makers) and belong to the most ancient inhabitants of Caucasus; they are mentioned in the history of Derbend under the name of *Serkuwan*, or inhabitants of the golden mountains. These people pretend to be of European origin and their honesty, industry and domestic economy are similar to those of Europe, although their language has not the least analogy. They are peaceful, ingenious and honest mechanics, and in their general manners and mode of life resemble Europeans; except that they believe in the doctrine of Mahommed, do not practise circumcision, and retain the ancient singular custom of allowing their young men the nocturnal liberty of the youth of the tribe of Benjamin in Gabaa. Children so begotten are brought up at the public expence as legitimate citizens. The city of Derbend, the capital of a considerable province, has only a single large iron gate of entrance, generally called *Porta Ferrea*, which the Turks think of with dread, because "according to an old prophesy, they may look upon the destruction of their empire as certain, as soon as an hostile infidel nation, with *yellow* faces, penetrates into their territory by that passage." Every one who is not an inhabitant of Derbend on going out or coming in through this gate must pay a duty. The history of the chief or governer of Derbend, Feth Ali, is not less singular; he appears a very unaccountable mixture of great compassion and generosity with cunning rapacity and cruelty; he is often impelled to plunder to be able to be so generous as he wishes.

Among the most delightful of the numerous and diversified regions of Caucasus that of Baku, which is called "the paradise of roses," on the shores of the Caspian sea, appeared the most enchanting to our travellers. There when the refreshing breeze of the evening comes "with quickening balsamic power, from numerous fruit-bearing trees, and full of the perfume of so many thousand different flowers, an uncommon sweet sleep seizes the weary traveller; and he feels,

on waking, lasting and pleasant beguiling sensations, which other countries afford much more sparingly." At Balaghan about seven miles from Baku are the celebrated naphtha springs, where 25 oil-wells are usually open, some of which yield from 1000 to 1,500 lbs. of naphtha every day; there are springs of black and of white oil, the latter being the most inflammable. About two miles from these springs is the district called *Ateschjah* or place of fire; it extends more than a Russian *verst* or 5 English furlongs, and affords a perpetual fire sufficient to dress the people's meat, by opening a hole in the ground of two inches in diameter. The constant generation and emission of such sulphuretted hydrogen gas (for it is not simple hydrogen, as sulphurous vapours appear) must certainly be considered one of the most singular phenomena in nature. It is not extraordinary some of the ignorant people should worship this fire, which serves them for every domestic purpose, and which can be extinguished or lighted up at pleasure, although sometimes not without considerable danger. In October and November another meteoric light is seen near Baku, but this is not, like the preceding, a consuming fire, although it alarms the horses and mules of a caravan, it emits a *whitish blue* light, and not *dark red,* like the common *ignis fatuus.* Whirlwinds of great violence occasionally prevail in this district; the wind sometimes drives horses, men and even flocks of sheep into the sea; and stones of some pounds weight are carried off by it. The pride, envy, and avarice of the Armenian Christians are considered the great causes of religious persecution, and of the obstructions to Christianity in this part of Caucasus. But the most powerful race on all these mountains are the *Lesghaes,* a bold, plundering, and warlike people, who yet maintain laws and justice among themselves; and "adultery, fornication, incest, suicide, and other unnatural vices, are quite unknown amongst them; their statute-book does not even contain the names of such crimes." Duelling sometimes takes place among the chiefs but it must always end in the death of both combatants. The daily soup of the Lesghaes is made of millet-meal and sheep's fat boiled in water; but some tribes eat raw flesh! These uncivilized beings have heroic and beautiful wives of the finest figure but as devoid of sensibility as themselves. A Persian Satrap at Karabagh bought one of these beauties, the sister of Umm-Khan, (the only prince in the whole of eastern Caucasus who has glazed windows in his house) for 100,000 roubles or £22,500 sterling. This wealthy prince still keeps another sister in the hope of getting a similar sum for her. At Avar these peo-

ple make a kind of stuff called *shawl*, of very fine Caucasian sheep's wool, which, though half an ell broad, can be drawn through a ring. The women of Oss, Ossi or Ossettinzi, are short, ugly, and dirty, yet govern their husbands completely. These people carry the *lex talionis* to such a length as to seek blood for blood even to the third or fourth generation. The passage over the mountains from Russia to Georgia is beyond all comparison worse than the passage of the Alps into Italy. The traveller's baggage must be carried on men's shoulders 30 versts, or upwards of 20 English miles from Stepan-Zminda to Schimmitt. By order of the great Catharine II, however, this road has been levelled and rendered more passable.

The last people we shall notice in these interesting volumes are the *Tscherkassians*. This orthography, it may be remarked, is just what might be used to convey to an English reader the modern Italian pronunciation of the word Circassia. "The original genuine Tscherkassians are well formed, slender and fair; have an expressive mien and a dignified pride; the mixed, on the contrary, perfectly resemble the Tatars." There exists a fabulous tradition of these Tscherkassians having been descended from a kind of Amazons in the mountains. This savage race sacrifice "human victims on the tombs of their fathers, brothers, or friends, as sin-offerings for the souls of the dead!"

"I know not, observes our author, what can have given occasion to the generally received prejudices in favour of the female Tscherkassians. A short leg, a small foot, and glaring red hair, constitute a Tscherkassian beauty!! But what is this to the vivid animated youth of the unadorned Georgian maid! The slender form and attractive blue eye of the female Persian, are far more captivating than the round thickset shape of the petulant Tscherkassian! and whoever observes the female Lesghaes, is astonished at finding the beautiful statues of the Greek sculptor amongst them! The comeliness of the Tscherkassian *belles* is certainly particularly inviting; they are gay, jocose, wanton, witty, and very loquacious. When young, they sway their husbands with a kind of pride very becoming; but in old age they are insufferably altercatious, and lie the whole day on a bedstead covered with carpet, the only piece of convenience in a miserable hovel, built of bushes or lattice-work, and covered with mud or dung. The original inhabitants had some taste for the arts before they fell into their present barbarism."

The Tscherkassians are a *nomade*, or wandering people. The Abghazs, a people of the Turkish Armenian province, "according to old custom, celebrate the spring equinox with eggs painted of different colours, brewing, eating, drinking

and jollity." This is analogous to the Popish Easter, the celebration of which has even passed into Protestant countries. It is singular that the small-pox is not indigenous either in Iberia or Mingrelia; the natives know nothing of this disorder, but as soon as they quit their own country they are seized with it." The use of *bellis perennis* (daisy) and blind nettles, as food, is supposed to be the preventives which insure them such a desirable immunity. The province of Georgia is supposed to have derived its name from St. George. An oral tradition exists amongst the Georgians, that their ancestors were sent from Spain to work metals, and they derive the word *Iberia* from the Spanish *Emerita* (now Merida) and assert, that "their proper national denomination of *Im-or-Emmeret* has been preserved, as a proof that they emigrated from the Spanish province of that name." Without pretending to decide on the validity of this tradition, we shall only observe, that a similar one prevails in Spain, and some Spanish antiquaries have been most unjustly ridiculed for merely stating such a thing. This is unquestionably a much more respectable testimony than the reports which fix a Welsh colony in North America. Dr. Reineggs derives Iberia from the Arabic *Ibr* (Jew), and the people were called *Jebrats*, Jews.

As we have already extended our remarks and extracts from these curious and interesting volumes, we cannot notice any more of the author's geological or botanical observations, and only recommend them as a worthy and necessary supplement to the Travels of the unfortunate and learned Gmelin. The botanical details are extremely copious and interesting; and the translator has added numerous notes, which discover very extensive reading, good sense, and a respectable knowledge of natural history. To those who interest themselves in the controversy respecting the conversion of the Hindoos to Christianity, these volumes will afford some new and important views of human nature, unalloyed by any prejudice or system whatever. Mr. Wilkinson has furnished the English reader with a book, which will be studied by all those who read to acquire real knowledge and not for fashion or pastime. Two geological plates and a good map illustrate this work.

Fashionable Biography; or Specimens of Public Characters: by a Connoisseur. With a Preface and Notes Pantalogical and Pantalogelastical. By ΡΙΓΑΤΜ ΦΥΝΝΙΔΟΣ. 12mo, pp. 150. Oddy, 1808.

COMPELLED, as a critic is, to labour through many a

ponderous volume, which affords neither amusement nor instruction, he cannot but feel extraordinary pleasure, when called upon to attend a literary feast, provided by the hand of taste, and at which genius and mirth preside. Such pleasure has the perusal of this little book afforded us. It displays much novelty of design, and originality of thought. The author appears to be a sensible good-humoured man, of old fashioned principles, entertaining a just sense of the mungrel manners and fashions of the present day, and of course, placing a *just* value upon them. The avowed object of the book is to ridicule the "Public Characters," which Sir Richard Phillips annually exhibits for the information and benefit of the rising generation. And the happy, though dangerous talent of ridicule, the author certainly possesses in a high degree. His preface contains some shrewd remarks on the art of Book-making in general; and on the art of writing the lives of *Public* Characters in particular. A brief specimen of these we shall produce.

"In order to make us love our country, our country must be lovely!" was the saying of a wise statesman. Now, what can tend to make a Briton so much in love with the land that gave him birth, as the reflection that, in the short space of twelve-months, it produces a greater number of Public Characters than old Plutarch could find at Athens and Rome in a century? In his day, it was thought a mighty matter to have one great man in an age: how would he stare, if he could now rise from the grave and find that Great Britain alone breeds, on an average, not fewer than a dozen per quarter! The ignorant ancients foolishly fancied, that none but warriors, and statesmen, and orators, and legislators, could become public characters; but now—such are the astonishing improvements and discoveries of modern times—a manufacturer of printed cottons, an inventor of cork-screws, an editor of a newspaper, a figurante, and a quack-doctor, stand among the foremost on the rolls of fame.

"The late learned and laborious *Dr. Kippis* was, I believe, among the first who set up the trade of making great men; and in his *Biographia Britannica*, conferred immortal glory on a crowd of worthy and ingenious Dissenting Doctors; who, during their life-time, shunning the vulgar applause of contemporaries, were seldom heard of beyond the walls of their meeting-house*. But,

* See also the Biographical Dictionary edited by *Dr. Aikin* and others, in which you shall find the eminent scholars of Warrington and Hackney characterized almost even to the colour of their coats; while the poor orthodox members of Oxford and Cambridge, may think themselves well off, if they are handed down to future ages, with their names correctly spelt. See also Mister *William Belsham's* Histories (or His-Stories) of the reign

"The *garter*, though out of sight, is not out of mind, and therefore receives, from Mrs. F. honourable mention; not forgetting, of course, "the foundation of an order of knights, the most august in any age or country*." I confess that, in this one part of her work, I was somewhat disappointed at not receiving that full and explicit information, as to the origin and antiquity of garters, which I had anxiously expected from Mrs. F.'s historical researches. There is, if I mistake not, the best reason to believe that the ladies of Rome and Athens were ignorant of the use of this important article of dress; indeed, I do not recollect, that, in either language, a name for it is to be found. And as *Gibbon* makes no mention of it, in his "History of the Decline and Fall of the Roman Empire," it is probable that this ingenious invention was posterior to the irruption of the northern barbarians. I have consulted Blair's Chronological Tables, but without succes. I hope Mrs. F. will devote some future volume to so interesting an inquiry.

"Mrs. F—ske, with great modesty, proceeds to hint at certain discoveries of her own. Among these, the *Beguine* mantle, cap, and veil, seem conspicuous, "forming altogether *one piece*, and presenting that agreeable contour, the favourite object of *elevated minds*."

"The application of the term Beguine," says Mrs. F—ske, "may be *easily seen*: it is *well known* they were societies of young females, originating in Flanders, in 1226. Clement V. dissolved them for a *heresy* against the catholic church †.

"Next comes "the *Buenes Ayres* court-dress, named from that valuable acquisition to British policy and valour, on the shores of

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would receive as much pleasure as a well-bred gentleman should be capable of, at finding an institution *pour passer le temps*, so well calculated to put his refined precepts into practice, and to banish the vulgar, unmannerly emotions of joy and sympathy.

* "Should Sir R—— P——, knight, become, as appears likely, a member of this "augnst" order, what a rich treat of biography may we not expect! *A-propos*, is not Sir Richard already a member of the "worshipful company of stationers?" Why does he let so fine a field lie fallow? Surely a quarto, or an octavo or two, at least, filled with such *public characters*, would be read with avidity by all ranks. Let him take pattern from Mr. *Highmore*, who hath favoured his friends and the public with a quarto "History of the Artillery Company."

† "It was not without considerable political discrimination, that Mrs. F. delayed her historical explanation of this dress, till the "Talents" were removed from the Cabinet. She might else have been suspected by the marchioness of B———n of an intention to revive the *heresy*, and my *lord Grenville*, like Clement the Fifth, might have determined to dissolve it, by bringing in "A Bill for the Prevention and suppression of Beguine Mantles, Caps, and Veils,"

South America." It must sadly have grieved Mrs. F—ske to find that the acquisition to our valour and policy, which she had thus destined to immortality, should have been so untimely snatched from our hands!

"In preparing to exhibit a general view of female costume, as it exists in every part of the world," Mrs. F—ske "deemed it expedient to consult those fair * travellers, who have obliged the world with an account of their journeyings."

"Unhappily, in some cases, "expectation has been principally disappointed;" and "Mrs. *Thrale-Piozzi*, *her* who had revelled in the instruction of *Johnson* (*that minute critic of female dress*, as well as great instructor of his age)" gives, it seems, no other information than that "the plait round the bodkin of the Piedmontese, with little variation, formed the head-dress of Italy and Germany!" This is certainly very provoking! That a lady of eminent talents (and who had "revelled in the instruction of the great insructor of his age") should make the grand tour of Europe, and notice nothing "but the plait round the bodkin!"

"This disappointment, however, is amply compensated by other fair writers, who, as Mrs. F—ske remarks, "treat with opposite warmth on *every* mode and form of *every* article of dress, in *every* variety of situation."

"Confined as I am within certain limits, it would be a vain attempt in me to follow these fair ladies throughout their travels. It may, however, be useful to milliners and mantua-makers in the country, to be informed, that the Records contain an accurate account of the costumes of St. Petersburgh, Tartary, Constantinople, Athens, Wallachia †, Lapland, Iceland, Greenland ‡, Buenos Ayres, China, and Japan.

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* "Why exclude the other sex? What travels were ever published more worthy of a female pen, or female perusal, than the "ryghte merrie and conceitede" Tours of a certain celebrated "*Knight Errant?*"

† "For much of this information Mrs. F. acknowledges herself indebted to the present Margravine of A———, whom she characterises as "a rigid observer," and "severe scrutinizer of female costume." Her descriptions of the dresses worn by the lady of the Governor of *Karasbazar*, in Tartarian Russia, and by the sister of the prime minister of the Khan of Tartary, are uncommonly interesting. The latter lady, particularly, was so learned a woman of fashion, that the Margravine declares, "the finest laces did not surprize her!" In the isle of *Naxos*, where, Mrs. F—ske says, "the fountain still exists, beside which Ariadne wept the flight of her lover, and where Bacchus found her, the fair pilgrim (i. e. the Margravine of A———) beheld a *Naxiote*, maiden in her festive dress, which she has described, though with *less enthusiasm* than would satisfy the ardent admirers of Grecian antiquity: A short chemise, reaching *to her knees* served as a *petticoat*." (For the remainder let the reader consult the Mar-

"The peculiar beauties of Mrs. F—ske's style, by which her vast stores of knowledge and learning are displayed to such advantage, every reader of taste must already have felt and acknowledged. I cannot, however, resist the temptation of presenting

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gravine's "*Travels.*" May not this Naxiote chemise be the prototype of our *London Invisible Petticoat?* At *Athens*, "the very name of which," saith our learned mantua-maker, "inspires respect and delight," her ladyship saw *a species of stay*, "that she had no idea of!" Happy am I to add, that Mrs. F. "has sufficiently availed herself of its various elegance, in the stays of her establishment." The Margravine, though the immediate object of her researches was dress, did not, it appears, disdain to collect information relative to the political constitutions of the states she visited; witness her remarks on Turkey: "The Turks," she observes, "in their conduct towards the Fair Sex, are *an example to all other nations.* A Turk has his head cut off, his papers are examined, every thing he has in his house seized; but his wife is provided for,—*her jewels are left her.*"

‡ "The Copenhagen expedition having sailed, Mrs. F—ske immediately proceeded to direct her attention to that quarter; "the mind," as she observes, "being naturally impressed with our national fortunes, however employed, is unconsciously led to any prominent scene in which they are involved. On the present occasion, therefore, the eye turns to the *north*, and while affected by the most anxious solicitude for the result of our martial exertions, curiosity is alive to form acquaintance with the costume of *Sweden.*" (The Ministers, it should seem, had not then apprized Mrs. F—ske of the exact destination of the expedition.) Who can forbear sympathizing with the fair author, when she declares that "with this impression, the Recorder of Fashion has turned over several volumes, *whose rugged relations would freeze the ear finely tuned to the harmony of modern civilization!*" "with what additional force," she adds, "must the energies of that heroism be exerted, whose laurel-wreath will crown a favoured fair; nor will it weaken the natural firmness of that step, the occasion of which will direct the course of thousands of agile nymphs, bedecked with all the trophies of the day, through the sprightly dance, to suffer the pleasing contemplation. The *ribbons* of one glorious day twined around the brows of love, may have some weight in the creation of another." (*Quære*, Another ribbon or another hero?) "Who that has suffered even the poignant pangs of parting, will not, at some pleasing interval, look forward to a Stralsund bonnet, Zealandian ornament?"

"How close and striking the connection between millinery and heroism! And how must it have fired the bosoms of a *Cathcart* and a *Gambier*, to reflect that, if success crowned their efforts, they would not only receive the thanks of the Parliament, but likewise be handed down to posterity by Mrs. F—ske in a Stralsund bonnet or Copenhagen cap!

them with a few additional extracts, which seem to me to carry the *je-ne-scais-quoi* of grace and elegance, as far as our Gothic tongue will allow.

" Read her description of a *veil:*

" To the various conformations of the wreath that so fitly adorns the fairest brows, it must not be omitted to add the *veil*, transparent investiture of blushing innocence, vying with the Parian marble around which it entwines its mazy folds, or floating on the gentle breeze of summer, to half disclose a whiteness superior to its own."

" Of *Genius*, she remarks,

" Like its native immortality, it abandons all distinctions, and soars into the air, or penetrates the deep, skims the surface of the lake (the lakes of Cumberland, probably) or traces man over the whole of the variegated globe!"

" On the subject of *wigs*, she observes,

" In many ancient paintings, Nature, the great mother of true genius, is made to perform this task with the hair. Sweetly dishevelled, it seems to wind round the form, *like a breathing radiance;* or waving wanton ringlets to represent the loving ivy, sporting round its parent tree."

" But what I am, perhaps, inclined to admire the most, is the exquisite periphrasis, by which she describes a fashionable lady's hands and feet; a subject, certainly, of great delicacy. It is in her Essay on Gloves, of which she observes, that they are " the preservers of that *most happy extremity*, and *attractive appendage* to female beauty, the hand, the medium of the most exalted and interesting feelings of the human heart!"

" It is not every female, who suffers you to take her by this " most happy extremity" that can so happily describe it. Speaking of the modern female shoe, while she candidly acknowledges, that it is deficient in the simple elegance of the Greek and Roman, yet, she adds, " let us not contemn that well-formed guardian of the *foot*, that, while it braces without violating, preserves that *beautiful and interesting extremity*, which moving with agile gracefulness, gives life and spirit to every part of the body. Of the angelic person of *Eve*, it is the chief praise, in the verse of Milton, that

" Grace was in all her *steps;*
In every gesture dignity and love."

" How charming this reflection on the " beautiful and interesting extremities" of the First of Women!"

We dare not, cannot, any farther trespass on our Author's critical domain; but must send our readers themselves to gather its remaining flowers, which, we can tell them, are well worth the trouble of picking. Meantime we request him to accept our hearty thanks for the pleasure which he has afforded us. As to this literary-milliner,—we cannot but compliment the Sages of Bond-street, upon their ac-

quisition of so valuable an instructor; she has certainly supplied *them* with a series of lectures upon almost the only subject which they are able to understand, or competent to appreciate; and if their sense of gratitude bears any proportion to their admiration of themselves, or to their contempt of decency, they will not fail to raise a statue to Mrs. Fiske.

Modern Medicine; containing a brief Exposition of the principal Discoveries and Doctrines that have occasioned the recent Advancement of Medical Philosophy, with Strictures on the present State of Medical Practice, and an Enquiry how far the Principles of the Healing Art may become the Subjects of unprofessional Research. By David Uwins, M. D. Member of the Royal College of Physicians, London, and Author of the Medical Articles in Dr. Gregory's Encyclopædia. pp. 199, 8vo, 6s. boards. Tipper, 1808.

THIS work consists of nine chapters, in the first of which the author has favoured us with a prospectus of the whole.

"To appeal," says he, "from the misconception of the ignorant, and misrepresentation of the inimical, to the good sense and candour of the public, was my principal object in the execution of the present treatise, which is intended to convey such information respecting the science and practice of medicine, as, while it instructs the professional student, shall interest the man of general intelligence; while it endeavours to collect and fashion into one body the various members of which modern medicine is composed, will, at the same time, attempt to mould this mass into such form as not to terrify the uninitiated beholder.

"In fine," continues he, "it is my wish to give such a general view of the medical art, as, not intended solely for the public, shall be open to public inspection; to state the grounds upon which is argued the improved condition of this art, to shew that 'medicine need only be better known to secure the esteem of mankind,' and to draw that line of distinction, which exclusively of artifice, and independently of interest, must ever divide the professional from the popular cultivation of medical philosophy." p. 4.

The execution of this prospectus is commenced in the second chapter, by an historical sketch of what the author chuses to call "the progress of medical discovery,"—in which he begins with the very origin of medicine, and ends with the doctrines of the Edinburgh School. We are afraid however that he has not been able "to mould this mass into such form as not to terrify the uninitiated beholder." Indeed he seems to be a little afraid of this himself.

"Should any unprofessional reader," observes Dr. U. "have ventured thus far, he will, I am apprehensive, be disposed to accuse me of having directly departed from my original proposal of giving an air of popularity to the present work." He therefore "requests such reader's further indulgence of accompanying *him* a little longer on the road, before he gives way to the tedium of travelling, or breaks out into exclamations on the barrenness of the prospects!!" p. 23-4.

Proceeding in his journey then, the author in his third chapter brings forward a disquisition on the question concerning system and experience. "There is and always has been," says he, "a class of men who indiscriminately decry the one, and laud the other—who contemn reasoning and commend empiricism." Our author however is a supporter of reasoning and system.

"And further, with regard to the influence which even a bigotted attachment to system is calculated to possess over the minds of individuals, we shall find it to be less injurious in a practical point of view than might be imagined. While the empirical nurse contumaciously adheres to the practice of torturing your infants, by the fillets, rollers, bandages, and other cruel implements of the nursery, because, and only because, her predecessors in the art and mystery of nursing have done so before her; while the gossiping and empirical pour down their draughts for no weightier reason than that the same medicines have been administered to others in similar situations—the systematic I am persuaded, however painful it might prove to act contrary to his preconceptions, would pay the first attention to the bedside call of nature, reason, and true experience—and even while combating disease under the banners of Brunonianism, would forsake his cause rather than his patient." p. 39.

But while our author supports system, he is not blind to the various causes of error to which it is obnoxious. These causes he includes under four general heads, and applies to them the denominations of Empirical, Hypothetical, Metaphysical, and Physical—each of which he defines and illustrates.

The fourth chapter is employed in canvassing the theory of Dr. Brown. Here we have first a brief exposition of the tenets of this writer—next a criticism on the doctrine of excitement, followed by an account of some of the advantages which Medicine has received from this doctrine—and, lastly, the "*pro* and *con*" of Brunonianism is considered in Apoplexy, Cold, Consumption, Convulsive Affections, and Infantile Ailments. In our turn we shall here try the *pro* and *con* of our author's reasoning in regard to apoplexy.

"That suspension or interruption of the animal functions which constitutes a greater or minor degree of an apoplectic paroxysm,

had so long been attributed to pressure on the brain, either from an inordinate distension of its vessels, from too rapid a circulation through these vessels, or from their rupture and consequent effusion of blood upon the brain; and the notion had been so long prevalent, that depletion in these cases was imperiously called for, and absolutely necessary to recovery, that it supposed no inconsiderable share of independent judgment to question a conclusion, which had such prescriptive authority in its favour. Dr. Brown however fearlessly advanced into the field of controversy, and roundly challenged the legitimacy of the inference upon which the practice referred to had been granted. Apoplexy, in the system of Brown, is a consequence of debility, or, in his phraseology, deficient excitement—to remove this debility, to restore this excitement, are, he contends, the sole views which ought to regulate the treatment of the disorder in question; and on this ground he argues not merely the inutility, but the positive danger of evacuation, which cannot but tend to increase that weakness which it ought to be the physician's object to counteract.

"Now there cannot be a question that the majority of apoplectic attacks suppose this debility for which our author argues—it is equally certain, that the leading principle in practice is to obviate this impeded or diminished energy—it is still further granted, that as well in reference to the particular complaint under notice as to many others, a neglect of preserving this prime object in sight has occasioned much and serious error. But the voice of general laws must not deafen us to the urgent and immediate demands of particular circumstances; and, indeed, such particulars, when regarded in a proper light, do by no means interfere with primary or fundamental principles.

"I am called to the bedside of a patient whose animation is suspended, in consequence of blood flowing with more velocity, or in greater quantity, through the vessels of the head, than is consistent with the maintenance of the healthy state—this deranged condition of the circulation has probably been induced by an insufficient energy in the living power, or by defective excitement; allowing this to be the case, and conceding at the same time to the position, that evacuations of blood tend to debilitate, the urgency of the circumstances demand me to have recourse to this, the only means perhaps of preserving the vital principle from entire extinction. To set about stimulating the system while in the state we are now supposing, would be like throwing impediments to the landing of an army, when the army stood marshalled on our shores." p. 56-7.

We must confess that we have never seen the *pro* and *con* of any question considered in this manner before. "I am called to the bedside of a patient whose animation is suspended, in consequence of blood flowing with more velocity, or in greater quantity, through the vessels of the head, than is consistent with the maintenance of the healthy state." It

may be hard to say what our author means by "suspended animation"—but we should suppose, that under this condition of the system, the blood would scarcely be "flowing with more velocity, or in greater quantity, through the vessels of the head, than is consistent with the maintenance of the healthy state." Neither can we readily understand, how "this deranged condition of the circulation"—this flowing of the blood with more velocity, or in greater quantity, through the vessels of the head, could have "been induced by an insufficient energy in the living power, or by defective excitement." Nay, we have always been accustomed to understand just the very reverse—that defective excitement or insufficient energy diminished the flowing of the blood. "Allowing this to be the case, and conceding at the same time to the position, that evacuations of blood tend to debilitate, the urgency of the circumstances demand *us* to have recourse" to every cordial and invigorating power "as the only means perhaps of preserving the vital principle from entire extinction. To set about" *evacuating* "the system, while in the state we are now supposing, would be like" bleeding an army after it had been exhausted by severe marching and fighting, and large doses of brandy and opium given to keep up its energies and its courage.

We would therefore advise our author to pause a little by the bedside of his patient, in order to consider the *pro* and *con* of his doctrine, before he orders the lancet to be unsheathed. He tells us, indeed, "that the voice of general laws must not deafen us to the urgent and immediate demands of particular circumstances." Be it so.—But in the present case what are these circumstances—or where are the proofs of this "flowing of the blood with more velocity, or in greater quantity, through the vessels of the head?" Is it enough to say, that it "has *probably* been induced by an insufficient energy in the living power, or by defective excitement?" This doctrine may suit those, who hold that apoplexy is occasioned by an accumulation and congestion of the blood in the vessels of the head; but it will never do for our author, who makes the blood flow with more velocity, or in greater quantity, through these vessels, "than is consistent with the maintenance of the healthy state."

We are not more tinctured with Brunonian principles than our author himself. Nay, we perfectly agree with the generality of the objections which he has brought against them. At the same time he has not raised the least doubt in our minds with regard to the doctrine of apoplexy, which these principles support. Let him look into the evidence which

Brunonian philosophy suggests in support of the doctrine, that apoplexy is caused by nervous derangement—next into the evidence of the plethoric doctrine of congestion or accumulation in the vessels of the head, as well as into his own of the increased velocity, &c. of the blood in these said vessels; and then let him decide without prejudice or partiality. And should he not be satisfied with this view of the subject, let him revert to experience, and see how many apoplectics either he himself or any one else has cured, in fact, by bloodletting, or any other part of the antiphlogistic or antiphlethoric practice. We think we can trace the source of our author's stray in this matter to his motto—"Media quodammodo inter diversas sententias." By attempting to amalgamate, as it were, the two doctrines, and the practices resulting from them, he has spoiled them both, and allowed his philosophic spirit to depart for a season. In hopes that it has returned, we shall proceed to accompany him "a little longer on the road," and shall include the fifth, sixth, and seventh chapters, in this stage of our journey, the drift of the whole of which we have at the beginning of the latter.

"It has been my endeavour in the two preceding chapters (the fifth and sixth) to give the reader an insight into the nature and objects of chemistry, to illustrate the great improvements of the moderns in this department of knowledge, and to shew the intimate connection of chemical with physiological science. It now remains for me to state, how far in my opinion chemistry has and may be rendered subservient to the advancement of medicine; and how far its powers have been miscalculated, or its province mistaken, in regulating the administration of remediate agents." p. 135.

This occupies the seventh chapter—to which is added "one or two remarks on that practice which has recently become so prevalent in this country; and which has called forth the encomiums of some, while it has served for the invectives of others—I mean that founded upon the supposition, that almost all the maladies to which the body is incident, have more or less connection either with intestinal impurities and obstructions, or at least with derangement in the digestive organs."

The practice to which our author here alludes is purgation. And it is taking too narrow a view of purgative medicines, he thinks—nay, in his opinion, it is altogether misconceiving the mode of their action to suppose, that they are in all cases directly debilitating. "In common with others," says he, "it has been my fate to witness the sudden and almost total dissipation of diseases, which would on all hands be admitted

to argue much weakness, merely by the administration of cathartics, and that too when they have for a long time refused to yield to stimulant or tonic medicines." (p. 153). On the other side of the question, "in common with others, it has been *our* fate to witness" no such thing "by the administration of cathartics." "*Media quodammodo inter diversas sententias!*"

In our author's opinion, "the operation of purgative medicines is fourfold. They in the first instance serve to discharge extraneous matter from the stomach and intestines, which, if permitted to remain, would prove a source of irritation, as well as mechanical obstruction, to the influence and operation of exciting agents—they, in the second place, augment the secretions from the glands of the intestines—they, thirdly, serve to divest the fluids from other parts of the body—and, fourthly, they communicate an impulse and activity to the frame universally. Hence their respective use in bilious, in hypochondriac and in febrile affections, in diseases originating in or connected with a torpid state of the intestinal glands, in apoplectic menaces or attacks, and lastly, in almost all diseases of debility!!!"

"After this admission, I surely shall not be suspected of party spirit in the few strictures which I deem it incumbent on me to pass, upon the gastric and intestinal rage, both professional and public, of the day." p. 154.

We warmly recommend the serious perusal of these strictures to all who are imbued with this "gastric and intestinal rage," especially to those who are *never easy but when their patients are on the chaise percée*—and if they read with profit, an end will be put to much "gastric and intestinal" destruction.

As to our author himself, while we admire his "strictures" we cannot altogether admire his consistency. We believe most of our readers will be of the same opinion when they have considered his *pros* and *cons* on the present subject. Here again the spirit of his motto has forsaken him. We quote the following passage in illustration, after the high encomiums which we have just seen on "purgative medicines," with their "use in almost all diseases of debility."

"I express myself strongly, from a conviction, that the popular rage for purgative courses requires to be strenuously opposed; and I am rather apprehensive, that the character of some medical works, and the practice of some most respectable and able physicians of the present day, however to a certain extent in themselves proper, are rather calculated to encourage than check that propensity in the public, particularly among persons in the higher

classes of society, to suppose, that their stomach and bowels may be cleared out and cleaned for fresh use, in the same manner as their servants wash their wine glasses. I would rather wish them to be impressed with the notion—a notion, which to say the least, would be much nearer the truth, that every time they take a purge they take a dram. I would at the same time define a dram, not as it appears in the dictionary, "such a quantity of distilled spirit as is usually drank at once," but a something, whether coming from the druggist's shop or the distiller's warehouse, *which excites a part or the whole of the living system into forcible or preternatural action, to be followed by a corresponding degree of debility, and all its train of distressing consequences*—and for the aptitude of my definition I would appeal to the cases of those truly pitiable invalids, one or more of whom you see in almost every travelling company you enter, who with sallow sickly countenances, disordered stomach and bowels, and dejected irritable minds, are crowding to Bath or to Cheltenham, or trying other equally vain expedients, in order to restore that natural tone and salutary action of the viscera, which have fallen irrecoverable victims to irregular habits, erroneous notions of disease, and imprudent recourse to remedies—vain expedients I say—for the relief they are seeking will be temporary—the excitation they procure transient, till at length their punishment and their sufferings will come to resemble those of Sisyphus—as regularly as they roll away the load, as regularly it will return upon them." p. 160.

We come now to the eighth chapter of "Modern Medicine," at the beginning of which we find the following question and answer:—"How far ought the medical learning of the unprofessional to extend? Just far enough to make them 'know how little is to be known'." What a blessing to society if all who ply in the profession had *just* this learning! In the succeeding parts of this chapter we have a discussion on the insufficiency of theory to constitute the practitioner—observations on systems of domestic medicine—objections to these systems—next, a disquisition on the "impossibility of the unprofessional practice of medicine"—and lastly, a statement of a "proper kind and degree of *popular instruction*." In the ninth and last chapter, the author delivers an address to the general reader and the medical student, which we shall leave them to discuss at their leisure.

Thus we have accompanied our author through the whole of his journey; and we scarcely think, that he can justly complain either that we have "*given* way to the tedium of travelling, or broken out into exclamations on the barrenness of the prospects." He has given us reason indeed to differ with him a little by the way; but upon the whole, we have found him rather a pleasant and an instructive compa-

nion. We cannot say, however, that he has brought us through a country very rich or fertile. We have seen "a brief exposition of the principal discoveries and doctrines" of modern science, but little of "the recent advancement of medical philosophy." What do we know of physiology? Are not most of the questions in that science "still *sub judice?*" What do we know of pathology—of the proximate cause of disease? "How far does the new chemistry apply to medicine?"—Or how far has it improved the healing art? Little or nothing at all, as the seventh chapter of "Modern Medicine" sufficiently testifies. How far does the chief merit of this work extend? "Just far enough to make *us*" "know how little is *really* known."

How valuable in society is the physician aware of this fact, who has made a regular study of his profession—who has traced it in its progress, and marked its imperfections—who can distinguish between what is known and what is not known—between the use and abuse of system—between a rash and vulgar empiricism, and a true and solid experience—who approaches the bedside of his patient, imbued with the spirit of a "true and genuine philosophy"—ready to investigate the causes of his patient's disorder—to pry into their effects, and to adopt the measures that are best calculated to remove these effects—"to pour oil into the wounds of the mind," "as well as to prescribe for the maladies of the body"—in short, to bring every physical and moral aid to the rescue and safety of his patient! Does this description apply to the author of "Modern Medicine?" This question we hesitate not to answer generally in the affirmative. We speak from the work itself—for with all its imperfections, whether in doctrine or composition, it sufficiently evinces, that he has studied his profession in good earnest—and that he will not "pour down *his* draughts for no weightier reason, than that the same medicines have been administered to others in similar situations"—nor fail to "pay the first attention to the bedside call of nature, reason, and true experience."

Turton's *General System of Nature.*

[Concluded from p. 142.]

THE 5th and 6th volumes embrace the Vegetable Kingdom. They contain about 1900 pages, near 2000 different genera, and perhaps above 30,000 species of plants. The vast variety of modern publications on botany rendered the author's task in this department much easier, as nearly all of

them are adapted to the system of Linnè, consequently Dr. T. had only to exercise his patient industry, to make his work the most complete botanical treatise hitherto published. He has, however, evinced his usual acuteness and discrimination in selecting only the most correct descriptions from the accurate Sowerby, Smith, and other English as well as foreign botanists. Every species found in this country is also marked with an asterisk, which renders the work still more useful to the mere English botanist. We could have wished, indeed, that the translator had added something of the *uses* of each species, as far as known; whether appropriated to medicine, to food for man or brute, or whether yielding timber for domestic and commercial purposes, or merely as ornamental plants. This useful and agreeable addition might have been made, without very materially increasing the size of those already ponderous volumes. Dr. T. should have remembered, that he was producing a work which would constitute the whole library of Natural History of a great number of his readers, and that consequently a very brief notice of the known uses of each article described, would have rendered his volumes more useful than any thing of the kind hitherto attempted. This addition would also have tempted many persons to a more profound study of the natural sciences, as they would have been so much more interesting at the commencement, the only possible time which students of natural history can be disgusted or intimidated with their difficulty. It is true, to those who are well acquainted with the philosophy of Botany, and are perfect masters of the system of classification, such notices would be less valuble, especially as *eight* well executed plates illustrate the classes; but those who know plants rather by their uses than their botanical characters, must study the system before they can ascertain the Linnean names. Perhaps, however, the ability and industry which Dr. T. has manifested in doing so much, induces us to wish that he had done more.

The seventh and last volume contains a general view of the Mineral Kingdom. It would be great injustice to Dr. T. to call this volume a translation; it is in fact almost entirely original, as far as such works can now be considered original. He first gives a skeleton of the systems of Bromel, in 1730; Linnè, in 1736—48—68; Waller, 1747—72; Woltersdorf, 1748; Cartheuser, 1755; Just, 1757; Cronstedt, 1758; Vogel, 1762—76; Veltheim, 1781; Bergman, 1782; Kirwan, 1794; Werner, 1789; Schmeisser, 1795; Babington, 1796; and finally that of Gmelin, which

Dr. T. has adopted as the Linnean. We are surprized that the Dr. did not change the title of the very first order of this system, which is now known to be erroneous. There neither could be difficulty nor impropriety in substituting the term *Magnesian* for *Talcose*, as it is long since ascertained, that there is no peculiar earth of talc, but that there is of magnesia. Besides, what mineralogist or what chemist will not be shocked at the name of the second species, *talcum fullonum?* who would think that this substance was now almost universally known to be *alumina*, or fuller's earth? Neither its external nor internal characters have any analogy to talc; it contains no magnesia, and is very rarely found in lamellar or schistous masses, which would warrant any exterior resemblance to talcose minerals. Such antiquated errors could certainly have been easily avoided, had Dr. T. thought proper; and what reason he could have for retaining them we are at a loss to conjecture. We find, however, that alumina, or fuller's earth, is also placed, with more propriety indeed, in the argillaceous order, genus *Argilla*, species *fullonica*; its position under the genus *talcum* we apprehend is only an error of the press, or simple mistake, such as *vitriolum magnesii* for *vitriolum cobalti*, (p. 229) and some others, which are so obvious as not to be very injurious. In justice to the ingenious author, we shall extract his description of a new species (the meteoric stone), as a specimen of his system of mineralogy, in which the brevity and perspicuity of the Linnean method must be obvious to the commonest observer.

"*Ferrum Meteoricum.* Amorphous, of a granular texture, outwardly covered with a black scoriaceous crust, internally ashy-grey mixed with minute shining particles, falling from the atmosphere. *Philosoph. Trans.* 1802, *part* I, *p.* 174—83. *Thom. Chem.* 3. *p.* 416. METEORIC IRON. Sowerby Brit. Min. 2. t. 101.

"Found at *Wold Cottage* in *Yorkshire*, in *Scotland*, various parts of the Continent, and in *America* and *Siberia*, where they have been deposited by the bursting of meteors: at first, when they fell from the atmosphere, they are said to be hot, and their descent to be accompanied with a loud explosion and hissing noise: they are found of various magnitudes, from a few ounces to several tons in weight; the outer surface is rough and indented, and covered with a thin black crust, as if it were burnt; internally they are of a fine granular texture, which may be easily crumbled to pieces with the nail, of an ash-grey colour, intermixed with small shining yellow particles, and discovering an earthy smell; they are slightly magnetic, and sometimes exhibit fine veins of iron; specific gravity from 3,352 to 4,281; a piece of the Yorkshire stone contained in 150 parts, silex 75, magnesia 37, oxyde of iron 40, oxyde of

nickel 2, leaving an excess of 12 from the absorption of oxygene during the process of analyzation. *Howard.*"

From the Life of the great Swedish naturalist we shall extract Dr. T.'s concluding remarks, as deserving of attention.

"Among his various writings, it is probable that the best is his *Philosophia Botanica*, a work containing more original matter and genuine science, than any book which at present occurs to my memory. Something of the playfulness of his temper may be observed in his *Critica Botanica*, when in his directions concerning the appropriation of celebrated names to the genera of plants, he observes, that a proper connection should be preserved between the habits and appearance of the plant, and the name from which it has its derivation: and after some examples he concludes with his own, "Linnæum dixit cel. Gronovius plantam lapponicam, depressam, vilem, neglectam, brevi tempore florentem, a consimili suo Linnæo." His system, now received in every country illuminated by the rays of science, may be considered as the Bible of nature, the great nomenclature of natural science; where every genuine character is a family portraiture, and every specific description a miniature; and where, by a few simple appropriate terms, the image of every distinct object on the globe we inhabit is reflected on the mind and the memory. For the grossness and vulgarity of language used in depicting the shells, I know not what excuse can be made; and it is to be lamented, that in every Latin edition, and by every succeeding writer, these highly exceptionable idioms are preserved. While the descriptive language of natural history is polishing down to almost mathematical precision, surely it is desirable that a revision be made of this department, and fitter terms adopted. To this system may be justly applied the nervous observation of Dr. Johnson, in his delineation of the character of Shakespeare:—The stream of time, which is continually washing away the dissoluble fabrics of other systems, passes without injury by the adamant of Linnè."

In this sketch of the Life of Linnè there is much less hyperbolical praise and admiration, than in the Memoirs by Pulteney and Stœver, and much more judicious observation. It must be confessed, however, that Dr. Turton's General System of Nature, although greatly improved throughout, does not convey to the English reader that high idea of Linnè which he very probably deserved. His sagacity in discovering and classing the forms of the crystals of minerals does not here appear, neither does his extraordinary exertions; we are presented with a full and accurate view of his system entire, of course do not pause to consider the immense labour of raising any one part of such a stupendous edifice.

After the remarks and extracts which we have already made, it is now unnecessary to say more, as we trust our

readers will be perfectly able to form correct conceptions of the real value of this work. We would recommend Dr. T. to translate the two treatises mentioned above, and then the English reader would be possessed of the chief works of this most industrious naturalist. We are persuaded, that the British public would be gratified by writings so interesting to the study of nature; and hope, that he will consider of executing a task, for which he appears so peculiarly well qualified.

POETRY.

The Siller Gun. A Poem, in Four Cantos, with Notes and a Glossary. By John Mayne, Author of the Poem of Glasgow, &c. pp. 153, small 8vo. 4s Richardsons, London, 1808.

THE popularity of Burns's Poem have stimulated an immense horde of imitators; but it is a circumstance too much to the honour of the present author not to be particularly noticed that he is not an imitator but a precursor, and in one instance an example, to Burns. We allude to the poem of *Hallowe'en*, by Mr. M. which appeared in the 44th volume of Ruddiman's Edinburgh Weekly Magazine, many years prior to the appearance of Burns's on the same subject. Even the first edition of the poem before us, which was written in 1777, appeared in the same work ten years before Burns's poem appeared under the patronage of the noblemen and gentlemen of the Caledonian Hunt. The following stanza of an epistle addressed to the publisher of that Magazine on the first appearance of the "Siller Gun," and "Hallowe'en," will shew what estimation our author had acquired long before the name of Burns was known.

"His witty sang, wi' jokes sae fu'.
Slides just awa like weel-teas'd woo,
Sae tight and easy, faith there's few
Now in our day,
Can chaunt sae blithe, or sing sae true
To *Ramsay's* lay."

All the biographers, indeed, of the Ayrshire Bard agree, that his taste for verses in his native dialect was greatly increased, if not modulated by the pieces which appeared in Ruddiman's Magazine, of which he was a constant reader. It is even affirmed by the most competent judges that he took "the hint not only of the subject, but also of the measure and general tone of sentiment," of his "Hallow-e'en," from the prior but shorter poem on the same subject by the present author. Both poems, however, have been printed together in various editions, and are equally worthy of that respect which has been shown to the "wood notes wild" of Burns.

The subject of the present poem is the "Shooting for the Siller Gun," a "small silver tube like the barrel of a pistol," which "derives its importance from its being the gift of James VI. who ordained it as a prize to the best marksman amongst the corporations of Dumfries." If it is considered not merely as chanting the festival of shooting for the gun, but as the celebration of the King's Birth-day, the four cantos which constitute this poem, will form as correct an epopee, and certainly as faithfully descriptive, as any other extant. There is a natural and simple unity in the whole, viewed as the annual celebration of this national festival, which constitutes a true heroic poem. The opening of the piece also fixes its character, as will appear in the third stanza.

"O George! the best o' kings and men!
For thee our daily pray'rs ascend!
Of ilka blessing Heav'n can send,
May'st thou hae store;
And may thy royal race extend
'Till time be o'er!"

Those who can relish the characteristic excellence of Burns, the union of the humorous, with the moral and pathetic, will be pleased with the following portrait from nature. After describing the procession to the scene of action, another and more interesting group appears:

"To see his face whom she loo'd best,
Hab's wife was there amang the rest;
And, while wi' joy her sides she prest,
Like mony mae
Her exultation was exprest
In words like thae:

"Trow! but it makes ane's heart lowp light
To see auld fowk sae cleanly dight!
E'en now our *Habby* seems as tyght
As when, lang syne,
His looks were first the young delight
And pride o' mine!"

Can. I. v. 32—3.

The portraits of the fidler John Bruce and the victorious Wm. M'Nish, are not less happy.

"To hear *John Bruce* exert his skill,
Ye'd never grudge the ither gill:
O! how he scorn'd the Italian thrill,
And variations;
And gart his thairm-strings speak, at will,
Tru Scots vibrations!"

"Nor was it only for a reel
That *Johnny* was belov'd so weel;
He loo'd his friend, wha ay gentled,

And, what's far mair,
John to his prince was true and leel,
Ev'n in despair."
Can. II. v. 24—5.

"*William M'Nish*, a taylor slee,
Rouz'd at the thought, charg'd his fuzee;
Took but ae vizzy with his ee—
The bullet flies
Clean thro' the tatget to a tee,
And wins the prize!

"His winsome wife, wha lang had miss'd him,
Press'd thro' the croud, caress'd and kiss'd him;
Less furthy dames, (wha' cou'd resist them?)
Th' example take;
And some held up his bairns, and bless'd them,
For daddy's sake!"—v. 44—5.

Of genuine and unmixed humour this poem contains many fine strokes, and (what is a rare quality of humour) without the least taint of coarseness and indelicacy; such is the description of the bustling preparations for the ceremony of shooting for the gun, scouring the rusty firelocks, furbishing old accoutrements, &c. before proceeding to the field. The admirable Hogarthian portraiture of *John M'Maff*, who, steeking his ein," (shutting his eyes) and panting cries, "Sirs! is she aff? in wild dismay," if equalled, is certainly not surpassed by any thing in Burns. Nor is the author less happy in those occasional touches of a delicate and tender nature which take the reader as it were by surprize, and greatly enhance, by contrast, the effect of the general ludicrous strain of the composition. Thus in describing the tuneful strains of the modest minstrel:

"Aft, when the waits were playing by,
I've mark'd his viol with a sigh,
Soothing lorn lovers, where they lye,
To visions sweet——
Soft as a mother's lullaby,
When babies greet!"—Cant. II. v. 27.

This is followed by a thought not unworthy of Milton: "He play'd in tones that suit despair,—When beauty dies!" We might, indeed, extract many more passages, perhaps equally deserving of approbation, but to readers unacquainted with the Scottish dialect they would not be so interesting. The author evinces his social, benevolent and patriotic affections in almost every stanza; but in none does he appear to greater advantage, than in paying the tribute of gratitude to the memory of his late worthy preceptor Doctor Chapman, whose talents and virtues must have been very superior to the mass of mankind, otherwise he could never have acquired such a general, disinterested, and permanent esteem among all who knew him. The subject of the "Siller Gun," indeed is

local, so are the characters which it delineates; but the scenery is truly national, and each character depicted is an original genus, of which there are many species all belonging to the same national family, and all bearing marks of one common origin. In this consists one of the chief merits of the poet, whose easy and harmonious verses present one of the most faithful and lively pictures of the ingenuous, rustic Scottish manners, which has hitherto appeared, and which will suffer nothing in being compared with the happiest efforts of Burns. Mr. Mayne is well known as the author of many of our most popular English Ballads, all of which are remarkable for a peculiar chastity of sentiment and tenderness of expression, and which never fail to make a deep impression on the heart when sung in places of public amusement. The great simplicity also of his poetry reminds us of Goldsmith; and, while we admire the native genius of the poet, we are no less gratified that all his effusions are favourable to virtue, and the best interests of society.

Spaniards! Death or Victory! Españoles! Vencer ó Morir! Folio, with a Picture. Walker, 1808.

THE motive of this publication would alone sanction its appearance, was its intrinsic merit even much less than it is. We shall give the first verse of both English and Spanish.

"Wake! ye Spaniards, bold and brave,
Rise!—To arms!—your country save—
Spurn the bonds that wait the slave,
Burst the toils of treachery!

"Despertad! Españoles, osados y bravos,
Levantaos!—A' las armas! Salvad vuestra Patria;
Resistid los cadenas de la Esclavitud,
Romped los trampas de la Perfidia."

The translation is extremely literal, and considered as such, is far from being inelegant. We recommend this war song and picture to those who wish to support the cause of the Spanish patriots; and we think it would be highly proper to send a considerable number of them to Spain, which would convey a sensible idea to the Spanish people what a lively interest the whole people of England take in their fortune, and how just and necessary is the war against the Buonapartes.

The Contrast, a Poem; including comparative Views of Britain, France, and Spain, at the present Moment. In Two Parts. Addressed to an Englishman. By Mr. Pratt. *Third Edition, revised and corrected.* 12mo. pp. 28. 1s. 6d. Cradock and Joy, 1808.

THE whole of this poem having originally appeared in this Review, and our opinion of it having been sufficiently pronounced by the admission of it into our pages, any particular comments on

its merits by us, would, of course, be deemed superfluous and impertinent. We are, therefore, merely to announce its republication in a new form, and to express our satisfaction, that its rapid and extensive circulation has proved that our opinion of it has received the sanction of the public.

Original Poetry. By a Member of Christ's College, Cambridge. pp. 108, small 8vo. 3s. 6d. Cradock and Joy.

HAD this Cantab never written a line but what he has entitled "To Ambition," "The Woodman," "The Negro," and "The Nun," we should have pronounced him a poet. Delicacy, sensibility, and exquisite taste, are conspicuous in these short poems. From "the Negro," we shall extract a few stanzas, with the hope that their moral effect may not be overlooked.

"Loud o'er the house-tops howl'd December's blast,
Midst chilling flakes of driven snow;
While evening's dusky shadows gather'd fast,
Round all the busy world below:
By cruel hunger prest, by sickness worn,
An Afric crept along the street;
The tempest wander'd thro' his garments torn,
The stones they mock'd his bleeding feet.
In vain in humble accents Juba pray'd
Each passing stranger for relief;
No charitable mite his wants obey'd,
No pitying sigh solac'd his grief.
"Ah buckra! buckra! you can only preach—
Advice is all you have to give:
'Tis true, on England's soil, you willing teach,
That negroes may as freemen live:
Of little value is this boasted grant—
Me wander friendless, tho' still free!
Better to toil a slave, remote from want,
Than starve in hungry liberty!"

Corruption and Intolerance: two Poems, with Notes. Addressed to an Englishman by an Irishman. pp. 75, 8vo. Carpenter. 1808.

HAD we not observed the word "Irishman," we should have concluded, that this still-born effusion had emanated from an unfortunate inmate of St. Luke's; and that some curious person had caused it to be printed, in order to illustrate the history of the Human Mind. We presume, however, that its parent is still in possession of that liberty and protection which he most ungratefully abuses, and which he knows not how to enjoy. But, out of charity to a being who most assuredly is not affected with any *poetical* mania, however much he may have suffered from a *cacoethes scribendi*, we recommend him to pass seven years in discipline and penance, three under Thomas Jefferson's government, and

tour under Buonaparte's, and then return to happy and free Old England. This penance, although incapable of curing a malignant heart, may perhaps convince him of the absurdity of pedantry, of the folly of quoting authors whose works he cannot read, and may possibly make him a more faithful subject to his sovereign. Before he sets out on his journey, however, as a good Papist, it may not be improper for him to consult his national patron, Saint Patrick M'Alpine, who possibly may communicate to him a little *Scotch* prudence. We hope he will not quarrel with honest Patrick, as he has done with some others, merely because he was born in Scotland. Had this silly pedantic tract been written in the Irish language and published in Ireland, it might have been well; but how any one possessing such implacable hatred to Britain, and every thing British, could degrade or pollute his immaculate Irish mind with the use of the English language, we leave to himself to determine.

CHEMISTRY AND MEDICINE.

A Manual of Analytical Mineralogy, intended to facilitate the Practical Analysis of Minerals. In two volumes. By Frederick Accum, Honorary Member of the Royal Irish Academy, and Lecturer on Experimental Chemistry, Mineralogy, and Pharmacy. Second Edition. pp. 562. 12mo. Kearsley, 1808. 14s.

THIS is a very improved edition of the Author's "Practical Essay on the Analysis of Minerals," which was the first work in English exclusively devoted to that arduous and important department of chemistry. Indeed, if we except the detached works of Kirwan, and the first part of Henry's "Epitome of Chemistry," there are no other works, still less a distinct treatise, in the English language, in which the young analytical mineralogist can find sufficient instructions for analyzing minerals or mineral waters. The present "Manuel" is much more systematic, and more copious than the "Essay," and will be found a valuable assistant to those engaging in the analysis of an unknown or newly-discovered mineral. Mr. Accum has very properly added a tabular view of the different systems of classification proposed by mineralogists, which will assist the young analyst, both in discriminating the real characters of the mineral, and in anticipating the primary substances of which it is composed. His "Manual" is divided into six parts; the first of which embraces the chemical agents and mineralogy in general; the 2d, ores; 3d, earths and stones; 4th, mineral or native salts; 5th, inflammable fossils; and 6th, mineral waters; all of which contain very plain and simple directions for performing the different process of analysis adopted by chemists. These volumes, as presenting always the simplest and easiest methods of operating on mineral substances, will be a very useful and necessary appendage to every chemical library. And the student who has made himself master of the different methods proposed by Mr.

Accum, may thence proceed to more complex experiments, which require a union of the most perfect knowledge of chemical science and practical ability. The author, whose works are distinguished for practical utility, has announced a System of Mineralogy and Mineralogical Chemistry, as about to be published.

An Answer to Mr. Highmore's Objections to the Bill before Parliament, to prevent the Spreading of the Infection of the Small Pox; with an Appendix, containing some Communications from foreign Medical Practitioners, on the Progress and Efficacy of Vaccine Innoculation. By Charles Murray. pp. 91, 8vo. 2s. Longman and Co. 1808.

Mr. Murray, convinced, as every virtuous man ought to be, that *salus populi—suprema lex*, writes on the subject like a man of sense, a scholar, and a gentleman, which, we are sorry to say, has not always been done by some of his coadjutors in the same cause. His arguments, whether medical or legal, are in general clear, concise, cogent, and conclusive; and we think neither Mr. Highmore nor any other man who once admits that vaccine innoculation is a positive preventive of variolous contagion, will be able to produce one rational objection to a law for preventing the dissemination of small pox infection. That inoculation should every where be superceded by vaccination there cannot be much doubt, and a law to that effect would certainly be very proper; but, in saying this, we wish also to enter our protest against the establishment of any "pensions or places" for vaccinators. Let the vaccine institutions continue to be supported, as they have hitherto been, by voluntary contributions; but let not one pound go from his Majesty's Treasury to such purpose, for if it does, it will do a greater prejudice to Vaccination than all the "horny" or "beastly" speculations of Messrs. Moseley, Birch, and Co. Mr. Murray has added some very important information in an Appendix, where, among other articles, it is stated that some deaths have been occasioned in the (present) month November, in consequence of variolous matter having been sent to a surgeon instead of vaccine. It also appears that Small Pox has totally subsided in Italy, where about one fourth of the entire population has been vaccinated.—The profits on the sale of this pamphlet, which is worthy of the most extensive circulation, are to be given to the support of one of the most humane and meritorious of all the charitable institutions in the British metropolis, we mean the "Society of Friends of Foreigners in Distress," to which, we believe, the Author is Secretary.

MISCELLANEOUS.

A Vocabulary, English and Greek, arranged Systematically, to advance the Learner in scientific, as well as verbal Knowledge. Designed for the Use of Schools. By Nathaniel Howard. pp. 172, 12mo. 3s. Longman and Co. 1808.

THIS is unquestionably one of the most useful vocabularies which has yet been published. The Author has not deviated very materially from the usual order of such works, but he has incorporated a vast variety of miscellaneous and scientific information in every class of his words. Thus, animals, birds, fishes, insects, worms, vegetables, earths, and metals, are all divided according to the Linnæan classification, which is explained and adapted to the capacity of youth; and much entertaining information in Natural History is added, in notes, to each article. Several trifling errors indeed occur, such as "Insects," which are stated to be "nearly 10,000 species," when in fact there are more than 20,000 species already described; but these are trifling omissions, which may be easily corrected in a future edition. To convey an idea of the variety of diverse information here presented to the young student of language, we shall extract only two words: "Parsley, Σελινον, said *to be fatal to small birds.* Persons of quality among the Romans instituted games on the death of their friends, which generally consisted of horse-races, and the garlands given to the victors were usually of *parsley.*" "Order I. Coleoptera, wings covered with crustaceous shells. *Cockchaffer,* Σκαφη, three years before it becomes a perfect insect." A copious list of English and Greek adjectives, verbs, pronouns, prepositions, adverbs, and conjunctions, are added; and also a number of words similar in Greek and Latin, with a list of Greek words varying in sense according to their accent and gender. To some of the Author's synonyms we might object, as not sufficiently accurate; others are rather too indefinite; but these are not of such importance as to detract from the merits of a little work which we recommend to the attentive perusal of all persons studying the Greek language.

Old Nick's Pocket-Book; or, Hints for "a Ryghte pedantique ande mangleinge" Publication, to be called "My Pocket-Book." By Himself. pp. 112, small 8vo. 4s. Sherwood, Neely, and Jones. 1808.

A puny production of dulness, which costs only *four* shillings! A sleeping-draught can be had for much less, and therefore we prefer it. We pity the witless compiler of this petty tract, who either does not know, or if he does, artfully conceals the fact, that all the best descriptions in the Knight's "4to. Tour in Ireland," were copied from the MS. notes of a respectable clergyman. These notes, containing the observations of a man of exquisite taste, were generously lent to the travelling Squire, for which the Knight made a return as *indelicate* as *ungrateful!*

Learning better than House or Land, as exemplified in the History of a 'Squire and a Cow-herd. By J. Carey, LL.D. Private Teacher of the Classics, French, English, and Short-hand, Islington. pp. 144, 18mo. Tabart. 1808.

THIS little tale, or narrative, inculcates the best moral principles, and is sufficiently interesting to attract the attention of

youth. The incidents of a passage to America, hospitality of the Americans, misfortunes of a 'Squire and his Cow-herd, who were shipwrecked, and left their helpless sons in a foreign country, and the subsequent fortunes of the virtuous and studious young peasant, with the final degradation of the illiterate young 'squire, present impressive examples, which cannot fail to be advantageous to young minds, and as such we recommend it. The talents of Dr. C. are well known; the principles of morality here exemplified are not less honourable to him.

The Artist's Assistant; or School of Science. Being an Introduction to Painting in Oil, Water, and Crayons; with biographical Accounts of some of the principal Artists: the Arts of Drawing, Designing, Colouring, and Engraving, in all its different Modes, on Copper and Wood; of Enamelling, Gilding on Metal, Wood, Glass, and Leather; Japanning, Dying, Casting, &c. with a great Variety of Miscellaneous Information relative to Arts and Manufactures. Illustrated with 11 Plates. pp. 312, 8vo. 8s. Cradock and Joy.

AN improved edition of a book very useful to artists, and manufacturers of mahogany, japan wares, &c. Much of the nonsense which usually abounds in such works has now been omitted, and the volume is introduced by a very judicious sketch of the history of the different schools of painting, with brief notices of the lives of the most eminent painters. A just tribute is here paid to the talents of the late Mr. Barry. Very copious directions are given for the preparation of red, blue, yellow, green, purple, brown, white, and black colours; for crayon and encaustic painting, painting on glass and enamel, etching, engraving, japanning, lacquering, staining wood, dyeing cloth, casting metals, bronzing, *papier mache*, glass, jewellers' secrets, varnishes, inks, tempering steel, and numerous receipts for various domestic purposes, preserving iron from rust, &c. The ingenious mechanic, who wishes to devote his leisure hours to acquire a general knowledge of the methods of making various useful articles, will here find some very plain and correct instructions on such subjects. To silversmiths and jewellers it will also be convenient, as affording them some useful hints in different departments of their business.

The History of Discoveries and Inventions, chiefly intended for the Entertainment and Instruction of Young Persons; being a Sequel to the Book of Trades. pp. 144, 18mo. bound. Tabart, 1808.

WE cannot recommend this little book, not that it is ill drawn up, but that its direct tendency is to impress the minds of youth with opinions of the superior wisdom of the present age; opinions which may induce vice, but cannot be favourable to virtue.

State Trial. Report of the interesting Trial and Acquittal of that well-known Character John Bull (before the Tribunal of the World at large), for attacking, forcibly entering Copenhagen, and seizing various Ships, Naval Stores, &c. &c. belonging to his Majesty the King of Denmark, in the Month of September 1807. By a Barrister. Second Edition, pp. 48, 8vo. 2s. T. and R. Hughes. With a humorous Caricature.

THE title-page of this tract induced us to believe that it was some flimsy publication of the day; but we were very agreeably surprised to find it replete with historical facts; an animated picture of Buonaparte's *treachery* to neutrals in Italy, Egypt, and several parts of Europe; a brief but faithful historical view of the conduct of the Danes, who were eight centuries *pirates* on the seas, and *plunderers* on shore; with several unanswerable arguments on the duty and virtue of self-preservation; the whole written in a style and manner which very few of our barristers could equal, and which would certainly not disgrace the ablest in the kingdom. We can, therefore, assure our readers, that this imaginary Trial will amply repay them for their trouble of reading; as it will doubtless bring some facts to their recollection which may have hitherto escaped their attention. There is some humour and ingenuity in the large Caricature Print with which it is accompanied, and which, to lovers of such amusements, is certainly worth the price of the pamphlet.

POLITICS.

WE are happy to find, that our Observations on the late disgraceful Convention in Portugal, have met with the most marked approbation of every description of our readers. We request that they may be accepted as a strong proof, of that independence of mind, which no earthly consideration shall ever induce us to sacrifice.—AMICUS PLATO, AMICUS SOCRATES, SED MAGIS AMICA VERITAS, shall be our standing motto, and the settled rule of our conduct. Amidst all the fluctuations of party, the vicissitudes of politics, the turns and changes of public affairs, we have never, in a single instance, deviated from our avowed principles, betrayed our trust, or neglected our duty. We will give a firm, manly, and dignified support to the Ministers, so long as they shall maintain the true Principles of the Constitution, uphold the National Character, and promote the real Interests of the Country. If ever

we find them deficient in any of these points, we will state our disapprobation in terms as strong, at least, as any which we use, when employed in the more pleasing task of bestowing our commendations on their measures. In respect of the Convention in question, though Ministers should studiously avoid every step which could be construed into an anticipation of guilt, and which might consequently operate as a prejudication of the party accused, we still think that a certain attention should be paid to the public *feeling*, when so correctly known, so universally displayed, and so explicitly stated, as it has been on the present occasion. This consideration required, that the circumstance of Sir Hew Dalrymple's recall should have been made known as soon as the Cabinet had decided upon the measure; whereas the great body of the public had no knowledge of the fact, till informed by the papers of the General's actual return. The resolutions which have been adopted at *some* of the public meetings which have been assembled, for the purpose of taking the Convention into consideration, have certainly betrayed a departure from that temperance and propriety of language, which ought to mark every reference to an investigation, which may affect the character, and possibly the life, of a British officer. To call for *punishment* before *guilt* has been judicially ascertained, is to violate the first principles of justice, and to imitate ourselves the conduct which we condemn in our enemies. In our own animadversions on this Convention, we studiously forbore to anticipate the *result* of the Inquiry, the necessity of which we so strongly enforced. Our remarks were limited to the terms of the Convention, and to the motives assigned by the General for concluding it; from these, and these alone, we drew our inferences, leaving what remained to be done to the proper tribunal.

Still, though we are compelled to censure the language of many of the resolutions which have been presented to the Throne, and to object to some part of that Address of the City of London, we cannot but express our concern at the manner which his Majesty was advised to answer it. It is perfectly clear, that the City had a constitutional right to address the Throne on such a subject, and that the expression of a desire that an Inquiry *might be* instituted, did not necessarily imply a doubt that it *would be* instituted. No

one, indeed, could for a moment question his Majesty's extreme solicitude for the adoption of every proper measure, which could tend to throw a light upon a subject of such importance, and which so materially affected the Character and the Interest of the Nation. But if such a doubt could have been entertained, it might have been easily removed by a timely notice of the determination of Ministers to recall General Dalrymple, for the purpose of instituting an Inquiry into his conduct. Had this been done, and every motive of prudence and of policy combined to sanction the proceeding, either the Addresses in question would not have been presented at all, or they would have been differently framed; they would have combined *congratulatory* and not *supplicatory* resolutions.

It is with real concern we contemplate the attempt now insidiously made, and too obvious to escape the attention of a common observer, to render the opposition to the Convention of Cintra a question of *Party*. The transactions in Westminster-Hall, in which the greatest of all political quacks took a decided part; and the signatures to the requisition to the Sheriff for Essex (though drawn up in the most guarded and cautious terms, as applied to the Convention), containing all the leading members of the Whig Club at Maldon, with the *modest* heir of St. Vincent's at their head, are amply sufficient to demonstrate the nature and object of this political manœuvre. But it will be entirely the fault of the loyal and well-disposed part of the community, if these Machiavelian sophists succeed in their plans. We have before observed, that "this is not a question of *party*, but a question of *patriotism*, which affects every individual of the community!"* But the pseudo-whigs of the day, the friends and retainers of "All the Talents," finding it a question from the support of which great *popularity* may be derived, are anxious to assume the merit of being the only, or at least the chief, opponents of the Convention. And, with their usual low cunning, they vainly hope to make the popularity so acquired the means of supporting them in their opposition to the Ministers, on whom they attempt to throw the whole blame of the measure; though there cannot be a doubt,

* See p. 83.

that none more strongly disapprove, or more deeply deplore, this fatal transaction, than these confidential servants of the Crown. Let not then any "good man and true" be deterred from listening to the dictates of his own judgment, and from publicly expressing his honest disapprobation of the Convention, through the fear of lending a sanction to proceedings, and of affording countenance to views, adapted by a different description of persons, and for a very different purpose. It is only by his absence from such meetings that he can forward their designs, and enable them to accomplish their object. No matter by *whom* the Convention of Cintra is approved or disapproved—it is a disgraceful and calamitous event, of which every honest man, who sees it in that point of view, must censure, without regard to any such consideration.

It is not meant to be denied, that blame may attach to the person who appointed Sir Hew Dalrymple to the command of the British troops in Portugal; *provided* (a provision which the sagacious patriots of Westminster wholly omitted) it can be proved, from the character and conduct of that officer, *previous* to his appointment, that there was reason to believe that he was not possessed of the necessary qualifications for such a station. We do not recollect *when* he was made Governor of Gibraltar, nor are we aware, whether his command in Portugal was the necessary consequence of his situation in that fortress. Supposing it not to be the case; and that, being Governor of Gibraltar, it was still optional to appoint him to the command of the troops in Portugal; it must be considered as a new appointment. His former situation with the Commander in Chief, in Flanders, clearly points out the source whence the General derived his preferment; but still, could not, we apprehend, receive his appointment, without the consent and sanction of the Secretary for the War Department; and, indeed, it is certain, that, in the case of another General Officer, who was appointed by the King, at the recommendation of the Commander in Chief, the Secretary's sanction was withheld, and the officer, though acknowledged by the whole army to be eminently qualified for the command allotted to him, remained at home. It has always been our opinion, that *Favouritism* and *Patronage* have been allowed an improper influence in the appointment to military stations of importance; and that, parti-

cularly in the expeditions to Spain and Portugal, on which the eyes of all Europe were fixed, and on the success of which so much depended, none but officers of approved and *known* skill, conduct, and courage, should be entrusted with commands. But opinions may vary as to the proper objects of promotion; and, therefore, in order to attach blame to any appointment, it will be indispensably necessary to shew some strong and solid grounds, in the pre-established character and known conduct of the individual; and not, foolishly and unjustly, to judge from the event. None, but such a political empiric as Mr. Sheridan, would think of proposing a Parliamentary Inquiry into the appointment of Sir Hew Dalrymple, without first establishing the necessary fact of his *unfitness* for the command at the time it was given him. Whatever the *opinions* of individuals may be, and whatever the decision of a Court of Inquiry, or of a Court-Martial, respecting his conduct in Portugal, these cannot alter the state of the question, as to his actual qualifications for the situation at the period when he received the appointment. This must constitute the ground-work of any Parliamentary proceeding. *Faction* may act without it, but *Patriotism* never *will*, and *Justice* never *can*. To disapprove an appointment is one thing; to attach criminality to it another; as the former requires some of these *specific proofs* which are indispensably requisite for the latter.

Nothing which has occurred since the last month has produced the smallest change in our opinion, respecting the Convention of Cintra;—on the contrary the delay which has taken place in sending the troops from Portugal, which were destined to assist the Patriots of Spain, has fully confirmed the validity of our arguments on that point, and demonstrated the futility of the principal reason urged by Sir Hew Dalrymple in defence of the measure. The honourable testimony of the generals and field-officers, who were present at the battle of Vimiera, has likewise afforded the best possible proofs of the justice of our opinion of the military talents, conduct, and courage of Sir Arthur Wellesley. The British Government and the commanding officers at Lisbon, appear to have entertained the same apprehensions with ourselves, respecting the safety of the transports, destined to convey Junot's army to France; for one general and three thousand troops have

been detained as hostages, until the return of the transports which conveyed the rest. Our own troops meanwhile have been compelled to proceed to Spain by land!

The article to which we objected relating to the *private property* of the French, which was, on no account, to be *wrested from them*, gave rise to some curious scenes at *Lisbon*. The miscreants, however, were obliged to restore a great portion of their plunder, though, to what extent, we are not yet informed. But we cannot help thinking, that, according to the letter, and indeed the obvious meaning, of the contested article, the French had a right to insist on the retention of every thing which they had appropriated to themselves, and, by the *Jus Galliæ*, rendered *private property*. They might reasonably have urged, in respect of such a claim, that it was very well known, at the time of signing the Convention, that they had no property whatever when they entered Portugal, and no other means of acquiring any but by the sword;—that therefore it must have been in the contemplation of the contracting parties to secure to them the possession of property so acquired, or the articles could have no meaning at all. Indeed, to say the truth, the article would bear no other construction; and all the arguments which have been urged on the other side, are nothing better than the mere quibbles of a special pleader. It was an article, in our opinion, essentially null, as being repugnant to moral justice, and to common honesty, and therefore ought to have been erased from the Convention.

The "Exposition" of the Secretary Cavallos has thrown such a light on the events which led to the present state of affairs in Spain, as to render all farther conjectures respecting them superfluous and absurd. It is one of the most interesting documents which the present age has supplied, and is highly important, both as it opens the eyes of the world to the desperate profligacy of the Corsican's character, as it affords the most valuable materials for History. It enables us to correct a misapprehension under which we laboured, respecting the abdication of the old King, which we conceived to have been *forced*, but which is proved to have been *voluntary*; while it removes every objection to the acknowledgment of Ferdinand the Seventh. This invaluable produc-

tion should be circulated in every part of Europe: it is a compendium of the life of the Usurper; it is a summary of his policy; it holds him up, without a mask, to the naked eye; it is a powerful comment on the murderer of Jaffa, and the wood of Vincennes; it completes the climax of his guilt; and exhibits him, in his true colours, to the execration and abhorrence of an enraged world. If, after this damning proof of his views, his objects and designs, there can exist a single power on the habitable globe capable of becoming a dupe to his professions, and a partner in his crimes, he must either be afflicted with a judicial blindness, or adopt infamy as his voluntary choice.

Another signal advantage derived from this publication, is the commotion which it has produced in the mind of every Spaniard, that slavery was their destined lot;—and that nothing now remains for them, but conquest or death. Providentially their courage and their prudence, which are so happily blended that we know not which predominates, afford the best grounds for confidence, and the strongest hopes of success. The French, closely pursued, have continued to retreat towards their own frontier, and probably, ere these reflections meet the public eye, a blow will have been struck, which will place Ney and his followers at Bilboa, in the same situation with Dupont and his army. The skill and caution of the Spanish commanders cannot be too much admired. They restrain the native impetuosity of their troops; risk not their lives in rash and ineffectual enterprises: but, seek to obtain by judicious manœuvres, skilfully combined, and promptly executed, the most probable, as well as the most honourable of all advantages, a *bloodless victory*.

The conduct of our government, in affording all possible assistance to this brave people, thus nobly struggling for the preservation of their religion, their laws, their liberties, and their lives, continues to be marked by the same generous and manly policy, by the same disinterested and magnanimous spirit, which distinguished their first overtures to the oppressed Spaniards. In a few days an auxiliary force, of nearly fifty thousand British troops, will be prepared to face the Corsican hordes, on the frontier of Spain; and to renew the brilliant scenes of Aboukir, Maida, and

Vimiera. Diversions too will, we trust, be made at other points, particularly in the Neapolitan territory.

The direction of the British forces, however, must depend on the movements of the French army, which have not yet taken a decided turn. That troops have been sent to the frontiers of Spain, and that Buonaparte will make a desperate attempt to subjugate the country, there is not the smallest doubt. But still it is difficult to account for the tardiness of their motions; as no accounts have been received of the arrival of any reinforcements for the army actually in Spain. The meeting, however, between the Corsican and the Emperor Alexander, has taken place at Erfurth, and the policy of the two Courts will speedily begin to unfold itself. Conjectures on such a subject would be idle, when certainty will be so soon within our reach. The only consequence of this interview which is yet known, is the vague proposal to this country for a *maritime* peace; in other words, for a peace, which would exclude us from all interest and interference in the affairs of the Continent; resign the Spaniards to the vengeance of the Corsican; and leave Europe to be parcelled out at his pleasure. No expectation either was or could be entertained, by the Corsican or his Ministers, that such a proposal would be listened to for a moment by the British Cabinet. Its only object was to dupe the Russian Emperor; and to persuade, if possible, the degraded people of France, that he really wishes for peace, and that Great Britain is the only obstacle in the way of it. Happily the period of delusion is past—and though the abject state of slavery in which the French are brought, by the barbarous power of the Corsican, will prevent them from ascertaining the truth, he is too well known by them to obtain credit for any of his assertions; and as to the rest of Europe, the torch of Cevallos has so lighted their understandings, that, though they may be his slaves, they will never more be his dupes. Peace, at this time, is absolutely unattainable. The independence of Spain and Portugal, under their respective sovereigns, must be a *preliminary* condition never to be departed from; and the tyrant is not yet sufficiently humbled to forego his schemes of conquest and revenge. Meanwhile he has nearly surrounded the territories of Austria with a hostile

force. From every quarter the troops of his tributary Kings are in motion, either to overawe, or to attack the Austrian Emperor. He seems, indeed, to be yet undecided, whether to direct his first attacks against Austria or against Spain. If, with the assistance of his Northern Minion, he can succeed in reducing Austria to a state of servility, he will probably employ his undivided force against the Spaniards, in which case the struggle will be dreadful, though we have little fears for the ultimate issue of the contest.—Austria ought, indeed, to be sensible, that the only chance which she has for recovering her former consequence in the scale of nations, or for ensuring her future safety, is by availing herself of the present opportunity for making a vigorous and desperate stand against the Usurper, while the whole force of Spain, Portugal, and England, will be opposed to him in other quarters. But experience has unfortunately convinced us of the little reliance to be placed on the councils of Austria: and she has so often neglected the means of self-preservation, that it would be rash to build any sanguine expectation on her firmness and wisdom at the present moment.

The Armistice which has been unexpectedly concluded in Finland, between the Swedes and Russians, has given rise to various conjectures and reports. It affords almost equal grounds, indeed, for two opposite conclusions. On the one hand, it may be imputable to the restoration of Alexander to his senses, and to the consequent return of a right understanding between him and the gallant King of Sweden. On the other hand, it *may* be, with equal probability at least, ascribed to the wiles of the Corsican, whose object in promoting the war between the two powers was to weaken them both; and, by confining their attention to each other, to prevent the interference of either with his ambitious schemes. But he may now want the assistance of Russia in Germany, and must therefore have Alexander to postpone his atrocious attack upon the Swedish territories to a future period. All however is uncertainty at present, though a short time will suffice to dispel the clouds which now obscure the poli-

tical horizon, when every object may be distinctly seen, and grounds for natural conclusions be supplied.

October 26th, 1808.

The preceding observations were intended, as our readers will perceive by the *date*, for appearance in our last number, but the pressure of other matter, and, still more, certain arrangements made by our printer for forwarding the publication, caused them to be omitted. We have two reasons for inserting them, and without alteration;—First, to shew how far subsequent facts have corresponded with our opinions, at that time; and, secondly, to prove the falsehood of a foolish report, that we had been bribed to discontinue our observations on the Convention of Cintra. No, though we differ, most probably, from the greater part of the public, as to the proceedings at the public meetings convened on this subject, still nothing has yet occurred to alter our opinion of the convention itself. As far as we could judge from the documents published in the Gazette, the Convention appeared to us most ill-judged and disgraceful; and so it still appears. Some facts, however, have come out, in the course of the Inquiry instituted by his Majesty, which throws more light on the transaction, than the feeble pen of Sir Hew Dalrymple was able to do. On these facts it would be as highly improper to comment, as it would be to decline our opinion respecting the whole of Sir Hew's conduct in Portugal, as stated in his own declaration. That conduct is at least in a train of inquiry, which *may* terminate in proceedings of a more serious nature. On a future day, those legal impediments to a free discussion of the whole, which at present subsist, may be removed; when we shall not be found backward in delivering our sentiments upon it.

We must, however, observe, that it is now fully established, that Sir Arthur Wellesley, immediately after the victory of Vimiera, strenuously urged Sir Harry Burrard, on whom the command had then devolved, to lose no time in pursuing the French. And we are also in possession of his decided opinion, that the British force in Portugal was fully competent to the

purpose of engaging and destroying Junot's army. It remains to be seen what reasons Sir Harry Burrard can assign for his refusal to listen to advice apparently so judicious and wise. That part of the army which had not been engaged was peculiarly well situated for intercepting the flying army of the French, and for attacking them with advantage. In exact proportion, indeed, as their situation was hazardous *before* the battle, was it favourable *after* the victory. That appears to us to have been the moment when a decisive blow might have been struck. But it does not necessarily follow, that, because at that precise period of time, it would have been highly proper to pursue and to attack the French, it was *equally* proper at the moment, when Sir Arthur Wellesley was called upon by his superior officer to sign the Armistice. Indeed, by the neglect of Sir Arthur's advice, the French had been enabled to take up a very strong position, from which they could not have been driven without a most obstinate and sanguinary conflict. Thus, a material change had taken place, in the relative situation of the two armies, between the moment when Sir Harry Burrard assumed the command, and the day when General Dalrymple concluded a suspension of arms with Kellermann. The real question for consideration, therefore, is this,—as it respects Sir Hew Dalrymple—Was he justified, at that period, in concluding any Convention with the French, having a sufficient army to reduce them? and, if justified, was he excuseable for granting such terms to the enemy as those granted by the Convention of Cintra? Another question, however, arises out of the transaction, which affects only Sir Harry Burrard. Was he, when commander of the British army, justified in retarding the pursuit of the French, as advised by Sir Arthur Wellesley, immediately after their defeat at Vimiera? These are questions that must be asked, and must be answered, before the British public can be satisfied.

As to the public meetings, *since* the institution of the *Inquiry*, they have, in our opinion, all acted upon a false principle. We differ alike from those who think it proper and decent to address the King, in the language of remonstrance, after an Inquiry has been really began; as we do from those who contend that such

meetings should not express any opinion at all upon the subject. According to our notions of propriety, the meetings are perfectly constitutional and proper;—but they ought to confine themselves to a *declaration of opinion* in the form of *Resolutions*. They should express their sentiments on the Convention, as it appears to them from the published documents; but it is both ridiculous and insulting to urge the King to do that which he has already done. The right and power of Inquiry into the imputed misconduct of military men, is vested exclusively in the King, by the laws of the realm; and any attempt to transfer that power to other hands, is unconstitutional and seditious. The proper mode of proceeding, after such a declaration of sentiment as that to which we have alluded, would be to enter into resolutions, expressive of gratitude to the Sovereign for having ordered an Inquiry into the true causes of the disappointment of the national hopes and expectations, by the Convention of Cintra; and of hopes, that such Inquiry would be rendered efficacious; and followed up by farther proceedings, if the result of it should supply sufficient grounds for their adoption.

Many objections have been urged against a Court of Inquiry, as being an anomaly in our military jurisprudence. In truth, though it may have some advantages, the circumstance of the Members not being sworn, and not having the ability either to administer an oath, or even to compel the attendance of witnesses, constitutes a very strong objection to it. On the other hand, however, it seems to have escaped observation, that before an officer can be tried by a Court-Martial, some specific charge, founded on a violation of some of the articles of war, must be preferred; now, in the present instance, though faults had been committed, it might not be distinctly known to whom they are really imputable; and it was indispensably necessary to ascertain this fact, before a Court-Martial could be called. Now, it is for the purpose of ascertaining first, whether any such offence has been committed, as would justify the trial of an officer by a Court-Martial; and, secondly, who is the person that has committed such an offence—that the Court of Inquiry has been convened. Some such previous inquiry was certainly requisite, on various accounts; and how, in the present state of military law,

it could be otherwise made, we profess not to know. There seems to us, indeed, to be a radical defect in our system of military jurisprudence in this particular, which requires the application of a speedy remedy.—Power ought to be given to institute a regular Court of Inquiry; the Members of which should be bound, by an appropriate oath, to the due discharge of their duty; and should have authority to compel the attendance of witnesses, to administer oaths to them, and to punish any disobedience of their orders; they should have all the functions of a Grand Jury, and still greater power and jurisdictions—a Grand Jury can only hear ex-parte statements, but such a Court should go farther, and examine any witnesses who could throw a light on the transaction submitted to their investigation. A *previous* inquiry, before a Court-Martial is held, is indispensably necessary, in a variety of cases; and we do not see how it can be rendered effectual, without the institution of such a Court as we have recommended.

Those persons, however, who have clamoured so loudly in favour of a *Parliamentary* Inquiry, seem to have forgotten that the House of Commons has no more power to administer an oath than a Court of Inquiry; and, indeed, if we may be allowed to judge from the exercise of judicial functions by *former* Houses of Commons, it is the most improper of all tribunals for deciding the merit of such a question. If, indeed, Ministers were implicated in the blame attaching to the transaction—if any of them had been guilty of criminal neglect, either in forming the plan of the expedition, or in providing the means for carrying it into execution; then, indeed, the House of Commons might with propriety call them to account for their conduct.

The public meetings have, as we expected and predicted, been converted into mere channels for the diffusion of party principles, and for attacks on the government of the country. That in Essex, in particular, exhibited unequivocal symptoms of the perverse spirit by which those who convened it were actuated. Nothing could be more preposterous than the conduct of the *old* Admiral, but *new* Whig, upon this occasion. He made a pompous speech indeed; but he was obliged to employ Mr. Western to read his address for him—and, to say the truth, this was the only service which the worthy Member for Maldon was able to per-

form, with credit to himself, and honour to his employer. But this orator of the quarter-deck, who, in descanting on the failure in Portugal, had, no doubt, the failure at *Teneriffe* in his mind, received, from a gentleman of the old school, aye, and a *gentleman* in the genuine sense of the word, such a severe correction, as, we should have thought, would have effectually cured him of his rage for *addressing*. Mr. Conyers taught him what the conduct of a gentleman was. Strange that Sir John Jervis, Earl St. Vincent, Knight of the Bath, should require to be *taught* how to conduct himself like a gentleman to his Sovereign—to that Sovereign whose kindness and whose bounty he had so often experienced! But, alas! Whig *Gratitude* is on a par with Whig *Patriotism!* It was dreadful to see at this meeting some of the country gentlemen, few, indeed, in number, led astray by the *Maldon Whigs*. We were concerned to observe Mr. Ducane, in particular, a young man of fair promise, and respectable connections, labouring, against nature, to become a Whig orator! He may rest assured, that he is not qualified to shine *in such a situation;* though, no man is better qualified to move with propriety in the sphere, in which nature and education have combined to place him. How Lord Petre's name could come to be subscribed to the Essex requisition, Earl St. Vincent can best say —but it seems passing strange, when his Lordship was known to be most dangerously ill at the time.

Buonaparte has fulfilled our expectations, by sending large reinforcements to Spain; and by the avowal of his determination to risk his all in the attempt to conquer the country, and to enslave its inhabitants. For the result of the grand action on the Spanish frontier, we still wait in anxious expectation. But the gallant stand which we know the Spaniards to have already made, is to us the surest pledge of ultimate success. They will have many bloody conflicts to sustain; they may, and probably will, sustain defeats; but, if they remain united among themselves, and continue to exhibit the same undaunted firmness which they have hitherto displayed, not all the power of France, and the whole body of her crowned satellites united, can ever subdue them.

A celebrated public character in America has lately submitted some very important proposals to the British government; of the

nature and extent of which it would be highly improper, in this stage of the proceeding, to afford any explanations. We cannot, however, but express our fervent wish, that they may meet with that serious consideration which their great importance deserves. For our part, we have little hesitation in declaring our opinion, that they ought to be accepted, and that the required assistance should be given. In so doing, we should be authorized by a principle established by the best writers on the law of nations, as well as by a proper attention to the true essential interest of this country. But the vigorous and able mind of Mr. Canning is so admirably qualified to appreciate the consequences of the proposed measure, and to act with decision on the subject, that we can entertain no doubts of a prosperous issue on the pending requisition.

Nov. 23, 1806.

MISCELLANIES.

THE DISSENTERS' TRUE FRIEND;

OR, A SCRUTINY INTO THE RESPECTIVE CLAIMS OF THE CHURCH AND OF DISSENTERS TO THE DIVINE FAVOUR.

LETTER III.

Dear L——

AS I mean to comprise all I shall say on the Old Testament in the compass of one letter, this cannot be a letter of *research;* I shall merely note the most prominent passages respecting the Church and the Dissenters, in the order in which they occur.

The Patriarchs before the Flood were preachers, and even in some measure prophets; so were those who came after the Flood. (Nares on the Prophecies, Serm. ii.) They had also altars and sacrifices, yet they were not priests, for the founder of their race paid tythes, as a lay prince, to a mysterious personage called Melchizedec, and received a blessing from him as from a superior, (Heb. vii, 7). Melchizedec's, seems indeed, to have been a heavenly rather than an earthly priesthood, so that Christ himself did not disdain to become "a Priest for ever after the order of Melchizedec."

Aaron was the first earthly, though heaven-appointed priest. With him ended the Patriarchal, and commenced the Aaronical period. It seems therefore incorrect to call the Jewish state before that time *a church*, as the excellent Bishop Horne does, (Serm. vol. ii, p. 274); but we have the authority of an inspired writer

for saying, that there was "a church in the wilderness," (Acts vii, 38.)

The origin of THE CHURCH was glorious. The form of it was delivered by God to Moses on the holy mount, and he heard a voice out of "the excellent glory," which said "Let them make me a Sanctuary, that I may dwell among them," (Exod. xxv, 8). This is "the tent which God pitched among men." (Ps. lxxviii, 61). It was the rudiment of the Temple, and of its successor the Christian Church; and this, therefore, may be fairly regarded as the birth of the appointed Bride of Christ!

The grandeur and magnificence of the Tabernacle, and its furniture, and the splendid apparel of Aaron and his sons, (Exod. vi, 25, & seq.) added dignity to the Church, and perhaps typified its final incalculable glory; and these might have precluded all objections to sacred ornaments, and vestments in religious worship. But I wish to bring forward a more important subject, and that is, the extreme exactness and precision with which the composition and use of the holy oil, for anointing Aaron and his sons, is pointed out—for even its ingredients, and the exact proportions of them, are peremptorily prescribed (Exod. xxx, 23, 24); and death is threatened against any one who shall counterfeit or misuse it, (v. 33). Now as the Levitical law is throughout typical of Christianity, and as God cannot possibly ordain any thing in vain, I am unable to conceive the scope and meaning of this extraordinary strictness, except it be to mark the extreme displeasure of the Almighty against all who should intrude, without proper ordination, into the Christian ministry.

Abraham bowed down to Melchizedec, who possessed, as we may conjecture, an heavenly priesthood; but Moses first consecrated, and ever after ruled and directed Aaron and his sons, who had only an earthly priesthood. Whence it ought not surely to give offence to any one, if we see a lay prince at the head of the Church of God.

But if the Church came out of the hands of God as perfect as it was intended to be, it was received by man under circumstances of the greatest imperfection and guilt—to God alone be the glory, his priests from the very first have nothing to boast of! So far was the first high-priest appointed by God himself from *infallibility*, that God saw him at that very time giving way to a factious crew, and weakly and wickedly making them a calf, the favourite idol of Egypt, to receive the worship and adoration which was due to God alone! Aaron was with difficulty pardoned on his brother's intercession, but the seducers of Aaron, by God's especial command, were slain with the sword.

Nor was this all—for when the Ark was set up with its glorious ornaments, and Aaron had offered a sacrifice, which was the first Divine service, it was by God so well accepted, that he sent a portion of his own heavenly fire to rest upon the altar, to be kept perpetually burning, and to be used for ever on all burnt-offerings. This seems clearly to be a type of the Divine Presence in every

properly consecrated church; and of that *pure* doctrine which ought always to be *preserved*, and to *shine forth* in the House of God. Yet soon after, in spite of this injunction, the two eldest sons of Aaron, Nadab and Abihu, presumed to sacrifice with what is called *strange* fire. But the heavenly fire itself instantly became the instrument of its own vengeance, for they were both struck dead upon the spot by lightning from the Lord. Nor can there, one would think, be any danger of a mistake, if we represent these unhappy young men as the true types of those schismatical priests amongst ourselves, who, having obtained regular ordination, pervert it to the propagating of *strange* doctrines, unknown to that Church, whose *purity* they have sworn to maintain.

We are now arrived at a period, from which truth, I fear, will oblige us to date the origin of DISSENTION in general. We have seen the birth of the Church, and we must now contemplate the birth of Schism also; for no sooner had the Church set forward on its course, than Schism, as its shadow, followed close behind it. The reader will soon perceive, that I allude to the history of Corah, Dathan, and Abiram. There had indeed been factious murmurings before this. Even Aaron and Miriam, the former fancying, perhaps, like the Pope, that a spiritual should be above a temporal power, were envious of the superiority of their brother Moses; nor did they go unpunished. But the first schismatic party, regularly formed against an established Church, was that of Corah, Dathan, and Abiram. These men were Levites, who, though they had the care of the Sanctuary, were not permitted to officiate as priests; and they "*took men*," that is, formed a party, and rose up against Moses and Aaron, accusing them of setting themselves above the congregation, all of whom were holy; and charging Moses with wishing to make himself an absolute prince, and to "put out the eyes of these men," (Numb. xvi. 14)*. And Moses answered, "The Lord will shew who are his, and who are holy," (*v.* 15) plainly alluding to the case of Cain, whose offering the Lord did not respect. And lastly, by the Divine commission he declared, "If these men die the common death of all men, and if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that apper-

* In these speeches of the revolters, an attentive observer may trace out the seeds and first principles, not only of *Heresy* and *Schism*, but of *Jacobinism*, of *Liberty* and *Equality*, of French *Philosophism*, and of German *Illuminatism*. Especially perhaps the last of these. For the Devil, as I observed, is fond of "opening people's eyes," and preventing what he would call *priestcraft*, from "putting out the eyes of these men." His first fatal advice was to this effect, "In the day that ye eat of this fruit, then *your eyes shall be opened*, and ye shall be as gods, knowing good and evil," (Gen. iii. 5.)

tain unto them, and they go down quick (alive) into the pit, (to Hades) then shall ye understand that these men have provoked the Lord," (vv. 29, 30). Which terrific doom was immediately executed upon them in its fullest extent! Hence it is, that St. Austin represents schism as a greater wickedness than idolatry, since they who worshipped the calf were destroyed by the sword, but schismatics were swallowed up by the earth. What the "mind of the Spirit" was in this infliction, Moses has openly declared—it was to be "a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord, that he be not as Corah, and as his company," (v. 40). Now let me seriously and affectionately submit it to my Dissenting brethren, whether this, with reference to the great Anti-type of all the Christian dispensation, be not the same thing as saying, "Let this be a memorial, or a warning to all Christians, that no one come near to execute the priest's office, without that appointed ordination which is essential to the unity of the Church, that he be not as Corah and as his company,"—not, indeed, punished like them in this world, for miracles have ceased, but reserved for a similar judgment in the world to come.

Next in order comes forward the perverse prophet Balaam, who, for filthy lucre's sake, betrayed "the Church in the wilderness," as the Jewish state might then be called. Wherefore whoever may set themselves up as enemies of the Church for their own worldly interest and advancement, may properly be said, to love, like him, "the wages of unrighteousness," (2 Pet. ii, 15); and "to run greedily after the error of Balaam for reward," (Jude 11). Nor did Balaam himself escape his due punishment in the end, (Num. xxxi, 8). It is remarkable that, however inclined this prophet might be to curse, yet he was divinely constrained to bless Israel, for he said, "Blessed is he that blesseth thee, and cursed is he that curseth thee," (Num. xxiv. 9). But what this man said through constraint, holy David expressed with a cordial and even vehement affection. "The Lord loveth the gates of Sion," says he, "more than all the dwellings of Jacob," (Ps. lxxxvii, 1). "Let them be confounded, and turned backward, as many as have evil will at Sion," (Ps. cxxix, 5). And again, "O pray for the peace of Jerusalem; they shall prosper that love thee," (Ps. cxxii, 6). If then our Christian Sion be the true successor of the Jewish; if it contains that better covenant, as St. Paul asserts, than what the Hebrew possessed, (Heb. vii, 22, and viii, 6); if it is now the House and Church of the living God, (1 Tim. iii, 15); the true Mount Sion, and heavenly Jerusalem, (Heb. xii, 22 & seq.); if, in short, it has succeeded to all the promises and blessings of the Jewish Sion, and has obtained far greater ones of its own—why should we conceal? why not declare with joy and gratitude the Divine favour towards us? why should we not pray and labour that all others may come in, and be partakers with us in the same inheritance?

Proceeding in the sacred history we find that, if the sons of

Aaron were types of those who bring *strange* doctrines into churches, the sons of Eli afforded a warning to all those whose lives are at variance with their doctrine, (1 Sam. ii, 34). The fate of Uzzah (2 Sam. vi, 7) should be a caution to all those who meddle with sacred things without being duly commissioned. And from that of the Bethshamites, (1 Sam. vi, 19) we may learn the danger of profaning, or lightly regarding, the Sanctuary, or the House of God.

Nor was a falling off from a true faith and worship confined to individuals only, for we also meet with a national schism, the schism of the ten tribes under Jeroboam. In order to prevent the people from returning to the Temple of God, he ventured again to set up golden calves; "and Jeroboam made of the lowest of the people priests of the high places, and whosoever would he consecrated him, and this became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth," (1 Kings xiii, 33, 34). This defection was indeed permitted in judgment (c. xi, 33), though it did not go unpunished; and all bad kings were ever after compared to "Jeroboam the son of Nebat, who made Israel to sin."

The inference to be drawn from several of the above instances seems to be, that there are certain crimes which God was pleased to stigmatize during the Theocracy, by punishing with death the *first* offenders; especially Corah, Dathan, and Abiram, the *first* opposers and abusers of a legal priesthood. But miracles must not continue always, for then they would cease to be accounted miracles; wherefore the Lord saith, "I will take my rest,"* (Isa. xviii, 4), that is, abstain during a course of ages from any miraculous interferences; for as to his *particular Providence*, it is a very different thing—*that can never cease.* It seems, however, highly useful and proper, that such modes of conduct as were thus originally punished, should be pointed out as bearing evident marks of the Divine displeasure.

If we turn to the Prophecies, we shall find them full of denunciations of vengeance against the *false prophets*, or such as falsely pretended to a Divine commission. Some of these also were punished with death, and all severely threatened, (Jer. xiv. 14, 15; xxviii, 16, 17; xxix, 21, to the end; Zach. xiii, 3). But especially the 13th chap. of Ezekiel abounds in expressions of God's anger against "the foolish prophets, that follow their own spirit, and have seen nothing," (v. 3); that "have seen vanity and lying divination, saying, The Lord saith, and the Lord has not sent them," (v. 6). And at the 10th verse it is said, "And one built up a wall," the margin says, a *slight* wall, "and lo, others daubed it with untempered mortar." And here one can hardly help suspecting a typical allusion to the founders of sects, where the heresiarch

* This the Popes of Rome do not seem to allow; for if the Almighty during these ages has been constantly employed in working miracles, He cannot properly be said to have "taken his rest."

first erects an unstable edifice, and those who follow him try to cement and strengthen it by unsound doctrines. At the time of the prophecies, indeed, inspiration was not uncommon, so that the false prophets might easily gain credit; but how the modern pretenders to such illumination can impose even upon the most ignorant, is hard to be conceived. The Holy Spirit has expressed his marked indignation against those, "which say they are Apostles, and are not, and are found liars," (Rev. ii, 2). And yet how many in this and all former ages have dared to incur this crime? Now we may venture, I believe, to suppose, that such pretences have been confined, perhaps invariably, to those who dissent from the Church; for let us attend to the reason. There are but two legitimate warrants, or commissions for assuming the sacerdotal office; the first, an immediate *appointment* from God himself, as it was in former times; and the second, *ordination* by the Apostles, or their successors, which was the rule then prescribed for all future admissions. Hence they who fail of obtaining the *second*, are sometimes tempted to lay claim to the *first* of these commissions; perhaps also they even arrogate to themselves a familiarity with the Deity, "giving out that themselves are some great ones," (Acts viii, 9). A vast majority of the Dissenters, no doubt, would scorn to practice such a trick as this; but to be entirely clear of blame, they should be very careful never to countenance, or to 'give the right hand of fellowship' to any who do practice it.

There is an historical passage which seems applicable to this subject, and with which I shall conclude this division of my subject. The man of God who was sent out of Judah to cry against Jeroboam's schismatical altar in Bethel, (1 Kings, c. 13), was charged by God himself, to eat no bread, nor drink water in that place, nor to return by the same way that he came. "But an old prophet met with him, and said unto him, I am a prophet also as thou art, and an angel spake unto me by the word of the Lord, saying, Bring him back with thee, that he may eat bread and drink water—*but he lied unto him*," (v. 18). That one of these prophets should be permitted to spread this snare, and the other to fall into it, is manifestly intended to teach us, that we must not, *in any case whatsoever*, listen to the word of man, in opposition to the word of God. By instituting the Church, God has both directly and indirectly commanded all men to be members of it. This is the word of God. But if any one comes, and says, "God has spoken to me—or Jesus Christ has appeared to me—or an angel has been sent to me, ordering me to preach a docrine contrary to that of the Church, this would be the word of man in opposition to the word of God. Many such pretenders, however, have prevailed in all ages, and still do prevail. But as they have produced no proofs, nor left behind them any genuine fruits of the Apostleship, we may be perfectly certain that, whenever they persuaded the people of their being Divinely commissioned, "THEY LIED UNTO THEM."

B. N. T.

ERRATUM.—Page 217, l. 29, *for* 'it does not, however, seem to imply,'—*read* 'it does, however, seem to imply.'

GROWTH OF SCHISM.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

SIR,

I WISH to communicate to you a simple fact, which has lately come under my own knowledge. A clergyman with whom I am acquainted was doing duty at his church, a few weeks since, within a few miles of Cheltenham, and had among his congregation during the time of the service, two dissenting preachers. Surprised as he might have been at this circumstance, he was still more astonished, when upon coming out of the church he beheld these itinerants mounted upon the church-yard wall, and heard them telling his flock, that the doctrine they had been hearing was not that of the gospel: that the gospel was not preached in the church of England, and that they, therefore, were come to tell them the glad tidings of salvation. This, Mr. Editor, is *the fact* which I wish to communicate to you, and through your Orthodox Review to every true friend of our excellent, but alas too much neglected establishment. Is toleration to have no bounds? Or can the dissenters with any propriety be said, to be only *tolerated*, if it be lawful for them to come into our very church-yards and abuse us to our flocks before our face! The instance which I have mentioned is, I fear, by no means a singular one. It has, I dare say, been done by them in other places before, and will be attempted again. However trivial the circumstance may appear to the very numerous party in our church, who mistake indifference for candour, I can see it in no other light than as an act of the highest audacity and presumption; as an act of the deepest ingratitude towards a mild and tolerant establishment.

If those who are called upon at once by duty and interest, do not endeavour to prevent or restrain the wide diffusion of puritanical principles, which is now taking place, we may certainly look forward again to the temporary prevalence of the wildest fanaticism, and to its invariable consequence, a subsequent transition to infidelity, and the most unbridled licentiousness.

I am your most obedient servant,

C. S. H.

P. S. It is well known that in many places the want of room in our churches is a circumstance most favourable to the dissenters. This is particularly the case at Cheltenham. The church was originally built for the inhabitants, without any view to so great an increase in its population as has now taken place. The consequence is, that hundreds do not go to church, because there is not room for them. That many of them go to the meeting-house, on that account, is notorious. I do not, however, hear of any intention on *our* part to remedy this evil. Report, indeed, says, that a chapel is building there for Rowland Hill.

The laws at present in force are sufficient for relieving such an abuse as the very glaring one noticed by our correspondent in the neighbourhood of Cheltenham. Any person preaching in the

open air, or in any unregistered place, is liable to be apprehended, and subject to summary punishment. If the persons in question, who mounted the church-yard wall and inveighed against the doctrines of the established church, extended their rude and lying calumny to the liturgy, they are liable to the penalties of the 1st Eliz. c. ii. At all events, they are open to prosecution, and, if known, it is the bounden duty of the parish to make a signal example of them. The want of proper accommodation for the members of the established church at Cheltenham, of which our correspondent so justly complains, and the advantage taken of it by those schismatical locusts, the methodists, who are becoming the pests of society, and the scourges of the land, is nearly the same at most of our watering-places.—Bath, indeed, forms a glorious exception!—and it is an evil which we recommend to the serious attention of the Archdeacons, and of the Bishops of the different dioceses. On that subject we shall have a word or two to say to the bishop of Chichester—but this is not the place for it—nor indeed for extending our observations on a topic which opens a vast field of inquiry. We shall briefly observe in conclusion, that if the Legislature do not speedily adopt some means of restraining and preventing the gross and scandalous abuses of the Toleration Act, they may expect, at no very remote period, to see the venerable fabric of the Establishment falling about their ears, and crushing the civil constitution of the country in its ruins.

BATTLE OF VIMIERA.

TO THE EDITOR.

Sir,

"*Nec temeri, nec timidi.*"

AS a military speculator I am induced to submit that, at the Battle of Vimiera in Portugal, on the 21st of August, the wing of the British army, which had not been engaged, should, it is presumed, have immediately, resolutely, and vigorously, pursued the defeated enemy, being necessarily sustained by the wing that had been engaged, more especially, as the considerable reinforcement just arrived, as soon as landed, might, with the utmost practicable expedition, have followed, and formed a junction, as a reserve; by which means, it is conceived, a decisive victory, or a capitulation at discretion, would, in all probability, have been obtained, before the insidious and perfidious enemy had sufficient time afforded them, by an improvident Armistice, as the basis of a disgraceful Convention, to occupy without molestation the most eligible and advantageous posts and positions, for the defence of the object of contest, Lisbon. It is most certainly a maxim of prudence to avoid, not only precipitation, but also procrastination, particularly in war; of consequence, it is a duty incumbent on a General in command to avail himself of the moment, and to leave nothing undone that may be done, when a favourable opportunity presents itself; as, for instance, at the Battle of Vimiera.

VETERANUS.

GOD SAVE THE KING.

With additions and alterations suited to the times,

By the Rev. W. Ross.

FAME, let thy trumpet sound;
Tell all the world around,
Great George is king.
Bid Europe rouse again;
Avenge her thousands slain;
The tyrant's power restrain;
Since George is king.

Tell the heroic Swede,
Th' Usurper's fall's decreed,
Since George is king.
Bid gallant outraged Spain,
Indignant, scorn his chain;
All his vile arts are vain,
Since George is king.

Tell the capricious Czar,
Self-yoked to Buony's car,
Great George is king.
To all the world proclaim
His sullied faith and fame,
Sunk in defeat and shame,
Since George is king.

Bid the short-sighted Dane
His feeble rage restrain,
Since George is king.
Tell frenchified king Tom,
Our fleets the ocean roam,
While Tommy's rot at home,
Since George is king.

Those satellites of hell,
Nap's vaunting legions, tell,
Who hug their chain,
Egypt's immortal strand,
Where ranks fought hand to hand,
Proves us their match on land,
As on the main.

Bid grateful Acre show
How Britons foil'd the foe.
God save the king.
Let Maida's glorious plains,
Worthy Virgilian strains,
Tell, George triumphant reigns.
God save the king.

The seas and well-fought field
To slaves shall Britons yield?
God save the king.

No :—valour ne'er outdone
Hath, where those boasters run,
Unfading laurels won.
God save the king.

Freed from those murd'rous Huns,
Bid Lusitania's sons
Revere our king.
Where'er his flag's unfurl'd,
To save a suff'ring world,
Be signal vengeance hurl'd.
God save the king.

To aid insulted Spain;
To break oppressions chain;
God save the king.
Happy and glorious,
Ever victorious,
Long to reign over us,
God save the king.

He peace and plenty brings,
While Nappy's mushroom kings
Waste and destroy.
Then let his people sing,
Long live great George, our king,
From whom such blessings spring,
Freedom and joy.

From ev'ry latent foe;
From the assassins blow;
God save the king.
O'er him thine arm extend;
From every harm defend
Our Father, Prince, and Friend.
God save the king.

St. Andrew's, Oct. 7, 1808.

LITERARY INTELLIGENCE.

MEMOIRS of Dr. Paley, from the pen of a gentleman, who was one of his parishioners at Bishop Wearmouth, will appear in the course of a few weeks.

CORRESPONDENCE.

THE Editor of the fabricated Travels in Spain has not had sufficient boldness to avow the Letter signed S. We have however received authentic information, that S.'s letter unfolds something of the usual practice of the Phillipian Book Factory in Bridge-street, and shall publish it next Month.

Mr. Perceval's Letter to Dr. Mansel is unavoidably postponed, and also several other communications, till our next.

THE
ANTIJACOBIN
Review and Magazine,
&c. &c. &c.
For DECEMBER, 1808.

What properly constitutes a virtuous character, 'is not some few accidental motions of compassion, natural affection, or gratitude, but such a fixed humanity, or *desire*, of the *public good* of all, to whom our influence can extend, as uniformly excites us to all acts of beneficence, according to our utmost prudence and knowledge of the interests of others; and a strong benevolence will not fail to make us careful of informing ourselves right, concerning the truest methods of serving the interests of mankind. HUTCHESON.

Some Account of the Public Life, and a Selection from the unpublished Writings of the Earl of Macartney [*of Earl Macartney*]. *The latter consisting of Extracts from an Account of the Russian Empire; a Sketch of the Political History of Ireland; and a Journal of an Embassy from the King of Great Britain to the Emperor of China; with an Appendix to each Volume.* By John Barrow, F. R. S. Author of "Travels in China," &c. 2 vols. 4to. pages 620, and 531; 3l. 3s. Cadell and Davies.

VITA ipsa, qua fruimur, brevis est, memoriam nostri quam maximè longam efficere: nam divitiarum et formæ gloria fluxa atque fragilis est; virtus clara æternaque habetur, observed the elegant historian of the Cataline war, as the contemplation of great vices, or great virtues, naturally calls forth reflections on the condition of our species. But it has long been a question, what is the best relation in which the historian or biographer can be pleased to sketch the most faithful portrait of his subject? It must be confessed indeed, that a perfect moral likeness is no more practicable than a perfect physical one, for perfection is not the characteristic of any human production. Passions and habits have no less effect on the optics of the moralist or biographical designer, than fancy and peculiar taste have on those of the canvas-painter; both add, subtract, or modulate according to their own convenience and dispositions. Since, then, these aberrations are inherent in our nature, it becomes a proper subject of inquiry, by what means may we attain to the smaller gradations of error? The partialities of friendship have been repeatedly urged against biographers, with all the

dogmatism of physical demonstration; but this broad proposition has been laid down with equal indefiniteness and want of truth. Had it indeed been confined to sectarists, who have not only the honour of their deceased friend, but the actual interests of their sect to support, it would have been proper in its extensive sense; but applied to statesmen, it is not only false, but extremely injurious to the discovery of truth, and the diffusion of political knowledge. Who but the most intimate and confidential friend of a statesman can judge of the motives and often irresistible causes of many virtuous and disinterested actions which may appear to the uninformed speculator as atrocious and abominably wicked? Who can detail, if a virtuous man, his various cares, his disappointments, self-denial and disinterested devotion to the general and permanent interests of his country, but some one in whom there existed a mutual friendship? These circumstances, which sufficiently evince the radical distinction which exists between the political and religious biographer, also prove not merely the erroneousness of the above general proposition, but likewise the absolute necessity of having friendly biographers to unfold a true statement of facts to the world. Were we always furnished with such accounts, history (which is nothing but segments of biography, connected with the national chronology of events) would not then be subject to the too well founded reproach of falsehood, as preferred by Walpole.

But, in showing the fallacy of one generally received opinion, it is necessary to avoid establishing another equally erroneous, if not properly limited to its true object. The public advantages of having a friendly and confidential biographer of statesmen, are equally numerous and unquestionable, provided the biographical historian and the politician were men of unequivocal and positive virtue. On the latter limitation depends the justness of the position, for, otherwise, the converse would be true. None but a virtuous friend can do justice to the conduct of a virtuous statesman; for envy, malice, and ignorance, will always detract from the just merits of exalted characters. Yet, if the best interests of society require that friends should pourtray the conduct of virtuous statesmen, the same interests require that vicious ones should be related by their enemies; in both cases it is presumed, the mind of the historian should be inured to virtuous sentiment. The history of a vicious statesman, by his friend, who must necessarily participate in his guilt, could only be a plausible apology addressed to the most dangerous passions of mankind; while that of an opposite character would exhibit nothing but what might become useful examples to society. The virtuous

historian, elevated by his love of truth, seeks only to enlighten and to improve posterity; the vicious bows to the present spectator, to catch the fleeting applause of the moment; the former presents his readers with statements of facts and circumstances which appeal to the understanding, and in some measure compel them to become partially engaged in the passing events; the latter only addresses the imagination by shades which inflame the passions and debase the mind to the level of that of brutes. Hence the necessity of the biographer and historian possessing not only ingenious but also virtuous minds, and hence, too, the propriety of having friendly biographers of virtuous men, and hostile ones of those decidedly vicious; for the former will always find a sufficient number of cynics, and the latter enough of admirers, as the world will never be without some of those perverse spirits, who see humanity in Nero and justice in Buonaparte. The wicked too are always more vicious than even their enemies suppose; the good more virtuous than their friends believe.

The preceding observations render it perfectly unnecessary for us to enter more minutely into the advantages and disadvantages of the relative situation of the author, whose work is now under consideration, and the distinguished subject of his literary labours. Mr. Barrow is certainly well qualified to communicate a just idea of the talents and principles of Lord Macartney, to whom he was many years confidential secretary. The charge of partiality, either from gratitude or friendship, when the moral character of the parties are considered, rather adds than detracts, in our opinion, from the intrinsic merit of these volumes. The author has exhibited in the simple language of truth, the conduct of a man who obeyed his sovereign from the purest attachment, and fulfilled his duty to his country with the strictest justice and the purest zeal. Amidst the conflicts of party, the invidious jealousy of rivals, the intrigues of the ambitious, and the still more atrocious artifices of avaricious and profligate adventurers, we find his lordship always pursuing the same undeviating paths of rectitude, and in the most difficult and arduous situations, evincing such examples of coolness, patience, fortitude, and energy, as can belong only to very superior beings. The fecundity and promptitude of his resources mark his genius; the rectitude, temperance, and sagacity of his measures, evince his practical philosophy. But of this we shall have occasion to speak hereafter.

We must now return to Mr. Barrow, who tells us in his preface, that in this work he has confined himself "rigidly to those events and transactions, in which the subject of the narrative bore a conspicuous part; following him through all the

various situations of his public life, without once losing sight of him, or quitting his company in any of those intricate paths which he frequently had to tread. Being thus furnished with the means of giving a tolerable account of the many difficulties he had to encounter, the firmness with which he always met them, and the wisdom by which he overcame them; I flattered myself with the hope of being able to exhibit an illustrious example of extraordinary self-denial and disinterestedness, of inflexible integrity, unabating zeal, and unrelaxing energy in the public service. It has likewise been my endeavour, in this attempt, to introduce his own sentiments, in his own language, on all occasions, whenever the one or the other, or both, could be adopted without interruption to the narrative; and I have throughout most scrupulously adhered to such documents as were either of a public and official nature, or such as I had unquestionable proof to be of good authority, without hazarding any conjectures of my own, or indeed scarcely venturing to offer a single reflection." This fidelity to the memory and character of his deceased friend, is worthy of the author and his subject, and it proves the good sense of Lord Macartney in selecting a confidential man, whose judgment and discretion would not detract from his high character and talents. The following extract affords matter for much serious reflection.

"In every situation in which he was engaged in the public service, the great and leading features of Lord Macartney's character appear to have been of the same cast; but in narrating the history of his [public] life I have deemed it expedient to dwell at greater length on his government in India, where the powers of his mind had greater scope for action than elsewhere. Here, [there] indeed, his virtues shone forth with transcendent lustre; here [there], *surrounded with intrigue and corruption*, his integrity exposed him to every kind of calumny, his zeal to a hostile opposition, and every measure he took for the detection and reformation of abuse, was pregnant with difficulty, and attended with danger. If, in taking a survey of his public conduct in this [that] quarter of the globe, I have been compelled, from a regard to truth and justice, to state some facts which may seem to bear somewhat hard upon certain individuals, (and to have suppressed them would be little less than treason to the subject of this memoir), I hope, at least, to be believed when I assert, that I entered upon my task free from all prejudice and partiality; that I was in a great degree ignorant of Indian politics, and wholly unacquainted with any of the parties connected with them, except Lord Macartney; that I had no malice to sway me, nor any passion to gratify. I felt, indeed, that it did not belong to me, in my present undertaking, to expose individual corruption, or to drag delinquents to the face of day; that it was not my business to wander from the direct path for the sake of picking up a public offender, though at the same time I do not hesitate to say, that I should *not have felt the least reluctance in exhibiting any character of*

this description that might have fallen directly in my way, Public characters are public property, *and to connive at their abuses is little short of treason to the state.* My object, however, was to show rather, that Lord Macartney acted right, than that others acted wrong; and if, in establishing the rectitude of his conduct, I have unavoidably attached blame to others, I hope to be acquitted, at least, of any malevolent intention. I have been careful to state nothing but what is already on record in India and in Leadenhall-street, and what I conceive there can be no impropriety in making the public acquainted with. Had I on this subject entertained the smallest degree of doubt or hesitation, it would effectually have been removed by a conviction, that Lord Macartney was never averse from publicity being given to every act of his life. In his reply to an application for materials to compose a history of his government in India, by a writer who could have executed the task in a much more able manner than I can pretend to do, he observes, after referring him to the records of the India House, "there is no transaction in my government, even of the minutest nature whatsoever, that I can have any interest or a wish to conceal from the public eye, but it might not be becoming in me to be the channel of communication."

It is much to be regretted that those delinquents to whom Mr. B. alludes, are not publicly exposed, and dragged "to the face of day," and there made to atone to society for their crimes. Many unfortunate criminals annually terminate their existence at the Old Bailey, while numerous and much greater malefactors in India return to England, laden with wealth, wantoning in luxury, and basking in honours, to close their successful career of guilt, by sitting down honourable baronets, or right honourable statesmen! India has been both the tomb and the scourge of British integrity; and all the Englishmen there who were as

"Honest as the nature
Of man first made, ere fraud and vice were fashions,"

have been persecuted by the depravity of their countrymen; a striking instance of this appears in the abuse and calumny heaped upon the upright and disinterested Macartney. But we must return to our subject.

Mr. Barrow, in the present work, has excited rather than gratified expectation, although his situation was so advantageous for acquiring the knowledge necessary to a biographer He has, indeed, stated his object to be only to give "a faithful sketch of the *public* conduct of a man who had filled various eminent situations in the four quarters of the globe; of one who, with the eye of a statesman and a philosopher, had surveyed mankind in every region and climate of the earth, and who, after a long and laborious life spent in the service of his country, with an

unblemished reputation, resigned it at last, full of years, and crowned with honour, in the midst of his friends, and in the bosom of his family;" as a "sketch of such a life would afford an illustrious example for imitation not unworthy of being handed down to posterity." But of so interesting a character we could have wished for some particulars of his private life also, and especially something more of his family connections. If we agree with Dr. Johnson, that it is the duty of the biographer, to state the name of the tutor of any person of distinguished talents, so it is no less his duty to state the names and character of the family and successors of his subject, as from them much of the genuine character of the principal may be ascertained. Here we are only told, that Earl Macartney, (not Earl of Macartney, for it is the name of the family, and not of a place, as Mr. Barrow seems erroneously to suppose,) was the great grandson of George Macartney, who was a captain of horse, and surveyor-general of Ulster, and who "proclaimed King William and Queen Mary at the head of his troop in Belfast, in 1688." His lordship was born at the family mansion of Lissanoure on the 14th of May, 1737, and died without issue on the 31st of March, 1806, leaving the greater part of his property to Lady Macartney, (one of the Bute family) during her life, and at her death it descends to his niece Elizabeth Hume, whose children are to assume the surname and arms of Macartney.

The author seems not to have known, that a lineal descendent of the same family, we believe, still exists in the Rev. Dr. Macartney of Antrim, a character in talents and virtues, although existing in a more limited sphere, very similar to the late lord. As an enlightened clergyman, and most active and upright magistrate, in the extremely perilous times of sanguinary rebellion, he displayed the most undaunted courage and humanity in preventing the effusion of human blood; and such was even the popular conviction of the goodness of his heart, that it no less than five times arrested the traitorous hand of the assassin, which was raised against his life. His numerous and almost unprecedented escapes, without any regard to the superstitious notion of a particular providence, must at least afford a memorable example of the invulnerability of genuine virtue. His distinguished conduct at that unfortunate period, could not fail to receive the proxy approbation of his sovereign; but as the virtue of rewarding merit, is by no means very common in Ireland, we believe, his only recompense for the skilful and zealous performance of his arduous duties hitherto amounts solely to the pleasing reflection of having rendered important services to his country, as well as to his flock, in saving the

lives of many deluded people, whose gratitude is now an honourable testimony to the rectitude of his character, and justness of his principles. His disinterested benevolence, although the father of a numerous and amiable family, is not less conspicuous than that of the late lord, as many persons who occupy 40 or 50 acres of rich arable land, do not pay him above as many pence for tythe! Such a character is undoubtedly a worthy relative, and should be recorded with the illustrious name of Lord Macartney.

This "Narrative of the Public Life of Lord Macartney," consists of an account of his "Mission to the Court of St. Petersburgh as Envoy Extraordinary;" his "Secretaryship in Ireland;" "Governor of Grenada;" "Governor of Madras;" Negociations and Refusal of the Governor-Generalship of Bengal; "Embassy to the Court of Pekin;" "Governor of the Cape of Good Hope;" and his lordship's general character and manners. An Appendix, containing letters from Sir George Macartney while at Petersburgh, and during his governorship of Grenada and Madras, on topics principally relating to political affairs, completes Mr. Barrow's first volume. The second is formed entirely of a selection from the writings of Lord Macartney, or rather from three distinct works, an Account of Russia, an Historical Account of Ireland, and the private journal of his Embassy to China, without any private anecdote or private correspondence, both of which must have been very numerous. Mr. Barrow expresses his decided belief, that those papers will all be laid before the public at some future period, as well as the works from which he has published only abstracts, and we hope that he will not fail in using his best endeavours to expedite their publication, in return for the very flattering reception which these volumes, as well as all his other works, have received.

Lord Macartney, it appears, was placed, when very young, under the tuition of a clergyman named Dennis, whose library consisted of books in theology, and a curious collection of tracts in heraldry, genealogy, and chronology, which young Macartney's thirst for knowledge impelled him to study. To "the early exercise of his memory on those subjects he used to attribute, in a great degree, the peculiar retentive faculty for which through every part of his future life he was distinguished." At the age of thirteen he was admitted a fellow commoner of Trinity College, Dublin, and in 1759 proceeded to master of arts. He then entered the Society of the Middle Temple, where he became acquainted with Mr. Burke, Mr. Dodwell, Mr. Bacon, and others; but not intending to pursue the law as a profession, he made the tour of Europe. On his travels he became ac-

quainted with several young noblemen, and among others with "Mr. Stephen Fox, eldest son of the first, and father of the present Lord Holland," with whose family he continued ever after in habits of intimacy. With the philosopher of Ferney he also entertained a correspondence till his death. On his return, he was introduced to Lord Sandwich, then secretary of state for the northern department; and this led to his first diplomatic essay in Russia, where a cast of the political dice, familiar in that country, had just placed the ingenious and ambitious Catharine on the throne. A treaty of commerce with Russia was then a desideratum with the British ministry, as that of 1734 had expired; and the Empress Elizabeth, notwithstanding the talents of Sir C. H. Williams, the good humour of Mr. Keith, and the splendour of Lord Buckinghamshire, declined renewing it, and Catharine manifested herself completely hostile to the measure. In this state of things Sir George Macartney received the honour of knighthood from his Majesty in October 1764, set out upon his mission, and had his first audience of the empress, as envoy extraordinary from his Britannic Majesty, on the 11th Jan. 1765. He was introduced by M. Panin, the minister for foreign affairs, and confidant of the empress, whom he addressed, after the usual official explanations, in the following terms. "Forgive me, Madam, if I here express my own particular satisfaction in having been chosen for so pleasing, so important an employment. By this means I shall have the happiness of more nearly contemplating those extraordinary accomplishments, those heroic virtues, which make you the delight of that half of the globe over which you reign, and which render you the admiration of the other." This address, added to the beauty of Sir George's person, had the desired effect; and he ultimately succeeded in negociating a commercial treaty, notwithstanding the unaccountable inconsistencies and difficulties occasioned by the English ministry. This treaty has been very generally approved of, as being what all treaties ought to be, mutually advantageous to the contracting parties; but it was suffered to expire without renewal by the late or *petty* administration. It is now very improbable that it will ever be renewed, as the subsequent hostility of Russia has taught us to seek other resources, and to attempt more earnestly to cultivate the articles furnished by that country in our own colonies. The difficulties which Sir George experienced in negociating this treaty, with the obstinacy of M. Panin, and the unforeseen objections started by the British cabinet respecting the mention of the Navigation Act, while they afford a most interesting detail both to ministers

and negociators, evince the zeal and abilities of this distinguished and genuine patriot.

We come now to the next epoch in the life of this statesman, his return from Russia, his subsequent appointment as ambassador extraordinary and plenipotentiary to the Russian court, his resignation of this appointment, and his disinterested refusal of the ambassador's service of plate, although he had spent 6000*l.* of his own money in Petersburgh. In February 1768 he was married to Lady Jane Stuart, second daughter of the Earl of Bute, became a member for Cockermouth, and the next year was appointed chief secretary of Ireland, under Lord Townshend. It is in this capacity, and by his speeches in the Irish House of Commons, that the talents and wisdom of Sir George Macartney became known; the justice and acuteness of his remarks on the Irish "professors of patriotism," (still a very numerous and very worthless race in that country,) not unfrequently silenced the impetuous declamations of Flood, and rendered the fanatical effusions of the apothecary Lucas ridiculous and laughable. The judicious part of the Irish, have ever sincerely admired and revered his talents and integrity, and the reform which he effected will always be remembered with gratitude by every true friend to his country.

In 1775 Sir George was appointed captain-general and governor in chief of the Caribbee Islands, and in June 1776 was created Lord Macartney, Baron of Lissanoure, in Ireland. When he arrived at Grenada, he found the peace and prosperity of the island considerably obstructed by religious feuds, chiefly between the French and Scotch; the latter detesting the former for being papists, and the former the latter for being intruders. Here, again, his lordship's stern integrity inspired confidence, and his conciliating manners soon effected the establishment of general harmony, and the complete extinction of religious or national animosity. This, however, was no sooner effected, than Grenada, through the culpable negligence of Admirals Young, Barrington, and Byron, particularly the latter, was attacked by a powerful French force, under the *bête* D'Estaing, and obliged to surrender at discretion. The enemy amounted to above 7000 men, whilst Lord Macartney had only 100 soldiers, with a few volunteers and militia, many of whom were French, in all not exceeding 500 persons under arms. They defended themselves most gallantly, and killed and wounded nearly their own number before they surrendered. Lord Macartney, finding that the enemy would not allow him an honourable capitulation, tore the star of the order of the Bath from his breast, observing, "that the ensigns of his sovereign's favour should not grace the trophies of a Frenchman's victory." The French, with their

usual brutality, plundered all his lordship's private property, and seized or destroyed all his papers. D'Estaing also refused him permission to go to any other of the West India islands on his parole of honour, and sent him a close prisoner to France. This was not the sole calamity which his lordship experienced at the same time: the vessel in which Lady Macartney had proposed taking her passage for England was burnt with all her clothes, many of his lordship's papers, and other articles which were dispatched for security on the alarm of the enemy's approach. Lord Macartney received one powerful consolation, indeed, in the public address of thanks from all the principal inhabitants of the island, delivered to him when a prisoner, and even before his brutal conqueror. His defence of the island was no less admired at home; and the British legislature passed an act allowing the import of Grenada sugar, although it was subject to the enemy.

Lord Macartney remained but a very short time prisoner in France; and on his return was solicited by Lord North to undertake a secret and confidential mission to Ireland, which he accomplished equally to the satisfaction of his Majesty's ministers, and Lord Buckingham, the Lord Lieutenant of Ireland. In 1780 the governorship of Madras becoming vacant, the India company proprietors, friends of Lord Macartney, naturally turned their attention to him, believing that his talents and integrity only were capable of re-establishing the company's affairs in that presidency. Here, however, another difficulty arose; the intriguers and adventurers wished to have a governor chosen from the company's servants, under the specious pretext that local knowledge and experience were necessary to the fulfilment of the duties of that high station. This attempt to confirm, and, as it were, *legalize* corruption, failed; his lordship was appointed president of Fort St. George, and arrived before Pondicherry, after a passage of four months, on the 21st of June 1781. From Vice-Admiral Sir Edward Hughes, the commander in chief of his Majesty's ships on that station, he learned the "intelligence of the war with Hyder Ali, (of which no apprehensions had been entertained in England), the invasion of the Carnatic by this intrepid adventurer, the ill success of our arms, and the general gloomy appearance of our prospects in every part of India." Such a state of things required no less fortitude than ingenuity, both in a military and civil capacity. It raised a dilemma which would have been fatal to many men of some distinction. Yet, strange to say, even the talents and character of Lord Macartney, instead of vanquishing difficulties, served rather to raise them; his appearance, armed with authority to *correct* abuses, was the signal of discord and dis-

obedience among the peculating agents of the company, who were at that time by far the most numerous class of Europeans in India.

The narrative of Lord Macartney's conduct during his presidentship at Madras, necessarily includes the history of Hindostan during the same period, and consequently far exceeds our limits to give even but a slight outline of such multifarious events. In it, however, we have a bird's-eye view of some of the intrigues, peculations, bribery, and corruption of every possible kind, which have disgraced the British name, multiplied wars and devastation, continued the slavery and barbarism of the unfortunate Hindoos, and prepared a mine which sooner or later will ingulf the whole India company. The picture is truly hideous; but on reflecting, that the most vicious persons in those scenes of iniquity have generally passed through life in silence, while many of the more virtuous ones have been the topic of popular clamour, venal calumny, or malignant and invidious invective, it becomes painfully melancholy. The sufferings of an ingenuous and honourable mind, amidst adventurers who would sacrifice every thing that is great or good in society, for the sake of accumulating wealth, may be easier conceived than described. In addition to these, his lordship had the mortification to see the enemies (French and Dutch) triumph on the coast, even in the face of a superior English fleet, which, if properly commanded, could have sent them to the bottom; he also beheld that cruel savage, Hyder Ali, massacre thousands of unresisting and innocent natives in cold blood, while vast numbers of fugitives were expiring with hunger in the streets of Madras. The nabob of Arcot and his family were obliged to take refuge in the town. The numerous cavalry of Hyder Ali had spread all over the Carnatic, and "parties of them approached daily even to the very gates of Madras." The failure of every supply of provisions, except by sea, was accompanied with an increased demand to feed the multitudes which flocked within the walls; and even that supply was rendered precarious by interruptions from the enemy's privateers. No hope of resources could be entertained from any of the princes of India. Their disposition towards the English was avowedly hostile. A general alarm seemed to prevail on account of our supposed ambition, and a suspicion entertained of our ill faith; as well as disrespect arising from the fluctuations of our councils, and the inconsistency of our proceedings." There were indeed strong grounds for believing that a general confederacy was projecting for our expulsion from the Indian peninsula.

Such was the deplorable state of our affairs when Lord Ma-

cartney became president of the council of Madras, and when Sir Edward Hughes with eighteen ships fought the French Admiral Suffren with only sixteen, and suffered him to sheer off without capturing one of them, this same admiral, with more caprice than courage or skill, thought proper to set off to Bengal, and leave the coast unprotected to the ravages of the enemy. Sir Eyre Coote, also, the commander in chief of the army, a brave and skilful officer, possessing a delegated absolute authority, was no less jealous of his superiority; and, whether from the vanity of his fortune in battle, or peevishness arising from bodily infirmities, it required all the address of the governor to flatter and humour him like a child, in order to make him do his duty. The correction of abuses, reforms in the civil administration of the presidency, and the general check which his lordship had given to peculation, could not fail to raise up an host of the most dangerous, because the most unprincipled, enemies. Even his name and character had awakened a vulgar jealousy in the mind of the governor-general of Bengal, Mr. Hastings; and not only governors, generals, agents, and adventurers, but even nabobs, became his most determined opponents. Lord Macartney's disinterestedness only aggravated the malignity of his enemies, as appear by his "*rejection of the highest BRIBE that was probably ever before offered to a governor of Madras in one sum—two lacks of pagodas, or £ 80,000 ! ! !*" (P. 114.)

It would be tedious and disgusting to enter minutely into all the intrigues and double-dealings of Hastings, or the more open rapacity of a Sullivan, a Stuart, and many others; suffice it to say, that all of them combined to vilify and calumniate the inflexible honesty of Lord Macartney. Nay, they even went farther, and intrigued with the nabobs, in order to raise a clamour against his lordship in the British House of Commons. The following sentiments are so deserving of the most attentive consideration of all those who read the reports of debates in parliament, that we give them in the author's own words.

"That a considerable portion of thinking men in the British nation should suffer themselves to be so long and so repeatedly abused, with regard to the complaints of the dependent Mahommedan princes of India, can only be explained by the little trouble that is taken to inform themselves accurately on the subject: but *the enormous sums of money which these intriguing men are always ready to lavish on those who may either be sufficiently ignorant, or sufficiently corrupt, to undertake their cause, will readily account for the zealous advocates which now and then stand forth as their avowed champions;* but the real fact is, that there is not, perhaps, a single individual among these mock princes which the company's servants have erected, who has not violated his engagements with those who raised him to power; and so

base are their characters and conduct in general, that every honest man, who may have had occasion to witness them upon the spot, and whose integrity has been proof against their insidious practices of corruption, must acknowledge, that there is not, perhaps, upon the face of the earth, *a set of creatures so depraved, so worthless, as those dependent upstarts, in whose cause the powers of rhetoric have so frequently been exhausted in the British House of Commons, to rouse and to abuse the generous feelings of the nation.* How few on such occasions have ever believed, that an *English* governor *could be innocent*, when an Indian nabob was his *accuser*; yet how very easy is it for a man, with whom *truth is not considered as a moral obligation, and intrigues and treachery the whole study of his life*, to produce a series of unfounded calumnies; how difficult, at such a distance, to disprove them before the poison has worked its effect. But the time is probably not very distant, when the public, in this respect, will be undeceived; for, as a great moralist has observed, it seldom thinks long on any subject without at last attaining to think right. It is, however, really surprising that, after a lapse of more than half a century, the people of England should still continue to be delighted by every new declaimer, who, *bent upon thrusting himself into notice, and fed upon the bounty of a nabob, impudently* ventures to step forward to *mislead* the public, and to arraign the conduct of those who have really deserved well of their country by a conscientious discharge of their duty. Whoever will give himself the trouble of examining the records of Bengal and Madras, must unavoidably be convinced, that so long as the system is continued of setting up nizams and viziers, nabobs and rajahs, without any real claims or pretensions, as the ostensible governors of countries, provinces, and districts, but in fact mere tools of the company, no governor-general of Bengal, nor president of Madras, provided he be an honest man, can possibly escape their intrigues, their hatred, and their calumny; but if he will allow them to break their engagements with the company, to corrupt their servants, to purchase indulgencies by bribes, to oppress the inhabitants by extortion, cruelty, and murder, and to plunder and encroach upon every petty power that borders on their respective countries, he will be extolled by them as the wisest and best governor that ever ruled in India. Nothing has most assuredly had so strong a tendency to injure the British name among the real and substantial powers of Hindostan, as the impolitic measure of setting up these puppets of authority; and nothing probably would have more influence in consolidating the peace and the prosperity of India, than the abolishing of those double governments, and taking the management of such countries as avowedly belong to the British empire, entirely into our own hands. As a matter of expediency, the company seem now pretty well convinced, that the measure must be adopted; and that those nurseries of oppression, intrigue, and corruption, must be destroyed: millions of unhappy, yet unoffending, natives would then know to whom they were to look up for protection, which, under the present system of things, is, at least, with them a matter of doubt and distress; by discontinuing the erection of dependent nizams, nabobs, rajahs, and khans, the company would get rid of so many

stumbling-blocks to their prosperity, and stepping-stones to their enemies. And better far would it be for them even to double the already large emoluments of their servants, from the highest to the lowest, rather than, out of consideration to their interests, to keep up those phantoms of power with influence and wealth, however sufficient to corrupt their conduct, and feed their avarice. Those who conceive that a government in India, while embarrassed by the intrigues of dependent nabobs and rajahs, is an enviable situation, are little acquainted with the difficulties and dangers with which it is surrounded. To a strictly honest man, bent on doing his duty, a more heart-rending situation can scarcely be imagined; he must either lend the aid of his authority to the most horrid oppressions, cruelties, and murders; or if he resists, incur the charge of oppression himself; thus he treads on thorns at every step, and after years of toil and anxiety for the public welfare, he will retire from the scene with the mortification of finding that all his endeavours have been exhausted in vain to eradicate that system of corruption which is nurtured in every petty court of Hindostan; that he has only drawn upon himself the malignity of those who float within its vortex; and, what is worst of all, he may almost lay his account of meeting at home with the frigid indifference of his employers."

What a number of designing declaimers almost every session start up, some to disguise the means by which they themselves have accumulated wealth in India, and others to open a way to appointments in that country, all of them just knowing enough to discover the weak side of their countrymen's character, and well assured that to excite their passions by fabricated abuses or feigned distress, is the most effectual means of obtaining their object. Sympathy, indeed, as Mr. Barrow observes, would seem to be an affection of the mind, the strength of which increases in proportion to the distance of the exciting cause. Distant distress has the advantage arising from the powers of imagination to operate in its favour; hence the supposed sufferings of a Mohammedan khan or a Hindoo rajah are able to dissolve the hearts of the whole nation, while objects of real distress at home, from their want of novelty, and the embellishments of fancy, are contemplated with comparative unconcern. A tale of distress well represented is capable sometimes of exciting a kind of sensation that renders almost unwelcome the conviction of its falsehood; it is one of those pleasing errors which, as Dr. Johnson observed, is not always *willingly* detected. Nay, so great is this infatuation, that we have recently seen, under the specious pretext of *humanity*, the most atrocious falsehoods eagerly credited, although resting on no other authority than that of swindlers, prostitutes, robbers, runaways, and traitors, supported indeed by the gold of some intriguant.

[To be continued.]

Little Odes to Great Folks; with a dedicatory Dithyrambic to Sir R-ch-rd Ph-ll-ps, Knight. By Pindar Minimus. With Notes critical and explanatory, by Sextus Scriblerus. 8vo. p. 107. Oddy, 1808.

SOME months have elapsed since the poets of the day sung forth the virtues of "*All the Talents*," or, indeed, of any portion of them; and as the old adage saith, "we cannot have too much of a good thing," we are decidedly of opinion, that Mr. Pindar *the less* has performed an acceptable service to the public, by employing his muse on so profitable a subject. But he has still greater merit than his renowned predecessor; for he has blended the talents of the city with those of the court, and so endeavoured to gratify all the lovers of talents, from St. James's to the Mansion House. We could have wished, indeed, that his Pegasus had stopped awhile to bait at the corner of *Bridge-street*, as he might there have found a fine subject for another ode, and have celebrated, with becoming fire, the Talents of the Guildhall Patriot, not fine Irish, but "Dowlass, filthy Dowlas," who bawls for *reform*, and daily advertises for *contraband goods.—Verbum sat.*—If he avail himself of this hint, we shall then, perhaps, be encouraged to give him a few more, and to suggest to him the propriety of visiting the *Whig Club*, which will supply him with abundance of materials for odes, satires, or epithalamiums.

The "Little Odes" are eight in number, and the "Great Folks" to whom they are addressed, are; 1. Sir Richard Phillips, Knight; 2. The Right Honourable Samuel Whitbread, M. P.; 3. Mr. William Roscoe; 4. *the family* of the Grenvilles; 5. Lord Stanhope; 6. The Reverend Doctor Randolph of Bath; 7. Lord Grey; 8. The Marquis of Douglass. Of these odes, for the information of our readers, we state, that the first seven are *dithyrambic*, and the last is *elegiac*; and to them are, very appropriately subjoined or superadded, an Epithalamium on Lord and Lady Petty. We have already observed, that the poet has not confined himself to the court end of the town; and, indeed, we should have said, that the town itself is too narrow a boundary to circumscribe the flights of his aspiring muse; for she has even extended her excursions to Bath and Liverpool: his impartiality, thus displayed, cannot be too loudly commended; and that we may not be behind hand with him in this laudable quality, nor be supposed to labour under any *town* prejudice, we shall extract, as specimens of the poet's abilities, the two *country* odes, to Mr. Roscoe, and Dr. Randolph.

"A Friendly Admonitory Ode to Mr. W. Rosc-e, late twelvemonths M. P. for L-v-rp-ol."

"Argument.—The Poet condoleth on his loss, and adviseth temperance—pathetically lamenteth the fall of the Talents, and dissuadeth his friend William from pamphleteering—maketh a simile, and compareth William to a wiseacre—declareth his respect for grave historians—and hinteth at the proper horse for such to ride—adviseth his friend to take an airing with his nurse—concludeth with a friendly admonition.

"ODE.

"Dear William, 'tho' you've lost your seat*,
Pray keep your temper, if you can—
Revenge, I know, is very sweet,
But suits it with your Christian plan†?

Besides, I own, I'm much in doubt,
Whether for vengeance this the hour;
Your friends, alas! are all shut out
From popularity and pow'r!

And tho' you shed much gall and ink,
And brandish high your grey-goose pen,
"The Talents" all begin to think,
You ne'er can write them *in* again.

Had you not better, my dear Billy,
Cease to perplex your honest brains,
Lest wicked wags should say you're silly,
To take your labour for your pains?

Ill luck betide the day you quitted
Hist'ry, and ran a pamphleteering‡!

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* "When "The Talents" got into power, thinking that Mr. R's talent had hitherto been hid in a napkin, they resolved to set it up in high places, and so made him into an M. P. When seated in the House of Commons, Mr. R. seemed to form his conduct on that wise saying of the Greeks;

"Καλως ακουειν κρεισσον ἡ λεγειν καλως,"

or, as our worthy English forefathers expressed it;

"The least said is soonest mended."

For the speeches that Mr. R. did *not* make, see Parliamentary Register, *passim*. For his speeches *intended* to have been spoken, consult *Chaucer-Godwin's* Life of him (to be written and published some years hence,) in which you will doubtless be told both what he did not say, and what he *might have said*. S. S.

† "Of what sect of the Christian religion Mr. R. is a member, I never heard. He dresses like a *Quaker*, talks like a *Methodist*, and writes like a *Muggletonian*. S. S.

‡ "Mr. R. who had hitherto been known to the world as a worthy, pains-taking compiler of history, no sooner found himself shut out of Parliament, than he began to turn his attention seriously to politics. In order to take as comprehensive a view as possible of public affairs, he retired to a small village in Lancashire. There he made a vast

A race for which you're little fitted,
  Witness the world's confounded jeering!

So have I seen a greybeard trying
  To back a mettlesome young filly,
But 'midst her flirting and high-flying,
  Look rather shy and rather silly:

Till having lost his seat a-straddle,—
  His stirrups gone,—his bridle breaking,—
He quits the honours of the saddle,
  In a mud ditch his safety seeking:

Then whooping, hallooing, how the boys
  Run to the spot to see poor master,—
With their loud laughter and curs'd noise,
  Making much worse the dire disaster.

Take thou a hint, dear William do,—
The case just suiting you know who.
I would not, I, for any "Considerations,"
See grave historians in such situations.

Stick still to your old hackney mare
  Of Hist'ry, an please 'e;—
Her jog-trot suits 'e to a hair—
  She carries safe and easy.

Or if a frolic fancy hit,—
  Without much danger or much trouble,
Behind *Nurse Tansiello* you may sit—
  Your Peg will safely carry double.

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survey of the Continent, and, like Friar Bacon's head of brass, spoke of time past, present, and to come. In a critical hour, his aweful "Considerations" made their appearance in public. The friends of the Talents triumphed. The work, as Mr. Fox said of Sir Philip Francis' speech, was *unanswerable*—that is, as Mr. Fox himself explained his own meaning, "until it was answered." Serious thoughts were entertained in the higher circles, that Mr. R.'s force of argument must drive the present ministers from their places—the ministers themselves were in a sweat—when lo! *Master William Cobbett* stept forth, and audaciously dared to prove that *Master William R-sc-e* had told only a pack of fibs, and deserved nothing better than a whipping for his pains. Altho' he had pledged his credit that Napoleon is a very good tempered, obliging, little gentleman, nobody would believe him. The ungrateful world fell a laughing to see the grave historian "perplexed in the extreme," and the ministers began to congratulate themselves that what they had at first mistaken for a lion, turned out an animal of a less terrific description. Mr. R. is said to have published another political *work*, which I have not seen. But I am told, that as a politician, his writings are *semper idem*,—that is, as *Swift* translated it, "worse and worse." *Ah! le pauvre homme.* S.S.

She ambles prettily, I vow—
Aye—you are on the right horse now.
In namby-pamby verse,
Let Nurse*,
Teach ladies to their lords so dear,
"To suckle fools, and chronicle small beer."
But skittish politics, dear Billy, shun
For ever:
O! never
Be made again the wicked sport of fun."

If Mr. Roscoe will but hear advice, he will bid adieu to politics; and if he must write, ransack Italy for subjects. Before we extract the next ode, we must enter our protest against profane attacks upon sacred characters. *Ludere cum sacris*, is highly unbecoming a lyric poet; besides, if we once indulge in such a propensity, there is no saying where it may lead us;—poets who begin with a mere *sprig of divinity* may end with an *archiepiscopal trunk*.

"ODE to the Rev. DOCTOR R-ND-LPH of B**h.

"ARGUMENT.—The poet evinceth his acquaintance with classical learning, and modestly extolleth Doctor R——'s excellence in letter writing—commendeth his topics and his style—condoleth on his banishment, and pathetically painteth his unhappy fate—describeth his disorder, and the mode of relief—commemorateth an immortal pair—pointeth out a noble subject for biography—hinteth at the effects of envy and spleen, in preventing preferment, and asketh a question well worthy the attention of our ecclesiastical elders—concludeth with a hint.

"ODE.

"Ye antiquated Ciceros and Plinys—
Ye Senecas, and such like pagan ninnies;—
All ye, who wrote so many silly letters,
"Hide your diminish'd heads" before your silly betters!
For epistolary writing,
Doctor R-nd-lph is the man!
Look at those of his inditing—†
Show his equal if you can.

"* "The Nurse," a poem, translated from the Italian of *Tansillo*, by Mr. W-ll-am R-sc-e.

"† The Doctor, a very worthy man, tho' no conjuror, lately published what he called "A Few Observations on the State of the Nation," addressed in a letter to the Duke of B-df-rd. It is therein declared, that we are in the last stage of a mortal distemper, but ("laud we the Gods") the Doctor has a panacea in his pocket;—

Politics he sweetly blends
With his feelings for his friends;
To his dear country, and "dear Lord,"
He gives alternately a word;
Now mourns the one,—the other praises,—
By turns our grief and wonder raises!
Then for a metaphor, I vow,
There never was his like 'till now.
In ev'ry page a new one rises,
And this delights, and that surprises;
From trope to trope still see him flying—
He cuts a dash, there's no denying;
Thro' sim'les thick and thin while hopping,
You'd think he ne'er intended stopping;
And, when he stops, you're sure to find
The lazy meaning lagging far behind.

"But ah! his sorrows who shall tell,
Exil'd from Ireland, lov'd so well!
Sent back to Bath—oh! what a pity—
Banish'd from Dublin's noble city.
Bath delights him now no more,—
E'en Laura* looks not as before;—†

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nothing less than the paying off the national debt by a general contribution,—the same scheme proposed some years ago by the Bishop of Landaff. To this there can be but one possible objection—that the patient would inevitably be choked, in attempting to swallow the nostrum. Five hundred and fifty millions of money to be immediately raised! Bravo! The Doctor may well exclaim Ευρηκα:—if he can remove the debt in the way he speaks of, Archimedes was but a baby in comparison, who boasted that he could move our earth, if —he had another to put his foot upon. The Doctor very pathetically deplores the late change of ministry, particularly on account of poor dear Ireland, whither, it seems, he went as chaplain to the Duke; and if he and his Grace had stayed but a little longer, nobody can tell what good they might have done. An Irish bishopric might have chanced to have fallen vacant, and then "*Nolo episcopari*," construed according to the most approved version, and "*Ego et Rex meus*," I and my Lord Duke——Alas! good man, when all thy honours were a ripening, to come a nipping frost! S. S.

"*Laura Chapel, where the reverend Doctor, by dint of good lungs and an animated gesticulation, used to preach his congregation into a heat, even in the depth of winter, and vigorously prevented their falling into the arms of Morpheus, notwithstanding the seductions of easy cushions and patent stoves. S. S.

"† Our Poet here beautifully paraphrases the motto to the Doctor's Epistle—"*Nam plerisque mutatis, ea quoque mutata videntur quæ* "*manent*,—" which literally *done into English*, would run thus: "For the Ministry being changed, and 'my dear Lord' no longer

Her cushion now he coldly thumps,
And drawls his text out, in the dumps;—
No longer rouses with emotion
His hearers' hearts to warm devotion,
But leaves the stoves to fill each seat
With equable religious heat.
Thro' the Pump-room, lo! he wanders,
And on Dublin Castle ponders.
With step disorder'd see him walking,
With accents dismal hear him talking,
He lists the fiddles,—takes a glass
Of water,—and then lets it pass;—
But nought his fond regrets can e'er abate,
Or soothe the sorrows of his hapless fate!
His soul, surcharg'd with "observation,"
Requires a quick evacuation;—
His pen with ink and words runs o'er,—
He fills a sheet, then calls for more;
Discharging from his aching head
All he has ever heard or read;
He twists, he turns, he strives, he strains,
To ease the load upon his brains;
Then in a flood of figures vents
On his "dear Lord" their whole contents!
The Duke and Doctor—worthy pair!—
Our equal admiration share;
'Tis difficult to say which is,
Of the dear twain, the greatest quiz*.

"O R-nd-lph! fail not to record
Each deed and word of your "dear Lord;"
That at some future, distant day,
When Britain mourns him dead,
The world in wire-wove quarto may
Know all he did and said.

"Then will each reader, in amazement crost,
Exclaim—"Oh! what a statesman† there was lost!"

Lieutenant of Ireland, my prospects of preferment seem changed also." S. S.

"* "Vir *bonus* est *quis*."

"† His Grace's "Talents," as a Statesman, are too well known to need illustration from my pen. Whether he be as excellent a judge of sheep and oxen as his late brother, I feel myself incompetent to decide. The Doctor's Epistle was written to him during a Tour in the Highlands, whither he went, I am informed, for the express purpose of having ocular demonstration of the mode of foddering cattle, in use among that sharp-sighted people. Some persons have affected surprise that the Doctor did not accompany his "dear Lord" in this excursion, as well as to Dublin. But they do not consider

While thou, a *patriot* true, shalt think with pain,
On such a *patron* ne'er to look again,
It must, I'm sure, be envy's work, or spleen,
That thou, dear Doctor, art not yet a Dean:
And where, I beg to know, can our Church fish up
A Doctor fitter to be made a Bishop* ?

" But if preferment's path you take†,
Dear Doctor take a hint;—
Long letters for your " dear Lord's" sake,
Still write—but do not print‡.

This muse has a very uncivil *memory*; though, in good truth, if it be exercised only for the purpose of dissuading the *elegant* doctor from indulging himself in the epistolary theme, we shall

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the difference of climate, and that the shrewd, biting air of the Highlands, where there is not a single deanery or episcopal palace to shelter one from the inclement weather, might very ill have agreed with the reverend Chaplain's constitution. Let us be thankful that the Duke took so far a journey, in order to enable the Doctor to write so long a letter; and that, while his Grace was making profound observations on the agriculture of the Hebrides, his chaplain was making observations no less profound on the politics of Europe. —S. S.

" * It was said by Bishop *Warburton* of Dean *Tucker*, that he was too good a Politician to make a good Divine. Doctor Randolph need fear no such rebuke from the Bishop of Bath and Wells; his Epistle is a satisfactory proof that he is laudably ignorant on all those topics that come not within the province of a Doctor of Divinity. S.S.

" † Since writing a preceding note, I have been told by those who know the Doctor best, that no member of the Established Church can have a more constitutional antipathy than he has to a mitre and lawn sleeves; and that, were he obliged, in deference to higher authority, to accept them, the melancholy consequence would probably be, an inquest of *felo de se*, or *non compos*. Of this temperament were many holy men among the primitive Christians. Socrates, the ecclesiastical historian, relates that Evagrius ran away for fear of a bishopric, and that Ammonius cut off one of his ears to render himself incapable of it. H. E. l. iv. c. 23. At the present day, it might perhaps sound rather oddly, to read in the B-th paper, that "On —— last, the Reverend Doctor R—— was found by one of the ver" " gers, hanging from the Episcopal stall of —— Cathedral. The " cause of the rash act is said to have been a *Conge d'Elire* lately is-" " sued." S. S.

" ‡ Perhaps our Poet's advice may not be much amiss. If I remember right, this is the Doctor's *second* exploit in the epistolary line. Has he forgotten the old saying?—

Tempora mutantur——
——litera scripta manet.

S. S.

not wish to impose a curb on it. Never surely was a man so unfortunate in his letters, at this Bath Theologian;—the Princess of Wales's letters returned by a stage coach, to fall into Lady Jersey's hands!! But we will forbear, in the hope that the Doctor will write no more letters. As a parting admonition, we will observe, that a non-resident clergyman should be cautious in his pulpit Philippics on non-residence—that a beneficed clergyman in the country should not pass one half of the year in frequenting places of fashionable resort, or in great towns; and that a good *parish priest* is a much more respectable character than any *popular preacher*.

Hints on the Economy of feeding Stock, and bettering the Condition of the Poor. By J. C. Curwen, Esq. M. P. of Workington-Hall, Cumberland. P. 382, 8vo, with five plates, 10s. Crosby and Co. London; Jollie, Hodgson, Carlisle; Bowness, Workington, &c. 1808.

THE late injudicious efforts of the agriculturists, to resist the sugar distillation, have excited serious reflections, which are highly disadvantageous to their character. If men are so ignorant or so weak as not to see the propriety of such a measure at the present period, or if they are servile and mean enough to flatter the worst passions of their constituents, at the expense of their own judgment and integrity, they must naturally expect to sink under the contempt of the better part of their countrymen. As legislators, their conduct was in the highest degree culpable and unworthy of independent Englishmen; as agriculturists, it evinced want of foresight, and illiberal selfishness; and as men it was equally unjust, irrational, and inhuman. What confidence, it will be asked, can the public now place in the statements of a Young, Sinclair, and others, after witnessing the absurdity of their calculations of the value of flour during the last summer? Certainly not less than they deserve. We trust, therefore, that such a signal exposure will teach the more enlightened agriculturists to beware of such delusions in future, and that they will again bear in mind, that all such sinister efforts not only degrade themselves, but do an incalculable injury to the very cause which they mean to support. Such works, however, as the interesting volume before us, will contribute to rescue, at least, some of the professors of agriculture from any permanent reproach, provided they do not interfere with party politics.

Mr. Curwen, with equal propriety and truth, dedicates this collection of his various communications to the Board of Agriculture, or Prize Essays on the Economical Feeding of Horses

and Cattle, to the worthy Bishop of Landaff, whose useful labours and example first gave an impulse to such meritorious pursuits. The first paper in this volume details the author's experiments and final establishment of "the steaming of potatoes as a substitute for hay," that is, boiling potatoes by steam, and giving them in that state, mixed with cut straw and hay, in equal quantities, to horses. After seven years experience, Mr. Curwen can recommend this food as greatly preferable to hay and straw alone. The agricultural advantages, he calculates, would be, that a horse will annually consume the hay on three acres of land, while he can be better supported by the potatoes which grow on half an acre, leaving 2½ acres to produce food for man. In the vicinity of large towns, where both potatoes and fuel are dear, the profits of this method would be much less considerable, unless in certain situations where steam engines for other purposes were established. Two stone of hay are given to a horse each day; the allowance of oats to colliery horses is 12 lb. a day, farm-horses 8 lb. and cart-horses 10 lb. Mr. Curwen has substituted 5 lb. of carrots for 4 lb. of oats, and this has kept his horses in better health and spirits than with the full allowance of oats. The following is his "estimate of feeding a farm-horse per day: 1½ stone of potatoes, at 3d. per stone 4½d.; 7 lb. of cut straw and labour, 2d. steaming, ½d.; 7 lb. of straw, 1d.; 8 lb. of oats, at 8s. 6d. per Winchester bushel, weighing from 40 to 44 lbs. 8d; total, 1s. 4d." For a colliery horse, which is equivalent to a London cart-horse, 1 stone of potatoes 3d. steaming, ½d.; 9 lb. of hay, at 6d. per stone, and cutting, ½d. 4½d.; 7 lb. of straw, 1d.; 12 lb. of oats, 1s.; total, 1s. 8d. per day, or 24l. 6s. 8d. a year for farm-horses, and 30l. 8s. 4d. for colliery or cart-horses. The cost of the apparatus and steaming-house, potatoe-washer, tubs, boiler, pumps, and building, was originally only 102l. but must now be estimated at 120l. so that 10l. a year should be added to the above expense; this, however, is to be divided among 100 horses, which a steaming-house on such a scale is capable of daily supplying, or 120 stone per day. Potatoes "lost by steaming an eightieth [we presume an eighth] part, by roasting a sixth," without admitting of the benefits of mixing with cut straw, and bruised oats. Drawings of all the different apparatus for these purposes illustrate this interesting paper, which may convey much practical information, even to those who keep but a few horses, as potatoes and carrots are found to be more nutritious and salutary to them than either hay or straw.

The second paper in these Hints, is entitled, "On the Means

of supplying Milk for the Poor;" but a very small part of it is confined to this laudable object, the author having indulged himself in digressing to almost every subject connected with agriculture, corn and poor laws. As his remarks are generally judicious, and founded on actual experience, we are not disposed to murmur at their irregularity, although they would certainly have lost nothing either in simplicity or utility by a more natural and clear arrangement. We shall endeavour, however, to notice the principal facts. The first object of our author's benevolent intention, was to supply the populous town of Workington with a winter dairy, affording an adequate supply of milk for the daily use of the poor. His cows were fed with green food, as being so much cheaper than hay, and for this purpose he planted cabbages and turnips. The produce was about 35½ tons of cabbages per acre, some of which weighed 55 lb. The common drumhead cabbage were first used; next followed the common turnip, then the Swedish and kohlrabi, and last the coleseed. The latter he found the most productive of milk; and it has the additional advantage of standing till the end of May, when lucerne is fit for cutting. The cost of feeding milch cows was 4 stone of the above green food, 4d.; 4 lb. of oil-cake, 4d., and 8 lb. of straw, 1d.;—9d. a day. The new milk sold for 2d. a wine quart, the skim milk 1d. The profits of the farmer on the green crop of 22 acres were 101l. 10s.; those of the milkman (on 22 cows) and feeder, for wintering stock, were 133l. 19s. 6d. which, when united in the same person, gave a net return of 235l. 9s. 6d. This sum, under better management, Mr. C. thinks, should amount to 360l. from which rent and taxes are to be deducted. This, it must be confessed, is a very ample profit, where so small a capital was employed, and one which should teach the farmers in the vicinity of London to attempt the adoption of a similar system.

"The advantages of feeding with green crops," observes Mr. C. "are the saving of rent, and the profits of a great stock upon a little ground. Some deduction from this may be stated for the additional buildings which would be required for stall-feeding and soiling; but this would be trifling, and bear no proportion to the returns it might fairly be expected to make, and the rents which would be consequently given in consideration of these conveniencies. I should suppose that green crops, upon a comparative scale of feeding with hay, may be stated as seven to one. Potatoes and carrots, &c. will exceed this, and both these crops have the advantage of being conveyed by water-carriage from districts where rents are from 15s. to 20s. per acre, to places where 3l. or 6l. are paid, and labour proportionably high. Summer soiling in comparison with grazing, will equal, if not exceed the proportion of ten to one, besides the almost incalculable advantage of preserving the manure, and having the stock in better condition, and less liable

to accidents. The profits on carrots, which are so good for horses, are also considerable; an acre will produce 2000 stone at 6d. per stone, which amounts to 50l. besides the tops. Thus, in this manner, a saving of 60 acres of land, in a farm of 600, in the feeding of cattle alone, opens a wide field for speculation. The retrenchment of a tenth, with a gain to the public of the means, if applied to the growth of corn, of supporting in bread 180 persons, cannot fail of calling forth serious reflections, and challenging attention to the important advantages which might be drawn from the general adoption of this system. The extension of grain crops would likewise introduce, in an equal proportion, the growth of clover, by which the produce of summer food would be quadrupled. Supposing England and Wales to contain 48 millions of acres, and that 21 of these are under pasture for horses and cattle, I conceive a million and a half of acres might be taken from the lands in pasture, and brought under rotative crops, in aid of what is so applied at present."

If the author's estimates are correct, of which we see no reason to doubt, the general adoption of his system would furnish sustenance for three millions of people more than the existing methods. His plan, however, of supplying milk to the working people, is not less politically and physically advantageous than benevolent. If pure milk were generally substituted, especially for children, instead of beer, we should no longer hear of such great mortality in large cities, or manufacturing towns. Indeed, if all our labourers could be induced to use milk more frequently, their health and strength, and consequently their ability to labour, would be very considerably increased. This measure is now the more desirable, that, thanks to the malignity of our enemies, the policy of common sense begins to prevail, and we are no longer doomed to use a foreign, expensive, and debilitating vegetable (tea), instead of a nutritious and salutary one (coffee), the produce of our own colonies. The folly of depending on a distant and inhospitable country, for one of the primary necessaries of life, and for which nothing but gold was taken in exchange, will scarcely be credited in less than half a century. Would those who now consume malt liquor at their meals adopt the use of coffee, they would soon experience the beneficial change in their general health and constitution, and the grain now used for malt could be much more beneficially appropriated to bread, and the feeding of cattle for milk. Human ingenuity, perhaps, has not hitherto discovered any simple compound fluid at once so agreeable, and so salutary, as that composed of one half coffee, and one half milk, what the French call *café au lait.* That this, or simple coffee, will be adopted by great numbers instead of malt liquor, cannot be doubted. The great majority of the people of England at present, in all the towns,

consume a quart of porter daily, which amounts to 91 gallons in the year, containing above 180 grains of opium or other powerful narcotics, which, if formed into a mass, would be sufficient to poison above 20 persons: the difference in the expense of a pint of coffee and a pint of malt liquor, would add materially to the income of the consumer. We hope, therefore, the people of the united kingdom, who are unquestionably the most rational of any in the habitable globe, will consider and profit by their experience on this subject; we are the more sanguine in this respect, that they are not likely to be misled by any delusive sentiment of supposed liberality or humanity in such an affair.

In recommending, however, the reforms proposed by our author, in the economy of food for man and beast, let it not be supposed that these are all the improvements which could be instantly and conveniently made: there is yet another much greater and more simple, which should be adopted in the manufacture of bread. The French, who are not only the greatest epicures, but also the greatest gormands, have had recourse to artificial means to ferment their bread, in order to render it more soluble in their soups and other liquids; we have imitated them in this respect without having the same necessity, and ferment our bread to such an excess as to lose the most essential part of it. From a great variety of experiments on flour of different countries, we have found that a pound of good flour generally contains

oz. 14	amylaceous matter,
1	gluten, or vegeto-animal substance,
0¼	sugar,
0¼	insoluble fecula,
16	ounces.

Now in the process of fermentation both gluten and sugar are destroyed, which are the two most nutritious parts of the flour. Supposing, then, that each individual in London consumes a loaf of fermented bread every week, which is considerably under the average, and that every loaf loses by fermentation five ounces, or only a quarter of a pound, the annual loss of nutritious matter in the bread of each person would be 26lbs. or six weeks allowance. If the population of London be taken at the lowest calculation of one million, thus at least twenty-six millions of pounds of this vegeto-animal substance is annually lost. As this loss is of the most nutritious matter, it is equal to three and one-quarter million stones of meat, worth 800,000 l. allowing that each individual in London annually consumes

245lbs. of meat; and if it is estimated according to the system of Pringle, that one pound of animal food contains as much nutriment as twelve pounds of vegetable, it is equal to the annual loss of three hundred and twelve million pounds of bread. Comparing, however, bread to meat as four to one, which is pretty near the fact, almost one-fourth of the nutriment of flour is lost by fermentation. This is no visionary speculation founded on any abstract theory, as we have physical demonstration of the advantages of unfermented bread in the superior health and strength of our seamen, who are for years accustomed to nothing but hard dry biscuit. These facts show what very simple means are yet within our power to increase the quantity of food for our increasing population, without having recourse to the anti-social plans of Malthus. Abandon the use of fermented bread, and the same quantity of flour now consumed will support equally well at least one-ninth more than the present population. The loss of bread by fermentation will also enable our author to explain more satisfactorily why two and one-half acres of land formerly were amply sufficient for the support of a labourer, when five and one-half will barely suffice to furnish him at the present day with the various articles of food and *liquor*. When luxury and affected delicacy were less general, when the use of fermented bread was confined to the large towns, and only to the higher classes in those towns, and when the greater part of the wheat appropriated to bread was ground only into meal, which was mixed with that of peas, beans, or barley, and used by all the working people in solid bread, without being deprived of its sugar and gluten, then indeed might a much less quantity of land furnish nutriment for each individual. The accumulated population of great towns, the increase of large manufactories, and the almost universal use of animal food, may have contributed, as Mr. C. concludes, to increase the consumption in a greater proportion than the population has increased; but the augmented and still augmenting waste of bread-corn, is the most serious and efficient evil in the economy of aliment. There is scarcely a day-labourer or plough-boy in England who does not now eat his *wheaten loaf* and tea for his breakfast, to the great injury of his own health and strength, and the prejudice of his family. The increased use of animal food, if our author's system were adopted, would be much less injurious to the agricultural product than he himself supposes. The daily consumption of food of animals, is generally estimated in proportion to their weight, as one-third to two-fifths. Sheep consume daily about a fifth, small cattle about a fourth of their weight. Leicester sheep have gained a pound on every

sixty-four pounds of turnips; others a pound on every eighty-one pounds consumed. Cattle, in grazing, gain three hundred and seventy-eight pounds on an acre, while sheep gain only two hundred and sixteen pounds. These estimates, however, are far from being accurately established; but they are sufficient to show that grazing is more advantageous to the farmer than the growing of corn; and when it is remembered that premiums have been given on the importation of wheat, it must be evident that they acted as bounties to the grazier.

Among the numerous judicious remarks which abound in this volume, there are perhaps none which deserve more attention than those on horses. Mr. Curwen estimates the number of pleasure horses at 200,000, which require the produce of six acres to each; 30,000 cavalry, requiring five acres; a million of draught and husbandry horses, requiring four acres each; and 200,000 colts and brood mares, at three acres; making a total of 1,430,000 horses *, which consume the produce of nearly six millions of acres. In order to remedy this vast consumption by horses, he proposes that two of these six millions of acres should be appropriated to oats, and that by substituting potatoes, carrots, and straw, a saving of 300,000 acres might be effected. A reduction of the number of horses kept for pleasure and waggons he considers as highly laudable, and recommends the adoption of iron-rail roads, where there is a great transport of goods. In addition to this he concludes, that if there are now twenty millions of acres in pasture, besides those used by horses, the feeding of milk-cows, and fattening cattle with green food summer and winter, would effect a reduction of at least a sixteenth, and that consequently 1,200,000 acres might be appropriated to the culture of wheat. The application of capital to this purpose, he thinks, would be much more permanently advantageous than to commerce, although, he justly believes, that our staple commodities, such as salt, iron, coals, tin, lead, copper, &c. which cannot be found elsewhere, will support our trade in defiance of all the efforts of the enemy. We cannot, however, accede to his axiom, that a "nation of agriculturists will be considerably more populous than a manufacturing one, unless they place their reliance for food on foreign countries, in which case they must be a dependent people." We are surprised that Mr. C. and other enlightened agriculturists, do not perceive that the

* Middleton, in his Survey of Middlesex estimates the number of horses in South Britain at 1,600,000, which he calculates to consume only the product of 3,600,000 acres. We think Mr. Curwen's estimate of six acres to each pleasure horse must be greatly overrated.

cultivation of land, or the feeding of cattle, is as much a manufacture as carding, spinning, and weaving wool or cotton. Neither is it true that simple agricultural people are ever very numerous; it is not consonant with the usual progress of the human mind to remain long in that state. The spirit of traffic manifests itself even among savage tribes at a very early period; it is connected with chance or fortune, which the human heart is ever anticipating. The possibility of rapidly accumulating great wealth captivates the imagination, makes men merchants, and they make manufacturers, whose ingenious labours excite curiosity, disseminate science, and tend to civilise and comfort distant nations. The adventures of the merchant increase and continue fortunate until all nations have attained a certain level or equality; then, indeed, he can no longer hope to gain an independence by the profits of a single adventure, but must expect them to be as circumscribed, and as definite, as those of the manufacturer, mechanic, or agriculturist. This is the period when agricultural speculations commence, when those in commerce and manufactures have attained their climax, and when the riches acquired by trade have contributed to diffuse learning and knowledge among nations, and when men's minds are sufficiently enlightened to pursue the slow but certain means of acquiring wealth by the cultivation of the soil. Thus nations become wealthy by commerce, by wealth they soon grow learned and populous, and when populous they necessarily become agricultural; but whenever they cease to be wealthy, their science, their population, and their agriculture soon decline, and they again sink into vice, ignorance, and insignificance. There is no populous country which has not previously been commercial and wealthy; nor is there any wealthy country which will not become agricultural. We have attained our commercial era; we are approaching our agricultural one: a little attention to this fact might have prevented several writers the labour of composing many ponderous volumes. So true it is, as our author has subsequently admitted, that our "agricultural and commercial interests are so united, that they must stand or fall together; to restore and maintain an equal balance between them appears most conducive to our national prosperity." On this principle he "contends that the landed interest had ultimately more to apprehend from the high prices of grain than the manufacturer; and that any material fluctuation of price does more immediately affect its interests. As agricultural wages are regulated in a great measure by the price of the prime necessaries of life, the late high prices of grain advanced wages 40 per cent. which, notwith-

standing the years of plenty that succeeded, it has not been found practicable to reduce. The labourer's scale of expense has kept pace with his wages; various other articles have also advanced, and he is as little able as ever to provide against any additional pressure; so that should an advance take place in grain above the standard of common years (and his employer refuse a still further increase of wages), his family must have recourse to parochial relief, which ultimately brings a heavy burden upon the landholder." These considerations should induce the farmer to resist to the utmost the monopoly of the corn factors, who suffer nothing by the distresses of the poor, as they have not to pay heavy poor-rates. It should also be remembered, that the ruinous system of lowering the price of grain by bounties on importation, rather aggravates than alleviates the evil; for if 1000 quarters of wheat are imported and sold for 4l. a quarter, and on which 1l. a quarter bounty is paid, is it not sufficiently evident that this wheat virtually costs the consumer 5l. a quarter? The bounty must be raised by taxes —and all taxation must ultimately fall on labour. In addition to this, if such wheat has been imported from America, it comes in American bottoms, and neither our ship-owners nor our merchants make a farthing by the trade, the whole profits of which pass directly into the hands of the enemy.

Leaving, however, the author's general speculations, which evince considerable experience, good sense, benevolence, and patriotism, to return to his experiments in producing milk, he states, as a necessary preliminary, that he found the disagreeable taste in cream and butter, from feeding the cows on green food, effectually prevented by saturating warm water with saltpetre, then boiling it till all the scum which rises to the surface shall be disengaged and removed, when it is cooled, strained, and bottled for use; on setting the milk, two spoonfuls of this solution of saltpetre were added to every six or eight quarts. Mr. C. states the whole expenses and profits both on the green food for the milk cows, and on the milk which they produced, very fully. One of his friends, Mr. Bower of Keswick, had 425 quarts of entire milk, of which fourteen were strippings, from five cows in a week; this yielded in cream forty-nine quarts, strippings fourteen; and blue milk 393=456 quarts, being an increase of thirty-one quarts, or as eighteen to seventeen. This increase of volume, which can be accounted for only by the absorption of oxygen in the separation of the cream from the blue milk, sufficiently explains the nature and extent of the profits of persons who in London buy new milk in order to sell the cream of it.

The remaining papers in this volume treat of "Soiling

Cattle," which is a counterpart of the paper on supplying the poor with milk; "General Hints on Farming," including some judicious and interesting observations for "Farming by Gentlemen," in which Mr. C. states his own essay and experiments; on "Draining," "System," "Cleaning of Land," "Seeds and Weeds," "Accounts and Experiments," "Labour and Workmen," "Manures," in which the author, we think, justly disapproves of the practice of fermenting dung and making of dunghills, instead of putting it deep into the earth. "Early Sowing" is also wisely recommended: but the most important paper, because the most authoritative, is the urgent recommendation to grant leases to farmers. On this head Mr. C. speaks both as a farmer and land-owner, and considers leases to be indisputably the true interest of both; in this, we believe, almost every well-informed person in the united kingdom will concur. The "Jealousy of Farmers," "Returns—economy," "Workington Agricultural Society," and the culture of "Potatoes," are also considered and accompanied with some useful remarks. The last and most laborious paper in these Hints, is devoted to the subject of "Friendly Societies;" here the author's benevolence is eminently conspicuous, and his zeal for the welfare of his working people and tenantry is equally honourable to him as a man and a true friend to his country. The numerous friendly societies which he and his good lady have instituted among both sexes at Workington, and in the collieries, are here copiously detailed, as well as their beneficial effects in diminishing the poor-rates, improving the morals, and reviving the ancient spirit of independence in the labouring people. Would country gentlemen patronise such institutions among their dependents, as Mr. Curwen has done, we might then hope to see the enormous poor-rates sink to their former insignificance, and what is nearly of equal importance, expect a race of country squires from among whom upright and unambitious legislators could be chosen.

We have noticed some errors in the author's calculations as well as in his style, but we do not think them of any serious importance to the positions he wishes to establish. In recommending method to farmers, he ought, however, to have given them a better example of method in his own work, which is in every other respect so worthy their earnest attention, and also that of all noblemen and gentlemen who wish to support the true dignity of their country by contributing to its internal happiness.

An Examination of the Article in the Antijacobin Review, for November, January, February, and March last, upon the Substance of Sir John C. Hippisley's Additional Observations, &c. on the Catholic Question, in four Letters to a Gentleman of Dublin. By the Rev. J. Milner, D. D. F. S. A.

THIS pamphlet, printed in London, the 12th of April last, was written in defence of one composed by Sir John C. Hippisley, which was printed, but not published, and which the Honourable Baronet has been circulating with uncommon diligence, having presented copies of it, not only to individuals, but to some public libraries*.

We should not have noticed it, but that the main object of its author appears to be, that of recommending and panegyrizing popery, that deadly enemy of pure religion and rational liberty, and which often aimed at the subversion of our constitution in church and state. The public may form an opinion of the understanding and knowledge of a person, who with much gravity endeavours to prove, that the tenets of popery are as good as those of the established church, and as well calculated to promote moral harmony and social order under our state, and that protestants have been as sanguinary, and practised persecution as much as the votaries of the Holy See, when, respectively, they enjoyed an ascendancy.

This he attempts to accomplish, merely on the assurances of some popish priests, of whom Dr. Milner is one, and whom he states to be *the highest living authorities*, without quoting any writer of veracity, ancient or modern, to substantiate any of his assertions. But were the Hon. Baronet to interrogate the members of the Corresponding Society, the Catholic Committee, or the United Irishmen, as to the designs and the principles of their respective bodies, we will venture to assert that they would praise them as much as these reverend gentlemen have the doctrines of their church.

On the assurances of the latter, Sir John C. H. goes so far as to assert, that excommunication, confession†, absolution and infallibility, are nearly the same, and not different in their effects, in both churches, and that the dispensing and deposing doctrines were as strongly urged by the early reformists, as by any of the Roman Pontiffs.

* In like manner the Doctor's pamphlet has not been published, but he has been zealous in circulating it.

† What an unfortunate situation a popish priest is placed in, when in the confession box! If he conceals treason revealed to him, he is guilty of misprision of treason, and of sacrilege if he reveals it, as confession is a sacrament in the Romish church.

On perusing Sir John C. Hippisley's pamphlet, we were convinced that the leading positions in it were obtained from Doctor Milner, not only because similar ones are to be found in his History of Winchester, and in his Ecclesiastical Democracy Detected; but because the Honourable Baronet frequently panegyrises him, boasts of his intimacy, and calls him his loyal friend, and the Doctor repays him, with an abundance of flattery. He even goes so far, in p. 50, as to defend his "Case of Conscience solved," written by his pious and learned preceptor. Sir John says, in p. 48, "the bull of Pius V. never was received or considered as binding on the consciences of the Queen's (Elizabeth's) catholic subjects. It was founded on no principle of doctrine, or admissible principle of the Romish church. The Queen's catholic subjects defended her person and throne, and the thunders of the Vatican were spent in air." "Gregory XIIIth, his successor, expressly declared it was not binding on the English catholics." Doctor Milner in p. 248 of his Ecclesiastical Democracy, says: "For I have demonstrated, that the whole catholic body adhered to their allegiance, and that the Jesuits and seminary priests, no less than those of Mary's reign, on the scaffold itself, acknowledged the Queen's titles, in opposition to the bull of Pius V. which relating to *a civil concern**, they were at liberty to disobey; and that even their instructions from Rome itself were, not to concern themselves with this or with any political affair." In p. 198 of this work, the Doctor says the same, and "that at the request of Allen and the first Jesuits, the bull was virtually recalled by the succeeding pontiff, Gregory XIII."

Of the various treasonable conspiracies and assassination plots, which were produced by that bull against the government and the life of that princess, we shall adduce but the following, to prove how egregiously the Honourable Baronet has been deceived by his pious preceptor.

Pius V. published this bull against Elizabeth in the year 1569, in which he excommunicated her, declared her title to the crown void, and absolved her subjects from their oaths of allegiance†. We defy Dr. Milner, or his disciple, to prove, that this pope sent any instructions to his votaries, in order to abate the treasonable and sanguinary orders contained in that bull, or requiring them not to interfere in any political concern. On the contrary, we shall incontestibly demonstrate, from the

* We request the reader will observe, that Dr. M. declares excommunicating the Queen, pronouncing her deposed, absolving her subjects from their allegiance, and invoking them to rise in arms against her, *a civil concern*.

† Camden, p. 427.

writers of this pope's life*, that he studiously endeavoured, as soon as he was seated in the pontifical chair, to have her *deposed and murdered.* In the year 1568, he persuaded one Roberto Ridolphi†, a Florentine by birth, who had lived some years in London, as a merchant, to stir up the English papists to rebel against the Queen, for the purpose of propagating the popish religion. He also promised to defray the expenses of the war, and advanced him‡ one hundred thousand crowns for promoting that design. All this was done before any papist had been called in question on account of religion, since her accession to the throne§. This was confirmed by Bzovius‖ their champion, who acknowledged, that no persons suffered during her reign, but those who maintained the pope's power to depose kings. Next year, viz. 1569, the better to effect his designs, he sent Nicholas Morton¶, D. D. into England, to fan the flame of rebellion, which was on the point of breaking out, and for that purpose to absolve her subjects from their allegiance, and to denounce her as an excommunicated heretic.

This negociation had the desired effect; for the same year a dreadful rebellion was raised by the Earls of Northumberland and Westmoreland, at the head of 600 horse and 4000 infantry |||, and who declared that the object of their rising was the restoring the religion of their ancestors, and the removal of evil counsellors. The two earls having by letters announced to the pope the zeal with which they were proceeding to propagate their religion, he, elate at the intelligence, publicly declared, that, *if necessary, he would go in person to assist in the rebellion, and would in that service engage all the goods of the apostolic see* ||§. Thuanus, a Roman catholic historian||†, of great veracity, acknowledges that long before this, Pius V. had been secretly plotting against Elizabeth; but finding that all his malignant schemes, hitherto conducted with secrecy, had been discovered, he the same year, boldly and without disguise, published his famous bull, *Damnatio et Excommunicatio Elizæ.*; and a desperate fanatic of the name of Felton, posted it up at the Bishop of London's

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* De medio tollere cogitab. Anto. Gubutius Vita Pii V. lib. 3, c. 9.

† Camden, p. 146; Udall's History of Mary Queen of Scotland, p. 119 and 69; V. Girolamo Catona Vita del Pio V. p. 113.

‡ Secular Priests important Considerations, London, 1675, p. 57, V. G. Catena, p. 116.

§ Idem, p, 53.

‖ Abr. Bzovius, de Rom. Pontif. c. 46, p. 621.

¶ Sanders de Visib. Eccl. Monarch. Wittinburgi, 1592, p. 706.

||| Catona, p. 115. ||§ Id. p. 116, Foulis, p. 427.

||† Chapter 46.

palace, for which he suffered capitally. When brought to his trial, he avowed this nefarious action, defended it as meritorious, and embraced the crown of martyrdom, for which he appears to have had a violent ambition. He suffered in the 12th year of her reign; and as he is the first pious martyr* whom the Romish pretended martyrologists put down as having devoted his life for the good of the holy catholic faith, the reader may deduce from it the mildness of the government in their proceedings against popish traitors and rebels.

While the Earls of Northumberland and Westmoreland were in open rebellion, Pius V. wrote them a letter †, to encourage them to persevere, dated the 20th of February, 1570. In p. 288 of our 28th volume, we gave a copious extract from that epistle, which completely refutes Doctor M.'s assertions that the English papists opposed the bull, and that they *received instructions from Rome itself, not to interfere with any political concern.* In the same page of that volume we also proved, that Gregory XIII. instead of denying that the bull of his predecessor Pius V. was binding on the English catholics, virtually confirmed it, by granting them a dispensation for a rigid observance of it; but he granted it only till they were powerful enough to rise and rebel against her ‡. Besides, he issued a bull dated the 13th of May, 1580, in substance the same as that published by Pius V. addressed to the Queen's Irish subjects. In 1571 the Duke of Norfolk entered into a new conspiracy, for which he suffered. This, and a former one, in which he engaged, were made in concert with the Duke of Alva, the Spanish governor of the Low Countries, and were to have been supported by an invasion from that quarter. Alva was at that time exercising dreadful cruelties in these provinces, by which he drove their inhabitants into rebellion; and when he quitted that government in 1579, he boasted that he had delivered eighteen thousand heretics into the hands of the executioner. The execrable massacre at Paris took place in 1572; and it appeared that the great catholic powers of Europe had entered into a conspiracy for extirpating the protestant religion§; and as Elizabeth was regarded at that time as the bulwark of it, she was the peculiar object of their enmity. Throckmorton's conspiracy,

* Foulis's Hist. p. 418.

† Pio V. Epist. Apost. p. 290. Antwerp. 1640, ex officina Plantiniana, ed. F. Gaubou. It is remarkable, that in this letter *he bids them imitate the example of* (*that early rebel*) *Thomas a Becket, and neither for menace or dangers to desist.*

‡ Speed, 871.

§ Davila, lib. iii. p. 163. Lond. ed.

concerted with Spain, was discovered in 1584; and Parry's against the Queen's life in 1585. This last was encouraged by Palmio a Jesuit, Campeggio a nuncio, Como a cardinal, and pope Gregory XIII.* Babington's conspiracy against the Queen's life took place in 1586. John Payne†, a priest, formed a conspiracy to assassinate the Queen, in which he was to have been assisted by fifty bravoes. Speed observes on this, "These and such are the men that are made martyrs on the pope's bead-roll." Great numbers of Jesuits and other missionaries were constantly sent into England, to inspire the Queen's subjects with detestation of her as a heretic, devoted to perdition, and to encourage them to execute the papal sentence against her.

In 1588, Philip equipped his invincible armada, and Sextus V. seconded the enterprise with all his spiritual authority. He renewed the bulls of Pius V. and Gregory XIII. against Elizabeth: he excommunicated her, dethroned her, absolved her subjects from their allegiance, published a crusade against her, and granted plenary indulgence to all those who should contribute to its success‡. Although pope Clement VIII. published another bull against her, in the year 1600, of much the same tenor, and though the popes, his predecessors, issued a great number of them, from the 11th to the 17th century, tending to promote treason and rebellion, assassinations and massacres, of which we gave many instances in p. 282 of our 28th volume, Sir John C. H. in p. 48 of his pamphlet, says of the bull of Pius V., "*it was merely the assumption of an intemperate and misjudging individual*, acted upon the animosity of the Queen's inveterate enemy, the King of Spain."

The Doctor, in page 181 of his Ecclesiastical Democracy, says thus of Queen Elizabeth: "as the celebrated Camden, who

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* Speed, page 873.

† Idem, page 871. The Pope's absolution was found on his person.

‡ Doctor Milner, in his History of Winchester, Vol. ii. note 1. p. 387, assures us, that "the body of the English catholics, instead of receiving the papal bull of excommunication and dethronement, positively rejected it. They knew how to acknowledge the spiritual supremacy of the bishop of Rome, without ascribing to him one *atom of temporal authority*." In page 17 of his defence of Sir John C. H.'s pamphlet, Dr. Milner says: "No subjects of any other description ever displayed such firm and heroic loyalty, as the British catholics did, during the whole of Elizabeth's reign; particularly at her taking possession of the throne, at Northumberland's revolt, at the publication of the bull, and when the nation was threatened by the Spanish armada."

wrote the history of her life, remarks, she was made sensible at the beginning of her reign, that it was all over with her, if the power of the pope who had twice decided on the illegitimacy of her birth, was admitted to remain in any shape whatsoever:" and this the Doctor observes was the reason of her having the oath of supremacy passed. Independent of the conduct of the popes for some centuries, in denouncing and raising rebellions against sovereign princes, who did not acknowledge their supremacy, she had a strong proof of what she was to expect from the holy see. Paul IV. at that time filled the pontifical chair, who, as Father Paul tells us, "never talked to ambassadors, without thundering in their ears, that he was superior to all princes; that he would admit none of them to a footing of familiarity with him; that it was in his power to change kingdoms; and that he was successor of those who deposed kings and emperors." Con. Trent, lib. v. p. 384. When her ambassador notified her accession to this furious old pontiff, he told him, "that England was a fief of the holy see, that being illegitimate, she could not inherit it; that it was an act of high audacity in her, to assume the title and government without his consent; that he could not annul the decisions of Clement VII. and Paul III. on that subject: that she did not deserve any regard from him to her pretensions; but that if she renounced them, and submitted her case entirely to him, he would do every thing that could be done, consistently with the dignity of the apostolic see." Ibid. lib. v. p. 398. On this Elizabeth recalled her ambassador, and, without regarding this arrogant pontiff, proceeded to settle her government.

Doctor Milner, in p. 178 of his Ecclesiastical Democracy, Detected, speaks thus of the traitors who suffered for high treason in Elizabeth's reign, "*those holy men, no less than constant martyrs, whom catholics, in every part of the church, have looked upon with such high veneration*;" and in p. 184 he calls them, "*saint-like personages.*" In p. 185 of the same, he speaks thus of them and the government who punished them: "It is true, that their *persecutors*, in imitation of the apostate Julian, used all their artifices to obscure the cause of these martyrs' death, by alleging that they suffered not on account of their religion, but for treason." He then subjoins the following blasphemous note, indicating, that those traitors, like the primitive Christians, suffered for *the sake of their redeemer.* "Hoc unum apostata studet, vim facere, et fuisse videri nolle—ut qui Christo moriebantur, tanquam facinerosi pluti et puniri videntur." St. Greg. Nazi. contra Jul.

We shall show the reader the grounds on which Doctor

Milner palliates the guilt, and justifies the conduct of the traitors under Elizabeth's government. By the general councils and canon law of the Romish church, the prostration of heresy, and the extermination of heretics, are recommended as a religious duty, on all occasions, to catholics, and therefore, he says, in p. 197 of his Ecclesiastical Democracy, "to overturn the religion which Christ is supposed to have established, and which the country has adapted, is one of those causes *which justifies resistance on the part of the subject, and authorises the pastors to declare in favour of such resistance.*" This position evidently defends every rebellion which has been raised against every state in Europe, which was so fortunate as to emancipate itself from popery, which the Doctor, in many parts of his History of Winchester, and his Ecclesiastical Democracy, considers as *the religion of Christ;* particularly as he asserts, in p. 97 of the latter, "that the pope has a right of addressing his doctrinal instructions and ecclesiastical mandates to every portion of the church," by which all the rebellions against protestant states have been raised, and that the said mandates "*are to be received as coming from Christ himself**." Here the loyal friend, and learned preceptor of Sir J. C. H. speaks his real sentiments.

As to the dutiful obedience or resistance of the English catholics to the Queen's government, after the bull of Pius V. it appears by Dr. Milner's own statement, that it rested solely on the will of the holy see; for he explicitly acknowledges in p. 199 of his Ecclesiastical Democracy, that "the whole difference is, that the catholics of those times, instead of deciding for themselves, on so important and *conscientious a business*, as protestants in general claimed a right to do, only then judged the right lawful, when an impartial and equitable arbiter, their ecclesiastical superior (the pope) decided that it was so, as Cardinal Allen argues in his answer to Cecil †."

Thus in the dreadful rebellion which Hugh O'Neil, Earl of Tyrone, had raised in Ireland against Elizabeth's government, on the ground of religion, Sir George Carew, lord president of Munster, tells us, that the Irish papists "had perfect liberty of conscience, and a free exercise of their religion, but were still discontented, unless it were supreme under the Romish

* In the same page the Doctor maintains, in the fullest manner, the *innerrancy*, or infallibility of the pope.

† Thus it appears that the protestants claimed a right to decide for themselves, but the loyalty of the catholics depended on the decision of the pope, who had absolved them from their allegiance, and denounced the Queen as a deposed heretic.

authority." * And what kind of subjection can be expected at the hands of such papists may appear, for that some of great quality in Munster, did about the middle of this month purposely send certain priests to Rome, to purchase absolution from the pope, for the sin they had committed, in not entering into public hostility with the rest; and because they saw that the Queen could not be violently dispossessed of Ireland, did likewise entreat a *dispensation from overt action*, but yet to live unchangeably in the catholic religion, and to be permitted *in outward temporary obedience*, her Majesty's subjects. Consider, therefore, I say, the dutiful obedience of these men, *whose obedience depends upon the pope's power*."*

Fynes Moryson, at the same time, secretary to the viceroy, Lord Mountjoy, tells us in his Itinerary, that many persons who submitted themselves to the government on the success of the English forces, "yet sent to Rome for dispensations for having done so †." Dr. Milner asks the following question in p. 41 of this pamphlet, written in defence of his disciple. Did not Cecil, Lord Burleigh, publish a book in the reign of Elizabeth, to justify the putting of catholics to death for their religion? It was quite the contrary, and the Doctor cannot but know it. As many traitors who fled, or were banished to the continent for treason, had falsely said, that they and their fellow religionists had been persecuted on account of their being catholics, Lord Burleigh published a tract entitled, "The Execution of Justice in England, not for Religion, but for Treason," in which their false assertions were completely refuted.

Another proof of the Doctor's disregard to historic truth is this; in page 245 of his Ecclesiastical Democracy, he says, "The fact is, that since the bull of Pius V. which being of a *political nature*, the catholics refused to accept, and which was withdrawn at Rome itself soon after its publication, no pope, or other ecclesiastical superior, has ever interfered in the civil and political affairs of the catholics, any further than to recommend to them a peaceable, submissive, and respectable behaviour to the established government ‡." It has been

* Hibernia Pacata, written by Sir George Carew, p. 81, folio edition.

† Itinerary, p. 94, folio edition. None of them submitted till the English government, after a long and destructive war, had a decided superiority. During the rebellion of 1641, they sent the titular bishop of Ferns, and Sir Nicholas Plunket, as ambassadors to the pope, to assure his holiness, that they would not consent to any terms with the government, without his consent.

‡ He observes in a note, "I have heard catholics of name and fortune acknowledge, that they were indebted to the advice of the

already shown, that three damnatory bulls were issued against the Queen, by the successors of Pius V. viz. Gregory XIII. Sextus V. and Clement VIII. After the diabolical conspiracy of the gunpowder plot was discovered and defeated, an oath of allegiance was framed, to provide against such horrible machinations; on which pope Paul V. issued two bulls, in which, under pain of damnation, he ordered the oath not to be taken.

In the reign of Charles I. an. dom. 1626, Urban VIII. exhorted the Irish by a bull, to lose their lives, sooner than submit to the wicked and pestilent oath of supremacy, by which the sceptre of the catholic church was wrested from the vicar of God Almighty; and yet such blasphemy had the desired effect, in kindling disaffection in the ignorant and superstitious multitude. While the dreadful rebellion of 1641, raised by Romish ecclesiastics, continued to rage, the same pope issued a bull, dated the 25th of May, 1643, the better to inflame his votaries, in which he desires them, "in imitation of their godly and worthy ancestors, to endeavour, by force, to deliver their thralled nation from the oppressions and grievous injuries of *the heretics*, wherewith this long time it hath been afflicted, and heavily burthened, and gallantly to do what in them lieth, *to extirpate, and totally root out those workers of iniquity*;" and in this he offers plenary indulgence, and full remission of sins, to such persons as would join in that pious crusade. That rebellion was continued many years, by the mandatory orders and epistles of the same pope, and by the busy and intriguing spirit of Rinuceini his nuncio, a turbulent and sanguinary fanatic, whom he sent to Ireland, for the purpose of inflaming the popish multitude, and of dissuading them from acknowledging and submitting to the government of *an heretical sovereign*. The Doctor, in page ii. of his pamphlet, says, "few could have entered upon the discussion of the (catholic) subject, with such eminent advantages of information, connected with the doctrine, discipline, character, and situation of catholics, as the worthy baronet possesses*." We gave abundant proofs of the contrary in our 28th and 29th volumes, and we hope, that what we shall state in these strictures, will evince his ignorance therein, and that he has been most egregiously deceived by his pious preceptor.

late bishop Challoner for the preservation of their lives and estates in 1745." This proves their disaffection, and that their peaceable conduct depended solely on the advice of their spiritual guides.

* This is a very grateful and suitable return to his disciple Sir John C. H., for the warm encomiums which he lavished on his pious preceptor.

Doctor Milner, with his usual disingenousness and disregard to truth, asserts, in p. 4, that we said, "that an honourable member of Parliament has been bribed by a popish committee, constantly sitting in Dublin, with large sums of money, raised on their body." We asserted quite the contrary; for having stated that certain persons, whose names we mentioned, were paid by that committee, to write in support of their claims, and that they were actuated by sinister motives, we explicitly declared, that "we were far from imputing such to Sir John C. H." In the same page, 268, we explicitly declared, "that we were unwilling to ascribe his intemperate zeal (for popery) to unworthy motives." How dare Doctor Milner, who *ought to be* the minister of truth, thus openly assert a wilful and deliberate falsehood! what credit, after this, can the arrogant priest, who professes all the bigotry, credulity, and impudence of the popish advocates of the dark ages, expect from a British public, or even from the honest part of the Romish inhabitants of this protestant isle?

The whole of his pamphlet, in defence of his disciple Sir John C. H., consists of unfounded assumptions, in which he advances the most obvious untruths, and denies facts which have been substantiated by the best historical documents. What hopes of success can an honest and upright impugner of popish frauds and errors, entertain in a controversy with an adversary, who, in the true spirit of his church, appears to consider that the *end* justifies the *means?*

The Doctor says, after praising the knowledge and learning of Sir John C. H., that the following benevolent and patriotic motive led him to write his pamphlet. "*The measure of a substantial and cordial union of interest and affection, among the component parts of the British empire, being recommended by* Sir John *(in perfect unison with the catholic act of* 1793*) as tending to consolidate its strength and measures**. The Antijacobin denies this self-evident doctrine, and cites the peevish language of Lord Clare (who had been himself a catholic,) in commendation of the old system of division and coercion." We defy Sir John C. Hippisley to produce a single instance, where papists were contented to live subordinate to, or even on the same footing, in the exercise of political power, with protestants. Every attempt in Ireland to conciliate the former, has only produced treasonable machinations and disturbances. The very extensive concessions granted to the Irish papists in the beginning of 1793, were immediately followed by nocturnal robbery and assassination, perpetrated in most parts of

* These are the words of his disciple Sir John C. H.

Ireland, by a popish banditti called Defenders, who often attacked the king's troops without any provocation at noon day; and these dreadful scenes of anarchy continued to increase till the explosion of the rebellion in 1798. The Defenders are thus described in the report of the secret committee of the House of Lords, published in 1793. "That they were all of the Roman catholic persuasion, that they assembled mostly in the night, and forced into the houses of protestants, and deprived them of their arms*: that their measures were concerted and conducted with the utmost secrecy, and a degree of regularity and system, not usual in persons of such mean condition." It then unequivocally states, "that they were guided and protected by the catholic committee," that sums of money to a considerable amount were raised on their body at large, by subscriptions and collections at their chapels and elsewhere, under the authority of a printed circular letter, signed by the secretary of the said committee, and that arms and ammunition to a large amount were purchased by them. They were so terrific that year, *the æra of their grand emancipation*, that Lord Westmoreland declared in his speech to both houses of Parliament, on the 16th of August, 1793, that "the spirit of discontent which prevailed among the lower order of the people, at the beginning of this session, has since burst into acts of riot and insurrection, so that I have been under the painful necessity of employing his Majesty's forces, whose steadiness and good conduct have on all occasions been manifested." That year they often attacked, and had severe conflicts with the king's troops. Such were the blessed effects of attempting to conciliate the Irish papists! Among various untruths stated by Doctor Milner, he says, that Lord Clare had been a catholic; which all those that knew him can contradict. In like manner, after uttering the grossest scurrility, and the most bitter invectives against Doctor Duigenan, in his Tour through Ireland, he says, that his father was for some time a convert from popery, and that he afterwards became a relapsed papist, and died such: that the doctor himself was bred a papist, and became a convert. The latter went to the diocesan school of Dublin at a very early period of his life, with the present bishop of Ossory, Sir Michael Smith, late Master of the Rolls in Ireland, and the Rev. Doctor Ledwich, author of the Antiquities of Ireland; and we appeal to them for the truth of the following facts—whether Doctor Duigenan was not, from the earliest period of his life, a member of the established church,

* This practice has prevailed for many months, in those counties which petitioned last session for catholic emancipation, and in which there are now alarming disturbances.

whether they were not cotemporaries with him in the university of Dublin, of which, for his abilities and literary merit, he was chosen a fellow, and by degrees became a senior fellow thereof; which situation, in rank, dignity, and emolument, is not inferior to a canonry of Christ Church, Oxford. We appeal to the same persons, whether his father was not a protestant and a constant churchman, and whether he was not at his death a member of the established church.

What can Doctor Milner mean, by the *old system of division and coercion*. We again assert, and we defy him to prove the contrary, that no penal laws were enacted against the Irish papists till after the revolution, and yet they manifested deep-rooted treason and disaffection to the protestant state, for more than a century and a half previous to that period. The penal laws then enacted made them tolerably peaceable and obedient, but ever since their repeal, they have been as disaffected, turbulent, and rebellious, as they were before their enactment. History and experience should be the only guide to statesmen. History is philosophy teaching wisdom by experience; and if we have recourse to the annals of every protestant state in Europe, we shall find, that the conduct of the Romanists have been uniformly the same. As to the events of Ireland in Elizabeth's reign, we shall refer our readers to p. 20 of our 27th volume; for those of James I. to p. 124 of the same; for those of Charles I. to p. 231 of the same; for those of Charles II. to p. 428 of vol. 18, and for a faithful relation of the disgraceful events which occurred in Ireland after the abdication of James II., when the Irish papists, possessed exclusively of all political power, endeavoured to exterminate all the protestants, and to separate their native country from England, we shall refer our readers to p. 230 of our 26th volume*.

In p. 8. Doctor Milner says, "the Antijacobin now attempts to open upon Sir John Hippisley, the old spiked battery of the general councils, in order to prove against him, that catholics are bound by their religion, to murder all Christians of a different belief from themselves †." He then proceeds to gloss over, and to palliate the impious doctrines of these councils, particularly those of the 4th Lateran; and he pretends that the

* During the reigns of all these monarchs, they solicited the aid of the enemies of the empire, to accomplish these purposes.

† We have already proved in p. 272 of our 28th volume, that some of the general councils prescribe this as an indispensable duty, and we shall now prove that Dr. Milner applauds these councils, and insists on their validity; and so do Dr. Troy, Francis Plowden, and his brother, the priest.

sanguinary part thereof, viz. the third canon, "*was a mere temporary regulation of discipline, and of no force in countries where it was not received, as it never was in these islands**." "In this respect, it was essentially different from the first and second canons of the same council, which having the faith of the church, that is to say, *truth*, for their object, are of universal obligation." Now we shall quote the Doctor himself, to refute what he thus asserts.

In p. 97 of his Ecclesiastical Democracy, he says, in his defence of the pope's universal supremacy, "But to appeal to a still more clear, as well as certain authority, I mean the *unerring voice of the whole church, delivered in her general councils*, I ask, whether *the fourth council of Lateran*, called, *by way of distinction, the Great Council*, has not decided, that the Roman church, *by the ordinance of God*, has the supremacy of ordinary power †. I ask whether other general councils have not held the same language ‡, and, in particular, whether that of Florence has not decided, "that the Roman pontiff has *received full power from Christ to feed, rule, and govern the whole church*, according as has been defined in the general councils, and as is contained in the sacred canons ‖." Doctor M. in p. 93 of the same work, asserts, on the authority of the councils of Florence and Trent, "that the Pope is head of the church, the doctor of all Christians, *the true vicar of Christ* §, *and the vicar of God Almighty upon earth* ¶." What blasphemy! Now, it is to be observed, that both the councils of Constance and Basil state, that the fourth Lateran is among those which all popes must swear *to maintain, defend, and inculcate to the least tittle*, even to the shedding of their blood **. This is a

* The Doctor speaks thus in a note on p. 66 of his Ecclesiastical Democracy. "I quoted the learned Dod to prove, that though the council of Trent was never *solemnly* received in England, which was evidently impracticable, it is believed no catholic will presume to reject it either as to doctrine or discipline." The council of Trent, as we shall prove, adopts and sanctions the fourth Lateran council, and those of Constance, Basil, and Florence, in the most unqualified manner; all which the Doctor quotes. The Doctor says of the council of Trent, in p. 66 of the same work, that the bishops "appeal to its authority, and are studious to regulate their conduct, in the discharge of their pastoral office, by its wise and holy canons of discipline."

† Can. 5.

‡ Second Council of Lyons, General Council of Trent, Council of Basil.

‖ In Decret. Union.

§ Concil Florent. in Decret. Un.

¶ Concil. Trident, sess. 6. cap. 1.

** Concil. Const. sess. 39. Basil, sess. 37.

complete refutation of what the Doctor said, that the third canon of the fourth Lateran council was a mere temporary regulation of discipline, and was essentially different from the first and second canons thereof; for the Doctor admits, that the pope swears to maintain it, even to *the least tittle, to the shedding of his blood, and the loss of his life.*

Dr. M. says, in p. 11 of the defence of his disciple Sir J. C. H., "The Antijacobin quotes the oath unfaithfully in the Latin, and still more unfaithfully translates it into English. Upon such grounds he accuses the popes of "preaching and enforcing infernal doctrines." But we ask the Doctor, whether he has not only preached, but enforced, such doctrines as were an unceasing source of discord and bloodshed in Europe for many centuries? We now give an extract from the oath, as presented to the public by the Doctor himself, in p. 10. After swearing to maintain the holy catholic faith, according to the first eight general councils, and also those of Nice, Lateran, Lyons, Constance, and Vienne, he says, "et illam fidem, usque *ad unum apicem*, immutilatam servare, et usque ad animam et sanguinem defensare et predicare *." The council of Trent † has not only decreed the fourth Lateran to be a general council, but that one of its definitions is, the voice of the whole church, and therefore these three general councils approve all that is cited from the fourth Lateran.

But in answer to the Doctor's assertion, that the third canon of the Lateran council was a matter of *mere temporary regulation*, we shall observe, that the decrees of many other general councils are as cruel and as sanguinary as the third canon of the fourth Lateran. The punishment, or the extirpation of heretics, is prescribed by the council of Constance, which sat about 200 years after that of the Lateran, sess. 45. tom. vii. p. 1121. apud Binium. Idem, sess. 45. tom. vii. p. 1125. By the general council of Sienna, confirmed by the bull of pope Martin V. *and approved of by the council of Constance*, Concil, tom. xii. p. 367: by the council of Bourges, *approved of by the general council of Basil*, Append. ad Concil. Basil, tom. viii. p. 200, apud Binium. Under what authority did so many popes issue damnatory bulls against sovereign princes, absolving their subjects from their oaths of allegiance, and ordering them to rise in arms against them? Doctor M. says, that the third canon of the fourth Lateran council, *was of no force in countries where it*

* Concil L'Abbé, tom. xii. p. 242, translation, "and to preserve, defend, and inculcate that faith to the least tittle, unmutilated, even to the shedding of my blood, and the loss of my life."

† Per Lateranse concilium Ecclesia statuit, sess. 14. c. 5.

was not received. We shall again oppose the Doctor to himself.

In p. 97 of his Ecclesiastical Democracy, he says, " the pope has a right of addressing his *doctrinal instructions and ecclesiastical mandates* to every portion of the church, which mandates do not derive their authority from *the acceptance* of such portion of the church; and if they are not approved by the church at large, they are to be received as coming *from Christ himself**." If, then, the damnatory bulls and sanguinary mandates of the pope are infallible, and are to have universal force and operation in countries where they never *were received or acknowledged*, surely general councils must.

It is decreed by the council of Basil, " that a general council legitimately assembled cannot err; because, were this pernicious error allowed, the whole catholic faith may fall to the ground, and there would not be any certainty in the church: for should *an error in one* be admitted, the remainder of them may err." Tom. viii. p. 128, apud Binium. It is also determined, " that it would be *blasphemy* of any person to assert that the canons, sentences, and decrees of the general councils, were not dictated by the *Holy Ghost*." Ibid. p. 131 and 135.

We defy Dr. Milner to prove, that it was ever admitted in the Romish church, that one part of a council was to be received and the other rejected, or that the operation of all, or any part of it, in any country, depended on its reception; besides, the sanguinary canons of those councils which we have quoted, prescribing the nullity of oaths to heretics, and ordering their extermination, are addressed to *all emperors and kings, to all archbishops and bishops*.

The fourth Lateran council, after reciting many severe pains and penalties against believers, receivers, defenders, and favourers of heretics, such as excommunication, infamy, exclusion from public offices and councils, disability to make wills, to succeed to inheritances, to plead in the courts, to be allowed the sacrament, or christian burial, ends with the following clause†; " We therefore will and command, and by virtue of their obedience do enjoin the bishops expressly, that they be vigilant, diligently to execute these rules effectually, throughout their dioceses, as they wish to escape canonical punishments; for if any bishop be remiss or negligent in purging his diocese of heretical pravity, upon certain information thereof,

* The Doctor defends the infallibility of the pope in p. 97 and 98 of his Ecclesiastical Democracy.

† We gave the particulars of all this in p. 272 of our 28th volume.

he shall be deposed from his office, and another fit person appointed in his place, who shall be willing and able to destroy heretical pravity."

It is well known how faithfully the bishops in England discharged this pious duty, from the reign of Henry the Fourth, till that of Edward the Sixth, and afterwards in the reign of the bloody Queen Mary.

Doctor Milner knows that a popish priest is bound by his canonical oath to observe and enforce the general councils. This oath, when mentioned in the House of Commons by Dr. Duigenan, was very offensive *to the delicate ear* of Messrs. Barham and Smith. We give the following paragraphs of it, extracted from the Roman Pontifical.

" 5thly. The holy, catholic, apostolic, and Roman church, I acknowledge to be the mother and mistress of all churches; and to the Roman pontiff, successor of the blessed Peter, prince of the apostles, vicar of Jesus Christ, I promise and swear true obedience."

" 6thly. All doctrines delivered, defined, and declared by the sacred canons, and by the general councils, and especially by the most holy council of Trent, without the smallest doubt, I receive and profess; and whatever is contrary thereto, and all heresies, condemned, rejected, and anathematized by the church, I equally condemn, reject, and anathematize.

" 7thly. This true catholic faith, out of which there is no salvation, which at present I freely profess and sincerely hold, I do promise, vow, and swear, that I will most constantly retain and preserve inviolate, with God's help, unto the last breath of my life; and that as far as in me lieth, I will be careful that it be held by, taught, and preached to my parishioners, or those the care of whom shall belong to me in my function."

This oath is admirably calculated to attach the Romish priests to the holy see, and to bind them to make their congregations completely subservient to its ambitious designs; and accordingly we find that it has been productive of treasonable conspiracies, rebellions, and massacres, for some centuries, particularly in Ireland.

Those who peruse it attentively, cannot be surprised that Dr. Milner should denominate *saints and martyrs those holy men* who suffered for their endeavours to overturn the government of Queen Elizabeth, regarded as the bulwark of heresy; for they were acting agreeably to the decrees of many councils, but particularly the fourth Lateran *, whose canons they were ri-

* Dr. Jeremiah Taylor, the learned Bishop of Down, has truly said, that this council made transubstantiation a tenet of the Romish church, and at the same time treason the duty of subjects.

gidly bound by their oath to enforce. Doctor Milner, at a loss to refute our remarks on the pamphlet of his disciple, has recourse to the following pitiful expedient for that purpose. He says, in p. 8, that we quoted from canonists who never existed; and in a note "he professes to draw all his knowledge of the councils from a certain Bincus, "apud Bincum."—"This name occurs eleven times in the compass of a few pages." Dr. M. cannot but know that Binius, a canon of Cologne, published, in the seventeenth century, an edition of the general councils, which has been held in high estimation by the Romish divines; and that by an error of the press, the letter c was put instead of i. We also quoted the council of Alby, can. 19; but as the two words were joined together, he says, that "we refer to the council of Albycan," page 276; there never was such a council *.

Doctor Milner asserts, that "the third canon of the fourth council of Lateran was a mere temporary regulation of discipline, and the council speaks clearly of open warfare in that crusade, against the Albigenses, which soon after took place against *those rebels and murderers*, guilty not only of the most open violences and insurrections, but also of the secret infamies ascribed to them."

They could not be rebels against any person but their own sovereign, Raymond, Count of Thoulouse, and he approved of their conduct, and protected them as faithful and obedient subjects; and therefore he was excommunicated and deprived of his crown by Innocent III. "because he was a favourer of heretics," and his dominions were given by the pope to any person who would seize them †. In the year 1210, the citizens of Thoulouse, his subjects, were excommunicated by the council of Avignon ‡, because they refused to expel heretics. What right had the Pope to interfere with the subjects or the concerns of an independent prince? This council was not satisfied with claiming and exercising the power of deposing princes and exterminating heretics in *one instance*; they passed a decree confirming it in *all similar cases*, prescribing the mode in which it was to be carried into practice; and by the same decree, they sanctioned in all cases the power of absolving subjects from their oaths of allegiance. The decree is as follows.

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* Doctor Milner, we suspect, will not be disposed to deny in secret, whatever his policy may lead him to deny in public, that we know as much of the councils and tenets of the church of Rome as himself, and that we appreciate their objects, nature, and tendency, much better.

† Concil. tom. xi. p. 35, apud Binium. ‡ Idem, 35.

"If the temporal lord being required and admonished by the church, shall neglect to purge his territories from heretical filth, he shall be excommunicated by the metropolitan and his suffragans; and if he neglect to give satisfaction within a year, this shall be signified to the pope, that he, from henceforth, may pronounce his subjects discharged from their allegiance, and expose his territories to be enjoyed by catholics, who, having exterminated the heretics, shall possess it without contradiction *."

"Secular powers, what offices soever they enjoy, shall be admonished, and if need be, compelled by ecclesiastical censures, that as they desire to be reputed Christians, so they will take an oath for the defence of the faith, that they will honestly endeavour to *exterminate heretics*, condemned by the church, out of their territories †." The general council of Constance requires "*all archbishops, bishops*, and others chosen for this work, to require and admonish kings, emperors, dukes, &c. to expel heretics from their territories, according to the 27th canon of the council of Lateran ‡. In addition to the decisions of many general councils, sanctioning and confirming the deposing and absolving powers, we have the bull of Gregory VII. against the Emperor Henry IV. whom he deposed. Philip I. of France was deposed by Urban II. in the council of Clermont; the Emperor Frederic II. by Innocent IV. in that of Lyons; and King John by Innocent III.

But it appears, from some of his former publications, that Dr. Milner himself has no great objection to the principle of exterminating heretics in the abstract, as will be evident from the following quotations. The author of the Pursuits of Literature observes, in a note on Milner, line 209, part iv. "But there is one pamphlet, not for any, even the least excellence in the composition, but for the virulence of its spirit, which I call into public notice, if the public will, or can feel on the subject. It is entitled, "A Reply to the Report made by the Cisalpine Club, on the Authenticity of the Protestation at the British Museum, &c. &c. by the Rev. John Milner, printed for Coghlan, Duke Street, Grosvenor Square, 1795." "It is written, as I am informed, by one John Milner, a provincial priest, resident (as I am informed) at Winchester, not an emigrant, nor in the King's House (while the priests lived there en masse), but the priest of a private chapel in that city. He seems by his writings,

* Concil. tom. vii. p. 148, 149.

† Concil. Lat. quartum, can. 3. apud Binium.

‡ Conc. Constant. sess. 45, tom. vii. p. 1121, apud Binium. Here the Lateran council is sanctioned by that of Constance.

(I know no more of him) to be of the most intolerant principles, and deliberate in the application of them. He exhibits, at once, the extremes of fierceness and impotence; but he represents a large portion of their body by whom he is accredited." "In another part of Mr. Milner's "Reply," his indignation rises against some expressions in the declaration of the catholics. We see the embers under which the fire is not extinguished. He is afraid that we, protestants, should think that the spirit of his church has suffered an abatement." "*Thus to my judgment*, (he cries out, p. 28,) *am I and the whole catholic body, without consenting to it, pledged in the face of the legislature to condemn the wars of Charlemagne and the crusades against the infamous Albigenses.*" "I hope we are all children of mercy, trained and educated in the benevolence and charity which Christ has taught and enforced; and if we have read the history of that murderous and infernal persecution of the devoted Albigenses (whose chief crime was their determined opposition and resistance to the papal tyranny), what opinion, or what comment, shall we form on this *merciless priest*, who, after the lapse of centuries, feels the same passion, and the same thirst of blood against those innocent victims of popish and arbitrary violence?—Crimine ab uno disce omnes."

"In a note, the author observes, "The Albigenses were a set of the Waldenses, who had their rise in the 12th century." "I know what the malice of their enemies has said against them. This is not a place to discuss history, but I refer the statesman to Thuanus, lib. 1. sec. 16. vol. i. p. 221. ed. Buckley. N. B. for their confession, which was presented to Francis I. by the Albigenses, I shall refer the theological and political reader to Sandius's Ecclesiastical History. It is an honour to their religion." The reader will find it in p. 442 of our 28th volume. Both Thuanus * and Mezeray † say, that they had the same principles as the French protestants. Doctor Allix proves this in his answer to Bossuet; and that they were free from the errors and corruptions of the church of Rome, even from the time of the apostles, appears in a work ‡ entitled, Remarks upon the Ecclesiastical History of the Ancient Churches of the Albigenses, London, 1692, 4to ||.

* Lib. 6. sec. 16.

† Mezeray says, Ils avoient à peu pres les memes opinions, que ceux, qu'on nomine aujourd'hui Calvinistes.

‡ A curious account of this work is to be seen in the Acta Eruditorum for June 1691.

|| Mosheim says of them, "It is difficult to come to a fixed determination with respect to the character and doctrine of these people; for when we examine matters attentively, we shall find that even

In p. 7. Doctor Milner says, that in Kerry and Galway, where the catholics are most numerous, none of them were concerned in the rebellion. We appeal to the magistrates and respectable inhabitants of those counties, whether the mass of the catholics in them were not organized, and ready to rise; but they wanted leaders and arms, and were too far from the directory, which sat in Dublin, which was the center of motion. For the same reason the counties of Mayo and Sligo remained quiet during the first rebellion, and would have been reputed loyal; but after the grand rebellion was put down, one thousand French troops having landed at Killala in the former, many thousands of the popish multitude, headed by their priests from those and the adjacent counties, joined them; and a strong spirit of insurgency appeared in most parts of Connaught and Leinster.

About the same number of French troops landed during the last war at Fishguard in Pembrokeshire, and immediately all the people in the adjacent country rose in mass to oppose them. This marks strongly the great difference between the multitude in Great Britain and Ireland. In short, the former are instructed in all religious and moral duties, as prescribed by the holy scriptures: the latter imbibe the pestilent doctrines of the general councils from their spiritual guides, who are bound to infuse them into their flocks, by their canonical oath, of which we have given some paragraphs. The Doctor says, p 9, "He (the Antijacobin) conceals, that the very councils which he cites, confess that the church rejects all sanguinary punishments, and that if they proceeded to dispossess temporal lords of their lands, and the homage of their feudatory subjects, this was done by the authority of those emperors." This is an instance of jesuitical sophistry which frequently occurs in the controversial writings of Doctor Milner. Were all the emperors and sovereign princes, deprived by the Pope's bulls, privy and consenting to their own deposition? This is too absurd. In the same page he says, "Ecclesia non recipit sanguineas poenas. iii. Lat. can. 27."

In p. 12, he says, "the known irregularity which catholic clergymen would incur by being concerned in any capital punishment whatever, as was decreed in the same fourth council of Lateran." This is a most extraordinary assertion from Dr. Milner, who quotes and defends the general councils in the

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their enemies acknowledged the *sincerity of their piety*; but they were blackened by accusations, *which were evidently false*, and that the opinions for which they were punished differ widely from the Manichean system. Vol. ii. p. 581.

most unqualified manner, which have been a fruitful source of discord and bloodshed, and who still cherishes the sanguinary principle which produced the religious butcheries of the Albigenses and the Saxons. John Huss was burnt as a heretic at the instance of the council of Constance, consisting exclusively of ecclesiastics, in violation of the public faith given by the Emperor Sigismund. Jerome of Prague suffered the same punishment as a heretic, though protected by the public faith of the same council itself, by which perfidy was added to cruelty. The massacre of the Hugonots at Paris, on St. Bartholomew's day, and nearly at the same time all over France, under Charles IX. in which 40,000 persons * are supposed to have perished, was considered by pope Gregory XIII.† as an event of the most auspicious kind, celebrated it with public thanksgivings and rejoicings at Rome, and appointed a general jubilee for so signal an advantage obtained for the holy see ‡. He sent a nuncio with the greatest solemnity to congratulate the king on the occasion, and struck a medal himself, on the reverse of which was an angel slaughtering the Hugonots, with this inscription, Hugonotorum strages 1572 §. Sextus V. excommunicated Henry III. of France, because he spared the blood of his protestant subjects; and he granted nine years indulgence to such of his people as should rise in arms against him. In consequence of this, he was murdered by Jaques Clement, a friar. In a public consistory at Rome, the pope applauded the virtue and firmness of the assassin, in a long premeditated speech, declared that his fervent zeal towards God surpassed that of Judith and Eleazer, and that this assassination was effected by the ordinance of divine providence ‖.

On the death of Henry III. the Parisians consulted the doctors of the Sorbonne, to know whether they should submit to Henry IV. to whom the crown belonged by hereditary right; and they declared, that it was forbidden by *the divine law*, to admit a sectary, or a favourer of a sectary to the kingdom, and that he, as such, having *been excluded by the holy see*, those who assisted him *would be damned*. They also promised eternal happiness, and a crown of martyrdom, to those who should oppose him and his abettors, *even to the shedding of blood*,

* Davila, lib. v. p. 320. ed. Lond.

† We before stated, that Doctor Milner and his disciple praised this pope for having declared that the bull of Pius V. was not binding on the English catholics.

‡ Thuanus, lib. 68, sec. 4.

§ Idem, lib. 53, cap. 4.

‖ Idem, lib. 96, sec 10.

"usque ad effusionem sanguinis *." When William Parry, a Roman catholic gentleman, undertook to murder Queen Elizabeth, he hesitated to do so, till he had previously obtained the Pope's † absolution, which Cardinal Como procured for him; and when arrested, the cardinal's letter was found on his person, in which he was promised *plenary indulgence, and a full remission of his sins* ‡.

But the inquisition comprised in itself all the horrors of religious persecution, under the most dreadful and inhuman form, in which *ecclesiastics presided*. The popes applauded it, and sanctioned it by their authority; gave it system and form, and would have established it throughout Europe, but that several catholic countries dreading the miseries which it would have produced, opposed its introduction.

The execution of the sentence of the inquisition on a heretic, is attended with the most diabolical hypocrisy. When they deliver the condemned person to the civil magistrate, they implore mercy for him, and request that he may be free "*from all danger of death, or mutilation of member* ‖;" but notwithstanding all this seeming piety and tenderness, when they have sentenced a heretic to death, they require the "magistrate to execute the sentence within six days, upon pain of excommunication, deprivation, and loss of authority and offices," according to the constitution of Innocent VIII. "Within five days," by the constitution of Innocent IV. The Popes have uniformly approved and confirmed the decrees of emperors, kings, &c. which command heretics to be put to death. Such is the Jesuitical sophism of Romish divines, when they assert that "the church rejects all sanguinary punishments."

In our strictures on Sir J. C. H.'s pamphlet, p. 29. of our 29th volume, we quoted a passage from the Hibernia Dominicana of the Rev. Doctor Thomas Burke, titular bishop of Ossory, to prove respectively the number of protestants and papists in Ireland. Now we beseech the reader to observe the consistency of Doctor Milner on this point. In his Tour through Ireland, he speaks thus of him, "the Right Reverend Thomas Burke, bishop of Ossory, *a learned and celebrated historian* of the order of St. Dominick;" but because his enu-

* Thuanus, sec. 19.

† According to Doctor Milner, he is *the head of the church, the doctor of all Christians, the true Vicar of Christ, and the Vicar of God upon earth.*

‡ Speed, 873.

‖ Pontif. Rom. Romæ. 1611. p. 456. Sir John C. H. says, concurring with his preceptor, that persecution is not a principle of the Romish church.

meration of the people of Ireland overturns the hypothesis of Sir J. C. H., he, in p. 19, in the defence of his disciple, published *long after his Tour*, does not blush to call the very same prelate, *the uninformed Thomas Burke*. How vain is any attempt to contend in argument with this Proteus:

"Ille suæ contra non immemor artis,
Omnia transformat sic in miracula rerum."

Doctor Milner accuses us of using severe and ungentlemanly language; he calls us calumniators, and says, that we merit rather the appellation of Jacobin than Antijacobin reviewers. In p. 13, of the Defence, he says, "What pains do these men take, not to induce us to be loyal, trust-worthy, and charitable, but to force us, as far as in them lies, to be rebellious, perfidious, and sanguinary!"

Such remarks come very improperly from the Doctor, whose writings are well known to be virulently abusive and inflammatory, The Christian Philosopher, written by him in the year 1806*, and addressed to the Hibernian Society in London, is peculiarly calculated to irritate his fellow votaries against the government; for he explicitly tells them, that, "With them (protestants) extirpation is their favourite object; to extirpate either papists or popery is their favourite study, and the ultimate end of their most laboured plans †;" yet he admits that "the countenance of government brought to them a great accession of strength." After accusing Mr. Pitt's government of great tyranny and cruelty towards the Irish catholics, he says, "But all things here below must have an end. Mr. Pitt ‡ closed his earthly career; and a persecuting administration was succeeded by one of a different cast."

The Doctor has made his History of Winchester the vehicle of an apology for popery, and a satire on the reformation, especially the established church; for, on all occasions, he studiously introduces, defends, and praises, the establishments, the doctrines, the ceremonies, and politics of the former; and he sedulously abuses, vilifies, and misrepresents the principles of protestantism, and all the great men who distinguished themselves in its favour, from its origin to the present time.

The account of his tour through Ireland in 1807, and which

* This was printed by Hugh Fitzpatrick, printer and bookseller to the Royal College of Maynooth, who would not dare to publish a single page, without the approbation of the heads of that seminary.

† The penal laws were repealed, and the funds for the endowment of Maynooth College, were granted by the protestant parliament of Ireland.

‡ It is well known what sacrifices Mr. Pitt made for the Irish papists.

was published in 1808, is one of the most virulent libels that ever was written, with impunity, against the government and the established religion of a civilized state, by one of its own subjects. He has made it the vehicle of controversy; for there is scarcely a tenet of popery that he has not brought forward, maintained, and defended, in it; and it has a strong tendency to inflame the popish multitude against the government; although Messrs. Grattan and Sheridan, the unqualified advocates of the catholics, have said, not many months since, that there is a strong French party organized in Ireland. The moderate and rational catholics of Ireland condemn his conduct at present as much as the English did in 1791; and the former deprecate a repetition of his mission to Ireland, conscious that he has already most materially injured their cause by his turbulence and intemperate zeal.

It is astonishing that any person who possesses the feelings and the principles, or has any pretensions to the character, of a gentleman, could use such gross scurrility and bitter invective, as he has in his Tour, against different persons, but particularly against Lord Redesdale and Doctor Duigenan, two members of the legislature. Can there be a stronger proof of the mildness of that government, which Dr. M. reviles and accuses of severity and tyranny, than that the author or printer of this atrocious libel has not been prosecuted?

Doctor M. says, in p. 21, "I disdain to notice the assertion, that the mass of Irish papists paid no regard to an oath of allegiance in the rebellion in 1798." We appeal to the magistrates and the loyal subjects of Ireland for the truth of this assertion; and it is most certain, that for this reason, the numerous corps of yeomen in the counties of Wexford and Wicklow will not admit a papist amongst them*. In this the papists have acted agreeably to the tenets of their religion.

It is decreed by the third council of Lateran, "that the subjects of heretical princes are declared to be released from all duties of fealty, homage, and obedience." A decretal of Gregory XI. A.D. 1179, is couched in the following words: "Those who are bound by any compact, however strongly confirmed, to persons manifestly fallen into heresy, shall know that they are absolved from the duty of fidelity, homage, and obedience." Doctor M. maintains and defends the papal in-

* As Earl Fitzwilliam is a vehement encomiast of the zealous loyalty of the Irish catholics, we recommend to him to appeal to Captain Wainwright, a respectable gentleman, who is his agent in the county of Wicklow, and who commands a numerous corps of yeomen there, for the truth of what we assert.

fallibility in the most unqualified manner in p. 97 and 99 of his Ecclesiastical Democracy, which we have already proved.

To palliate the dreadful Irish rebellion of 1641, which we described in p. 432 of our 18th volume, in page 236 of our 24th, and the leading features of which we gave in p. 190 of our 29th volume, Dr. M. says, in p. 46, "In answer to the reviewer's misrepresented and inflamed account of the Irish catholics during the grand rebellion, I shall only satisfy myself with saying, that when the English and Scotch nations were up in arms for the destruction of the king and constitution, and *particularly for destroying root and branch, men, women, and children, of the said catholics*, as Charles I. confesses was the case, they would have been wanting to the first law of nature, if they had not stood upon their defence." Here the Doctor has been guilty of a gross anachronism, founded in a most obvious perversion of historic truth, and of a most flagitious libel on the people of Great Britain, in accusing them of a deliberate and malicious design of massacring a great portion of their fellow subjects. The Irish rebellion broke out suddenly and unexpectedly on the 23d of October, 1641, at which time the differences between Charles I. and his parliament had not an alarming aspect; and it is most probable that they never would have been carried to any serious length, had not that unfortunate monarch adopted the rash and ill-advised measure, of attempting to seize five members of the House of Commons, which did not take place till the 5th of January, 1642; and there was not a sword drawn in England till the 23d of October, 1642, a year after the explosion of the horrid Irish rebellion. The principal nobility and gentry of England and Scotland, headed the court and country parties, into which they were unfortunately divided; and the leaders of each felt the purest motives, though they were impelled by intemperate zeal, and were actuated by the mistaken notion, that they were fighting in defence of the constitution*, for which they armed, (long after the Irish rebellion had broken out,) "*and not for the destruction of the constitution, and particularly for destroying root and branch, men, women, and children, of the catholics.*" That great statesman and patriot Lord Clarendon, who was an eye-witness of these melancholy events,

* The boundaries of the constitution were not accurately known at that time, nor were they well ascertained, till afterwards, by the petition and the Bill of Rights. One party, in defence of the king, might, had they succeeded, have extended the royal prerogative too far; the other were guided by a set of knaves and hypocrites, who formed a republic on the ruins of the constitution.

observes, in the third book of his History, "It will not be impertinent or unnatural to this present discourse, to set down in this place, the present temper and disposition of both houses of parliament, that it may be the less wondered at, that *so prodigious an alteration should be made in so short a time*, and the crown fallen so low, that it could neither support itself and its own majesty, nor those who would appear faithful to it. Of the House of Peers, the great contrivers and designers were, first, the Earl of Bedford, a wise man, and of too great and plentiful a fortune, to wish a subversion of the government; and it quickly appeared, that he only intended to make himself and his friends great at court."

"In the House of Commons were many persons of wisdom and gravity, who, being possessed of great and plentiful fortunes, though they were not devoted enough to the court, had all imaginable duty to the king, and affection to the government, established by law and ancient custom; and without doubt the major part of that body consisted of men, who had no mind to break the peace of the kingdom, or to make any considerable alteration in the government of church or state." Such are the men whom Doctor Milner charges with a deliberate design of massacring all the Irish papists!

The Irish rebellion had been planned and organized long before it broke out. Even Mac Mahon, the titular bishop of Raphoe, acknowledged before some members of the privy council, that he and others had been employed so early as the year 1634, to solicit aid from the pope, the kings of France and Spain, to promote that rebellion; and it appears by Lord M'Guire's confession, that application had been made for assistance so early as the year 1628, to Cardinal Richelieu, for the purpose of forwarding that design. Hugh Oge M'Mahon, a rebel leader, who was arrested in Dublin on the night of the 23d of October, in which the insurrection there was to have taken place, confessed, *that all the lords and gentlemen in the kingdom that were papists, were engaged in the plot*, that on that very day all the forts and strong places in Ireland would be taken, that Lord M'Guire, and several other Irish gentlemen, were come up to Dublin to seize the castle, and that they were to be joined by twenty persons from each county. His evidence was confirmed by that of Owen O'Connolly, who declared, that M'Mahon had owned to him, that the Irish had prepared men in all parts of the kingdom, to destroy all the English that night. Lord M'Guire acknowledged in his confession, that he knew of the plot so early as the month of January, 1640, and that application had been made to foreign princes for assistance towards engaging the nation in a war.

Hugh O'Reilly, of the county of Down, Edmund O'Junnagh, of the county of Antrim, Maurice M'Credon, of the county of Tyrone, and James Hallahan, of the county of Armagh, all papists, declared upon oath, that the priests, jesuits, and friars of England, Ireland, Spain, and other foreign countries, had been the projectors and contrivers of that rebellion, and that they had been six years in making preparations for it. All these depositions are to be found in Temple, Borlase, Nelson, and Warner, of which the originals are in the library of Trinity College, Dublin.

The confederate catholics assembled at Kilkenny, consisting of the nobility, gentry, and bishops of their order, assumed the forms, and usurped all the powers and functions of the legislative and executive departments of the state, having a speaker or prolocutor, with a great seal, to authenticate all their acts of sovereignty, and their credentials, in all their negotiations with foreign princes, to whom they sent, and from whom they received ambassadors. They levied money, raised a large body of forces, of which they appointed Viscount Gormanstown commander in chief, with four provincial generals under him. They carried on a most destructive war for many years, in the course of which they offered Ireland to the pope, the kings of France and Spain; and they finally invested the Duke of Lorraine with it, sooner than submit to their liege sovereign. When all their efforts to expel the Marquis of Ormond, the king's viceroy, by arms, proved unsuccessful, they accomplished it by ordering their bishops to issue an excommunication against any persons who should in any manner abet or assist him; which they did on the 12th of August, 1650, at Jamestown. During this dreadful war, the flame of rebellion was fanned by a number of missionaries from Rome, particularly by Rinuceini, the pope's nuncio, an intemperate fanatic, who, with the ecclesiastical congregation, issued, "a decree of excommunication against such persons as should adhere to the late peace (made in 1646) and bear arms for *the heretics of Ireland, and do aid and assist them.*" Though the old Irish papists, and the English * of the pale, had been ever hostile to each other, they united in this war against the king's government.

Lord Orrery observes on this, "the union of the old Irish papists and the English, which the Pope himself could not effect, the dethroning his Majesty has accomplished. They who could never concur in any thing else, agree in this, and

* That is, of English blood, but born in Ireland.

it is the very bond of their iniquity. I will say no more on this subject, but that Herod and Pilate could be friends when it was to crucify Christ *."

In the year 1646, they concluded a peace with the Marquis of Ormond, which, by a proclamation, they ordered all persons to obey and submit to, and yet they treacherously attacked him soon after, when, on the faith of that peace, he was leaving Dublin; and they bound one of their generals, Preston, by an oath, "to exercise all acts of hostility against the Marquis of Ormond and his party, and to help, advise with council, and assist in that service, the lieutenant general of Ulster, employed in the same expedition."

After all this, Doctor Milner boasts of the loyalty of the Irish catholics, and pretends that Swift speaks thus of them in the 8th volume of his works, p. 52, Dublin edition. "They never attempted to fight against, to imprison, to betray, to sell, to bring to trial, or to murder their king. They lost their estates in the great rebellion, *for fighting in defence of their king*, whilst the schismatics, who cut off the father's head, and forced the son to fly for his life, obtained grants of their estates. Thus they gained by their rebellion, what the catholics lost by their *loyalty* †." There is no such passage to be found in Swift, and even if he had made such assertions, they are obviously unfounded‡.

After the restoration, the leaders in that dreadful rebellion had the hardened audacity to approach the throne, to implore the royal favour and protection, in consideration of their loyalty, and a restoration of their estates, of which they said that they had been deprived, for their firm attachment to his father; but the king, justly incensed at their effrontery and dissimulation, declared, "he was infinitely satisfied that the Irish (papists) deserved their sufferings, and he sharply reproved the deputies for daring to appear before him with so much guilt

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* Answer to Peter Walsh's letter.

† They presented two addresses to the Rump Parliament, (that cut off the King's head) in 1652, in which they expressed *their constant good affection to it*, and that *they put their consciences, lives, and fortunes, as in a sanctuary, under it.*

‡ Dr. M. says, in p. 227 of his Ecclesiastical Democracy, "The same disinterested principle of loyalty, which made the great body of the catholics spend their blood and treasure in defence of their sovereign (Charles I.) kept them steady in the same cause, in spite of redoubled cruelties and confiscations, during the remainder of the life of this ill-fated prince, and during the unsuccessful struggle and exile of his son and successor.

upon them, and forbad them for ever his presence and court*." Our readers will find the whole of this minutely described in p. 427 of our 18th volume.

Doctor Milner, in p. 44, and his disciple, in p. 122, of his intended speech, boast of the opinions of foreign universities, obtained in the year 1788, that the claim of the Pope to temporal honour, his power to absolve from oaths taken to an heretical government, and the extirpation of heretics, were not tenets of the Romish church. We proved the contrary in p. 225 of our 29th volume, and we hope, that we have done so in a satisfactory manner in these strictures. The English government must therefore have been grossly imposed upon in giving any credit to their opinions.

As Sir John C. Hippisley is in the habit of receiving prelections on the christian doctrine, from his pious preceptor, Doctor M., we would recommend to his perusal, for the sake of edification, the relation of a miracle recorded by him, in a pamphlet published in 1806, by Keating, Browne, and Co. London.

It is briefly this: a woman of the name of Winifred White, of Wolverhampton, was reduced to such a degree of debility, by a complication of disorders, that, unable to move herself, *she was carried to and from bed like a new-born infant.* As her malady had baffled the powers of medicine, administered by the advice of very able physicians, she was recommended by two popish priests, her spiritual guides, to repair to the holy well of her namesake St. Winifred, at Holywell, in Flintshire, with an assurance that she would be restored to perfect health, by bathing in it, provided she had faith in her saintship. She accordingly complied, and *on her first bathing, all her pains and maladies quite left her; and she was in every respect so well, as to be enabled to walk, run, or work, as well as ever.* The Doctor has certified this to be a true miracle, with his signature and the sign of the cross annexed; and he therein states other miracles wrought by the same means, by which some converts were made to popery. He tells us also, that in authenticating this miracle, he has acted according to the council of Trent, which directs, that "no new miracles are to be allowed, unless with the approbation of the bishop, who, as soon as he has made any discovery thereof, is to confer thereon with some theologians and other pious men, and that he is to do what is consonant *to truth*, and the faith concerning the same." The learned Doctor makes the following observations on these prodigies. "I maintain that on all such occasions the cures have been sought for and obtained, as on

* Harris's Fiction Unmasked, and Life of Lord Orrery, prefixed to his State Letters.

the present occasion, by supernatural means, namely, by prayer, and a strong faith in the omnipotence of God, with hope in the prayers offered up to God by the blessed Virgin and St. Winifred." "We assert, that God is pleased from time to time to manifest supernatural effects in our communion, *and that exclusively in our communion*;" and that miracles "clearly point out that body of Christians amongst the rival communions, *which the divine Founder of christianity sanctions.*"

The Doctor then proceeds to assure us, that on the canonisation of saints, the most severe and jealous scrutiny is made, as to the proofs of their sanctity.

We shall conclude with wishing, that the pious Doctor may procure that honour for his friend and disciple, Sir John C. H. as a reward for the zeal which he has manifested in the service of *the Doctor of all Christians, the true Vicar of Christ, and the Vicar of God upon earth.*

An Introduction to Physiological and Systematical Botany. By James Edward Smith, M.D. F.R.S. &c. President of the Linnæan Society. pp. 556. 8vo. 15 plates. 14s. Longman and Co. and White.

THE well known talents and professional experience of Dr. Smith, naturally excite attention to any work bearing his name. In many of the votaries to botany, also, particularly of national botany, this emotion will necessarily be accompanied with that of gratitude to a man whose uniform and unceasing labours have all tended to make known the vegetable beauties and riches of his native country and her colonies. The present work, therefore, must be considered as another and not unsuccessful effort of our author to disseminate a knowledge of his favourite science, and to render it not merely more familiar, but more useful to the generality of readers. Vegetable physiology, indeed, although Dr. S. will not allow it to include the whole of what can properly be called the science of botany, must nevertheless be considered as embracing the most scientific part of it, as nomenclature and classification may be referred to language and mechanical order. In justice, however, to this pleasing study, which certainly teaches its professors to "look through nature up to Nature's God," we must notice some of the author's prefatory recommendations. After observing very justly, that there is really no one work in the English language, which is adapted to the use of tyros "in that very pleasing and instructive part of botany, the anatomy and physiology of plants," Rose's *Elements*, and Darwin's *Phytologia*, being confined to that of

adepts, Dr. S. states his opinion of the necessity and use of an introductory publication which "might be capable of leading into the depths of botanical philosophy, whether physiological, systematical, or critical, any student who should be desirous of proceeding so far." We perfectly concur with him, that there is more vanity than science displayed by these botanists who have been most forward in proposing alterations in the Linnæan arrangements. "Speculative alterations in an artificial system are endless, and scarcely answer any more useful purpose than changing the order of letters in an alphabet."

"The illustration of the Linnæan system of classification, (continues Dr. S.) is, however, but a small part of my aim. To explain and to apply to practice those beautiful principles of method, arrangement, and discrimination, which render botany not merely an amusement, a motive for taking air and exercise, or an assistance to many other arts and sciences, but a school for the mental powers, an alluring incitement for the young mind to try its growing strength, and a confirmation of the most enlightened understanding in some of its sublimest, most important truths. That every path tending to ends so desirable may be accessible, I have not confined myself to systematical subjects, wide and various as they are, but I have introduced the anatomy and physiology of plants to the botanical student, wishing to combine all these several objects; so far, at least, that those who do not cultivate them all, may be sensible of the value of each in itself. I have treated of physiological and anatomical subjects in the first place, because a true knowledge of the structure and parts of plants seems necessary to the right understanding of botanical arrangement; and I trust the most superficial reader will here find enough for that purpose, even though he should not be led to pursue these subjects further by himself. I have every where aimed at familiar illustrations and examples, referring, as much as possible, to plants of easy acquisition.

"Of the benefits of natural science in the improvement of many arts, no one doubts. Our food, our physic, our luxuries, are improved by it. By the inquiries of the curious, new acquisitions are made in remote countries, and our resources of various kinds are augmented. The skill of Linnæus by the most simple observation, founded, however, on scientific principles, taught his countrymen to destroy an insect, the *cantharis navalis*, which had cost the Swedish government many thousand pounds a year, by its ravages on the timber of one dock-yard only. After its metamorphoses, and the season when the fly laid its eggs, were known, all its ravages were stopped by immersing the timber in water during that period. One man, in our days, by his scientific skill alone, has given the bread-fruit to the West Indies, and his country justly honours his character and pursuits. All this is acknowledged; we are no longer in the infancy of science, in which its utility, not having been proved, might be doubted, nor is it for this that I contend. I would recommend botany for its own sake. I have often alluded to its benefits as a mental exercise, nor can any study exceed it in raising curiosity, gratifying a taste for beauty and

ingenuity of contrivance, or sharpening the powers of discrimination. What, then, can be better adapted to young persons? The chief use of a great part of our education is no other than what I have just mentioned. The languages and the mathematics, however valuable in themselves, when acquired, are even more so, as they train the youthful mind to thought and observation. In Sweden, natural history is the study of the schools, by which men rise to preferment; and there are no people with more acute and better-regulated minds than the Swedes. Another idea is indeed worthy to mix in the pure contemplation of nature, the anticipation of the pleasure we may have to bestow on kindred minds with our own, in sharing with them our discoveries and our acquisitions. This is truly an object worthy of a good man, the pleasure of communicating virtuous, disinterested pleasure to those who have the same tastes with ourselves; or of guiding young ingenuous minds to worthy pursuits; and facilitating their acquisition of what we have already obtained. The natural history of animals, in many respects even more interesting than botany to man, as an animated being, and more striking in some of the phenomena which it displays, is in other points less pleasing to a tender and delicate mind. In botany all is elegance and delight; no painful, disgusting, unhealthy experiments, or inquiries, are to be made. Its pleasures spring up under our feet, and as we pursue them, reward us with health and serene satisfaction. None but the most foolish and depraved could derive any thing from it but what is beautiful, or pollute its lovely scenery with unamiable or unhallowed images. Those who do so, either from corrupt taste or malicious design, can be compared only to the fiend entering into the garden of Eden."

The contents of the chapters in this volume, which by some strange omission are not inserted, will convey to the reader a tolerably accurate idea of the various and interesting subjects discussed. These are "Distinctions between animals, vegetables, and fossils; on the vital principle essential to the two former; definition of natural history, particularly botany; of the general texture of plants; of the cuticle or epidermis, cellular integument, bark, wood, medula or pith, sap-vessels and course of the sap, with Mr. Knight's theory of vegetation; sap and insensible perspiration; secreted fluids of plants; grafting; heat of the vegetable body; process of vegetation; cotyledons; root, and its different kinds; stems and stalks of plants; buds; leaves, their situation, figure, &c.; functions of leaves; fulcra, or appendages to a plant; efflorescence, or mode of flowering, and its various forms; flower and fruit; fructification, nectarium, corolla, seeds, &c. peculiar functions of the stamens and pistils, with the experiments and observations of Linnæus and others; diseases of plants, particularly as illustrative of their vital principle; systematical arrangement of plants; natural and artificial methods; genera, species, varieties, and nomenclature; Linnæan artificial system, classes, and orders; palmæ, and preparation of an herbarium."

These subjects evidently embrace the whole of the vegetable kingdom, beginning very properly with definitions of the elementary principles. Dr. Smith adopts the distinction or definition of Mirbel on Vegetables. "That plants alone have a power of deriving nourishment, though not indeed exclusively, from inorganic matter, mere earths, salts, or airs, substances certainly incapable of serving as food for animals, the latter only feeding on what is or has been organized matter, either of a vegetable or animal nature; so that it should seem to be the office of vegetable life alone to transform dead matter into organized and living bodies." Burning is recommended as the test for discriminating between vegetables and corals or corallines, the smell of the latter discovering their animal affinity.

Dr. Smith divides that part of natural history called botany into three branches; "1st, The physiology of plants, or a knowledge of the structure and functions of their different parts; 2dly, the systematical arrangement and denomination of their several kinds; and 3dly, their economical or radical properties. All these objects should be kept in view by an intelligent botanist. The two first are of essential service to each other, and the last is only to be pursued, with any certainty, by such as are versed in the other two. The present publication is intended to explain the fundamental principles of them all, with as much practical illustration as may be necessary for those who wish to become well acquainted with this delightful science." The analogies between the animal and vegetable cuticle or epidermis are examined, and that of the aloes plant, which will lie for many weeks in the sun without drying, and yet when partly dry, will become plump again in a few hours if plunged into water, is considered as peculiarly adapted for sandy dry soils and ditches in tropical regions. In the cuticle of many plants silex has been found, and Mr. Davy has found it in some English grasses. The cuticle of the common nettle is extended into rigid hairs or bristles, which are perforated and contain a venomous fluid. The cork-tree, common maple, and Dutch elm, are covered with a spongy substance, familiar as cork. Under the cellular integument exists the bark, in which the peculiar virtues or qualities of particular plants chiefly reside; as the resin of the fir and juniper, the astringent or tanning principle of the oak and willow. In treating of the bark from actual observation, the author bears a voluntary testimony to the advantages derived from the late Mr. Forsythe's method of plastering any wounds or defects in trees. We notice this more particularly, that many invidious half-informed persons have lately attempted to cast a ridicule on the process. Subsequent

experiments, indeed, have tended to confirm the utility of the simple means used by Forsythe for recovering the wounded bark of trees. The idea suggested by Darwin in his *Phytologia*, that what have been taken for air-vessels are really absorbents, and destined to nourish the plant, is perfectly reconcileable with the same facts. Mr. Knight, in our author's estimation, has improved on this doctrine, so as to "establish no less than an entirely new theory of vegetation, by which the real use and functions of the principal organs of plants are now for the first time satisfactorily explained." Dr. Smith, however, will be somewhat disappointed to find. Mr. Knight himself, in the Philosophical Transactions of the present year, raising some doubts respecting the accuracy of this theory, especially in what relates to the functions of the alburnum. There is yet ample field for investigation in this subject, which has been so ably and so successfully pursued by this great vegetable physiologist. Dr. Smith calls sap-vessels, those comprehending the common tubes of the alburnum, and the central vessels of Knight, which are analogous to the arteries of animals; or rather, they are the stomach, lacteals, and arteries all in one; for he conceives it to be an error in Darwin, "to call by this name the vessels which contain the peculiar secretions of the plant. These sap-vessels, no doubt, absorb the nutritious fluids afforded by the soil, in which, possibly, as they pass through the root, some change analogous to digestion may take place." This conclusion, however, is rather analogous and conjectural, than founded on experiment; for it presumes, that all the nourishment of plants is received by the roots, although it is well known that the leaves have some concern in this important office. Experiments are yet wanted to establish these facts, or rather opinions, on an indisputable basis.

In treating of the insensible perspiration and irritability (or, as he now calls it, *excitability*) of plants, the discovery of which first made him known to the philosophical world, Dr. Smith very prettily accounts for the greater vivacity, if we may so term it, of plants in spring than in autumn, by alleging, that their excitability has accumulated during the suspension of vegetation in winter. This he applies to explain why plants bud in spring, when the temperature is lower than in autumn, when they generally decline or become torpid. The same "principle accounts for the occasional flowing of the sap in autumn, after a slight frost. Such a premature cold increases the sensibility of the plant to any warmth that may follow, and produces, in a degree, the same state of its constitution as exists after the longer and severer cold of winter." The Doctor adds another illustration from the animal kingdom. "Every one

conversant with labouring cattle, must have observed," says he, "how much sooner they are exhausted by the warm days of autumn, when the nights are cold, than in much hotter weather in summer; and this is surely from the same cause as the autumnal flowing of the vegetable sap." This explanation is at least ingenious and plausible. We were surprized to see the author gravely stating that "the sap or lymph of most plants in the spring soon undergoes *fermentation* and *putrefaction*," terms which certainly convey erroneous ideas of the fact; and however the former may be tolerable, the latter is surely altogether inadmissible. We must also be pardoned for our skepticism, on the reported estimate of the evaporation of the cornelian cherry-tree (*Cornus Mascula*). "The quantity of fluid (we are told by Duhamel) which evaporates from it in the course of twenty-four hours, is nearly equal to twice the weight of the whole shrub!" The various secretions of plants, such as gums, resins, mucilage, sugar, &c. has furnished the author with curious and interesting observations for a very amusing chapter.

"It is curious to observe," he remarks, "not only the various secretions of different plants, or families of plants, by which they differ from each other in taste, smell, qualities, and medical virtues, but also their great number and striking difference, frequently in the same plant. Of this the peach-tree offers a familiar example. The gum of this tree is mild and mucilaginous. The bark, leaves, and flowers, abound with a bitter secretion of a purgative and rather dangerous quality, than which nothing can be more distinct from the gum. The fruit is replete, not only with acid, mucilage, and sugar, but with its own peculiar aromatic and highly volatile secretion, elaborated within itself, on which its fine flavour depends. How far are we still from understanding the whole anatomy of the vegetable body, which can create and keep separate such distinct and discordant substances! Nothing is more astonishing than the secretion of flinty earth by plants, which, though never suspected till within a few years, appears to me well ascertained. A substance is found in the hollow stem of the bamboo (*Arundo bambos, L.* the *Nastos* of Theophrastus) called Tabaxir or Tabasheer, which is supposed in the East Indies (probably because it is rare and difficult of acquisition, like the imaginary stone in the head of a toad,) to be endowed with extraordinary virtues. Some of it brought to England, underwent a chemical examination, and proved, as nearly as possible, pure flint. Common wheat straw, when burnt, is found to contain a portion of flinty earth, in the form of a most exquisite powder, and this accounts for the utility of burnt straw in giving the last polish to marble. How great is the contrast between this production, if it be a secretion, of the tender vegetable frame, and those exhalations which constitute the perfume of flowers! One is among the most permanent substances in nature, an ingredient in the primæval mountains of the globe, the other the invisible, untangible breath of a moment! The odour of plants is unquestionably of a resinous nature, a volatile essential oil,

and several phenomena attending it well deserve attention and consideration."

Of the colouring matter of fruits, we know as little as we do of their secretions; it is doubtless owing to modifications of oxygen and carbon, but in what proportion has hitherto baffled conjecture. The juices of some fungi, as *boletus. bovinus* and *agaricus deliciosus*, change immediately on exposure to the air, from yellow to dark blue or green; the juice of the indigo plant is known to owe its deep blue entirely to the absorption of oxygen; and the colouring matter of raspberries is blue turned red by the acid of the fruit. The oxalic and acetous acids only are the products of plants. In treating of the heat of vegetables, and particularly of the effects of temperature on buds, Dr. S. appears to be rather too philosophical in his explanations. "When buds," he says, "begin to expand, they become vastly more sensible:" Very true; not so what follows. "Nor is this owing, as *vulgarly* supposed, merely to the greater power of the cold to penetrate through their opening buds. It must penetrate equally through them in the course of long and severe winter frosts, which are never known to injure them. The extremely pernicious effects, therefore, of cold on opening buds, can only be attributed to the increased susceptibility of the vital principle, after it has been revived by the warmth of spring." Now we would ask the learned Doctor, if he does not think that cold, which is demonstrated to be as reflexible as heat, may act mechanically upon the expanded bud, and retard or obstruct the circulation of its fluids? The preceding remark of their bearing uninjured the severe winter frosts, is evidently an oversight, as they exist during that period only in embryo, and of course are shielded from the external cold. In a subsequent page, the author remarks, that "buds resist cold only till they begin to grow," that is, till they expand a surface on which the atmospheric cold can impinge, and thereby obstruct their circulation. Without, therefore, having recourse to any refined speculations on increased susceptibility, or mysterious action of the vital principle, the vulgar opinion in this case is the more simple, and also the more philosophical, though not quite correct, as the cold does not acquire "greater power" but only a greater field of action. Dr. S. is much more correct in his illustration of the nature and exertions of the roots of trees.

"When a tree happens to grow from seed on a wall, it has been observed, on arriving at a certain size, to stop for a while, and send down a root to the ground. As soon as this root was established in the soil, the tree continued increasing to a large magnitude. Here the vital powers of the tree not being adequate, from scanty nourishment, to the usual annual degree of increase in the branches, were

accumulated in the root, which therefore was excited to an extraordinary exertion, in its own natural direction, downward. There is no occasion then to suppose, as some have done, that the tree had any information of the store of food at the foundation of the wall, and voluntarily sent down its root to obtain it; nor is it wonderful that the Author of life should provide for it as effectually as it could for itself, had it really been a reflecting being. So in the case with grasses, when the *phleum pratense* (or *p. nodosum*) is situated in a fluctuating soil, it loses its fibrous roots and acquires a bulbous one; but on being removed to an entirely wet soil it again resumes its fibrous roots. I have also found the *Alopecurus geniculatus*, (an aquatic plant, whose root is naturally fibrous and creeping) growing with an ovate, juicy bulb on the top of a dry wall. Here I presume the herb, being in the first instance starved, by a failure of the nutrimental fluids hitherto conveyed by the water of the soil, its growth would be checked, and when checked, the same growth could not, as we know by observation on vegetation in general, be instantaneously renewed. A sudden fresh supply of food would therefore cause an accumulation of vital energy in the root, which would consequently resume a degree of vigour and a luxuriant mode of growth not natural to it, and become bulbous. Thus it requires a resource against such checks in future, and the herb is preserved alive, though in a very far less luxuriant state than when regularly and uniformly supplied with its requisite nourishment."

In illustrating the nature of buds, Dr. S. states a fact very important to florists, namely, that many exotic plants cultivated too luxuriantly in our gardens, never flower or seed as they do in their native soil. A pot of the *Solandra Grandiflora* was accidently left without water in the stove at Kew, in consequence of which the luxuriant growth of its branches was greatly checked, and a flower came forth at the extremity of each. Similar effects may be produced by as simple means. In general, whatever checks the luxuriant production of leaf-buds, favours the formation of flowers and seeds. Whenever Dr. Smith details his own observations on plants, their is a simplicity and perspicuity in his manner, which cannot fail to please. The following observations unfold some of the *curiosa vegetabilia*.

"The economy of the *Sarracenia*, an American genus, of which we now know four species, and of the East Indian *Nepenthes distillatoria*, deserves particular attention. Both grow in bogs, though not absolutely in the water. The former genus has tubular leaves which catch the rain like a funnel and retain it: at least such is the nature of *S. purpurea*, Curt. Mag. t. 849, whose margin seems dilated expressly for this purpose, while the orifice of the tubular part just below is contracted to restrain evaporation. Linnæus conceived this plant to be allied in constitution to *Nymphæa*, and consequently to require a more than ordinary supply of water, which its leaves were calculated to catch and to retain, so as to enable it to live without being immersed in a river or pond. But the consideration of some other

ther species renders this hypothesis very doubtful. *S. flava*, and more especially *S. adunca*, Exot. Bot. t. 53. are so constructed that rain is nearly excluded from the hollow of their leaves, and yet that part contains water, which seems to be secreted by the base of each leaf. What then is the purpose of this unusual contrivance? An observation communicated to me two years ago, in the Botanic garden at Liverpool, seems to unravel the mystery. An insect of the *Sphex* or *Ichneumon* kind, as far as I could learn from the description, was seen by one of the gardeners to drag several large flies to the *Sarracenia adunca*, and, with some difficulty forcing them under the lid or cover of its leaf, to deposit them in the tubular part, which was half filled with water. All the leaves, on being examined, were found crammed with dead or drowned flies. The *S. purpurea* is usually observed to be stored with putrifying insects, whose scent is perceptible as we pass the plant in a garden; for the margin of its leaves is beset with inverted hairs, which, like the wires of a mouse-trap, render it very difficult for any unfortunate fly, that has fallen into the watery tube, to crawl out again. Probably the air evolved by these dead flies may be beneficial to vegetation, and as far as the plant is concerned, its curious construction may be designed to entrap them, while the water is provided to tempt as well as to retain them. The *Sphex* or *Ichneumon*, an insect of prey, stores them up unquestionably for the food of itself or its progeny, probably depositing its eggs in their carcases, as others of the same tribe lay their eggs in various caterpillars, which they sometimes bury afterwards in the ground. Thus a double purpose is answered; nor is it the least curious circumstance of the whole, that an European insect should find out an American plant in a hot-house, in order to fulfil that purpose.

"If the above explanation of the *sarracenia* be admitted, that of the *nepenthes* will not be difficult. Each leaf of this plant terminates in a sort of close-shut tube, like a tankard, holding an ounce or two of water, certainly secreted through the footstalk of the leaf, whose spiral coated vessels are uncommonly large and numerous. The lid of this tube either opens spontaneously, or is easily lifted up by insects, and small worms, who [which] are supposed to resort to these leaves, in search of a purer beverage than the surrounding swamps afford. Rumphius, who has described and figured the plant, says, "various little worms and insects crawl into the orifice, and die in the tube, except a certain small *squilla*, or shrimp, with a protuberant back, sometimes met with, which lives there." I have no doubt that this shrimp feeds on the other insects and worms, and that the same purposes are answered in this instance as in the *sarracenia*; probably the leaves of *Dionæa muscipula*, as well as of the *Droseræ*, Engl. Bot., catch insects for a similar reason." p. 198.

We observe that Dr. S. was not acquainted, when he composed this Introduction, with the ingenious researches of Mr. Ellis on vegetation, otherwise he would not have retained the philosophical fancy of the alternate emission and absorption of

oxygen and carbon by plants. He has also committed some other chemical errors, such as the emission of carbonic acid gas instead of hydrogen gas from water, which is several times repeated. But we have a much more serious objection to some of the observations on "generic names in honour of botanists," particularly on that of *Calomeria*, by a ridiculous pun designed for Buonaparte *in* France, although previously and rationally denominated *Humea*, by Dr. S. himself: and also, the "genus *Bonapartea*, which at least can possibly be admitted only in honour of the *Empress*, and not of her consort, who has no botanical pretensions!!!" As botanists and as men, we confess we could not read this sentence, written by an Englishman too, without blushing for the honourable purity of science, and the interests of society. We disclaim all national or political prejudice as utterly incompatible with the least ray of science, but we should also disclaim and even reprobate science itself, did it ever operate against the interests of genuine morality. How Dr. S. could deliberately ascribe the honour of the name of a botanical genus, to a "common prostitute," whom he is pleased to denominate "empress," we are at a loss to conjecture, unless he wished to render botanical nomenclature truly contemptible to every friend of female virtue. To Napoleon we have not the least objection, if any botanical pander thinks proper to apply his name; but we can assure Dr. S. on the authority of one of the ablest of this same woman's botanists, that however smart in many other respects, she knows *nothing* of botanical *science!* Besides, Madame Beauharnois has no other claim to the title of Buonaparte, than that of being a concubine to a man of that name, as it is certain that no legal union was ever solemnized between them according to the rites of any civilized community. We do therefore appeal to Dr. S. as a truly good moral man, and a christian, to cancel the leaf containing such a name, and thereby avoid every possibility of polluting science, and the chaste minds of English women, with such abominations. Frenchmen may for a time use such appellations, but most assuredly no other countrymen will. We can likewise, inform Dr. S. that he himself, as president of a highly respectable society, greatly underrates his own talents and influence, if he is not convinced of being perfectly able to oppose and repel such a pollution of this pleasing study. We well know the justly high estimation in which his talents and botanical knowledge are held by most of the ablest botanists on the continent, and therefore look to him with confidence to vindicate the science of vegetable life from French prostitution.

The remainder of this clear, scientific, and interesting "Introduction to physiological and systematical Botany," is devoted

to the illustration and emendation of the Linnæan classes and orders, which certainly convey in more intelligible terms a distinct knowledge of the nature, propriety, and uses of this classification, than any other work in our language. Dr. S. discusses the different subjects and describes the most difficult and doubtful distinctions between plants, with all the graceful ease, perspicuity, and completeness of a venerable master, who with parental suavity, condescends to guide young students from the first rudiments to the most curious and complex researches in the economy of vegetable life. Fifteen well engraved plates illustrate the author's verbal remarks; the whole work, indeed, which we are happy to find is only a precursor to a "Systematical English Description of British Plants," on the same principles, is such as might be expected from the talents and experience of the author, and must be ranked as the first, if not the only, introductory treatise on vegetable physiology in the language.

Anecdotes of the Manners and Customs of London, during the Eighteenth Century; including the Charities, Depravities, Dresses, and Amusements of the Citizens of London, during that Period: with a Review of the State of Society in 1807. *To which is added, a Sketch of the Domestic and Ecclesiastical Architecture, and of the various Improvements of the Metropolis.* Illustrated by Fifty Engravings. By James Peller Malcolm, F. S. A. author of "Londinum Redivivum," &c. &c. 4to, pp. 500. 2l. 2s. Longman, Hurst, Rees, Orme, London, 1808.

WHEN an author, at the commencement of his work, assumes the character of a physician, and prescribes an 'antidote' against expected criticism, it is a sure prognostic that all is not sound within. No writer deprecates observation, or provides a remedy against critical remarks, unless he be himself conscious of some latent weakness in his productions, which even his self-love is insufficient to justify to his own feelings. Mr. Malcom's *antidote*, however, is directed only to those critics who should incline to censure his *arrangement*, whilst those who may be induced to find fault with the propriety of his *selection*, are left to chew the cud in their own way, without any intermixture of proffered sweets to palliate its bitterness. We are not disposed to cavil at immaterial errors, but we think that some blame attaches both to the good taste and to the judgment of Mr. Malcolm, who, in our opinion, has lost a good opportunity of making a far better book.

The introduction, as we have intimated, contains a very laboured attempt to evince that the mode of arranging the sub-

jects of this volume, is the best which could have been adopted. We think otherwise; and are convinced that the classification, even of *anecdotes*, is best calculated to convey information: a judicious juxta-position will always mark the effort of the pen that aims at perspicuity. But let Mr. M. be heard in his own defence:

"By *separating each anecdote*," he observes, "and placing it under the date of the year in which the occurrence happened, I afford the reader an opportunity of observing the *exact progressive state of society* in the period I have selected, without interrupting his ideas with those flourishes and long-polished sentences which are too common in historical works, though very proper in an essay. It must be recollected throughout the perusal of *this work*, that my intention is, a *History of Society in the aggregate*, not a *single* charitable institution, an act of depravity, or a *single custom* or *amusement: had it been otherwise*, I should certainly have placed every circumstance relative to each under *one distinct title*." p. 2.

Now we contend, that the very thing which Mr. M. has *neglected* to do, and argues against, is the very thing which he *ought to have done*, to ensure the accomplishment of his own purpose. Every generalization of ideas is an advance in wisdom, provided the data be incontestible. What is history but a *connected chain* of facts. The history of society in the aggregate, we admit, must be compounded from individual occurrences; yet if those occurrences be presented to our view in one mingled tissue of many colours, like the confused representations on glass, which require the aid of catoptrical instruments to restore them to their true forms and dimensions, the faculties of mental vision will be strained too highly, in the attempt to give every particular its appropriate place, for such a task to be undertaken with pleasure; and when pleasure is absent, instruction, we fear, will seldom be communicated. Why has the plan of Dr. Henry's History of England been so generally commended, but from its bringing a vast variety of information into distinct foci. His endeavour was, to separate what, in the natural course of things, and in the wide range of human actions, might, and would be, the production of the same age, and in many cases of the same point of time, but which in themselves had no natural connection with each other; this separation he accomplished, and in so doing, those who enter upon the history of their country by the study of his work, enjoy many advantages, as the mind embraces with far greater readiness those subjects which are presented in detail, and more quickly comprehends their various relations, than when the whole is blended into one mass. A true picture of *society in the aggregate* is not to be

obtained by ranging each anecdote under the date of the year, it must be done by classing all those of similar characters under distinct heads; what ever be the date of their occurrences, or however dissonant the motives of those with whom they originate.

In a general way, we presume, Mr. Malcolm has already felt the force of arguments similar to those we have now advanced, for he has divided his work into twelve chapters, the *contents* of which we shall condense into a few lines: "Persons of the Aborigines of London, with Account of Charities—Anecdotes of Depravity—Manners and Customs—Eccentricities—Methods of raising Money—Popular Tumults—Amusements—Anecdotes of Dress and Fashion—Domestic Architecture and local Arrangements—Ecclesiastical Architecture—Sculpture and Painting, and State of Society." Notwithstanding these helps, the arrangement is too confused, and the volume has altogether the appearance of "a thing of shreds and patches."

We shall now say a few words on the 'selection,' which, in a variety of instances, appears injudicious; yet here Mr. Malcolm may possibly reply in the old adage, that "tastes are not to be disputed:" Granted; but may they not be improved? Many anecdotes in this volume are too trivial and uninteresting to have required repetition: others relate to subjects that cannot possibly be confined to any particular period of time, nor to any state of society; they mark the feelings of mankind in every quarter of the world, and are of course not within the avowed scope of this work. Were they always of importance, however, we should have "no scores to rub off" on that head; but too frequently they occupy space which could have been better filled.

There is one other point, and one only, to which we shall extend our opening remarks. Mr. Malcolm says, that "not a fact related rests upon oral testimony; on the contrary, all are gleaned from the *best* authorities." These authorities, it is admitted, were the "*periodical publications*" lately in the possession of Mr. Nichols, but the entire "matchless collection" of which, we believe, was destroyed in the lamentable fire that consumed the greater part of that gentleman's extensive property. However valuable Mr. Nichols's collection may have been, we must be allowed to hesitate in subscribing to the doctrine of newspapers, intelligencers, and magazines, being the *best authorities*. The foibles, the errors, and the vices of the last age, are proved not to have fallen short of those of the present day, by almost every page of Mr. Malcolm's multifarious volume; and if they did not, there is

assuredly a most evident absurdity in calling those the *best* authorities, which, under a comparative examination, must be found to teem with falsehood and inaccuracy. Let any man of a comprehensive mind, and of extensive information, look over a file of newspapers of any past year of the present century; let him peruse them with attention, and carefully note the gross exaggerations, the mis-statements, the absolute contradictions, and, we must add, the shameful lies, which he will find blazoned forth in all the confidence of truth, and he will then possess a pretty accurate knowledge of what that writer must hazard, who having made his selection from the same sources at the expiration of fifty or one hundred years, shall come forward and say, "thus have I done, and I challenge contradiction:—mine are the *best authorities!*" That Mr. Malcolm would *intentionally* pervert a single fact, or make one statement that he *believed* to be erroneous, we certainly have not the most distant idea of intimating; he possesses too high a sense of honour, too great a feeling of manly integrity, even to permit the supposition. What we have said, therefore, he will regard as written in the full spirit of moral honesty, and without any other view than that of showing the impropriety of making general assertions on controvertible testimony.

In the opening of the first chapter, Mr. Malcolm draws an imaginary picture of the persons of the Londoners from the rude ages of the aboriginal times, to the artful refinements of the present day. In this picture, to use the phraseology of the art, we find a sort of meretricious colouring which catches with its glare, but will not bear examining: there is a want, too, both of ordonnance and of keeping; and for the sake of a contrast, deep shadows and strong lights have been introduced, without the requisite attention to harmony and repose. To drop the metaphor, we think that the language of this attempt at personal character, is somewhat inflated, and that the ideas are not always in accordance with historical fact. We, grey beards though we be, can still feel and acknowledge the form of beauty, yet our powers of discrimination must either be much blunted, or those of our author far *above par*, for we candidly confess, that of the "thousands of Grecian Apollos and Venuses, [of London] who appear to have been nursed by the Graces," we know nothing. That the metropolis can furnish many beautiful figures, both male and female, from the millions of its inhabitants, we readily allow, but that perfection of form and character, which characterizes an Apollo and a Venus, has but few, very few resemblances.

Nearly fifty pages in the first chapter are taken up with an enumeration of charitable institutions, and accounts of individual charities during the first eighty years of the last century. British benevolence, though always operating, is not always sufficiently active, as the following dreadful narration proves. Who, indeed, could imagine that scenes so extremely calamitous could ever happen in the very heart, as it were, of the metropolis.

"Though so much had been done to prevent the calamities of poverty, wretchedness prevailed in places where benevolence could not imagine it existed. Garrets in retired alleys and lanes always afford inmates in the last stages of disease and starvation; and the instances that might be adduced, would prove very distressing in the recital; but that *supposed empty houses* should contain wretches expiring with want, was beyond the imagination of the most exalted charity; and yet the following melancholy fact actually occurred in November 1763, the narrative of which may serve as a hint to overseers, whose duty, I should conceive it is, to prevent actual *death through want* in their respective districts.

"A Mr. Stephens, of Fleet-market, was commissioned to show some empty houses in Stonecutter-street intended for sale, and one day accompanied a gentleman to them, who had thoughts of purchasing the estate on which they were situated. On entering a room on the first floor, an object of horror attracted their attention, *a naked female corpse!* Stephens, alarmed beyond expression, fled from the scene; but the other more courageous ascended to the next floor, where he was soon after joined by his terrified attendant, and they discovered a second and third woman dead, and nearly destitute of clothing: pursuing this dreadful research, they found in the upper story two women, and a girl about eighteen years of age, one of whom, and the latter, appeared emaciated beyond description, but their companion in misery was in better condition. Prudence and humanity dictated that an examination should take place as to the cause of so singular and dreadful an occurrence; in consequence, the survivors were taken into custody, and the ensuing particulars were related by them before the coroner and his jury.

"It appeared on the inquisition, from the evidence of Elizabeth Stanton, one of these women, that on the Wednesday preceding the inquiry she came from Westminster, and being in want of lodging, strolled to this house, and laid herself down on the ground floor, where she saw nobody; that about eleven that evening the woman in good condition (Elizabeth Pattent) a stranger to her, came into the room where she (Stanton) had laid herself down, and by treading on her awakened her, at the same time crying out 'Who is there?' To which Stanton replied, 'No person that will hurt you, for that she was going away in the morning.' Pattent therefore advised her to go up to the garret with her, which she did, and stayed there all that night, and the following day and night, and until she was taken into custody in the garret upon the above discovery.

"Pattent, being out of place, attended the Fleet-market as a basket-woman; where she became acquainted with the deceased women, who were basket-women, and both known by no other names than Bet. Pattent, being destitute of lodging, was recommended to this ruinous house by the deceased women, who had lived, or rather starved, there for some time. Pattent, in the day-time, used to go to her late mistress's, who kept a cook's shop in King-street, Westminster, and worked for her victuals, and lodged in this house at night, where she continued till she was taken into custody. About the middle of the week preceding the inquisition, the deceased women were taken ill; and on Saturday the 12th instant, Pattent pawned her apron for sixpence, and bought some beef and plumb pudding at a cook's shop in Shoe-lane, and both the deceased women on Saturday and Sunday ate heartily thereof, and on Sunday night she heard the deceased women groan. One had the itch, and the other a fever; and, being fearful of catching the one or the other, she did not go to them any more; nor did she know of their deaths till taken into custody.

"Elizabeth Surman, the girl, was the daughter of a deceased jeweller, in Bell-alley, Coleman-street; her parents died when she was about six years of age, and she was taken care of by Mrs. Jones, a next-door neighbour, with whom she lived about four years; Mrs. Jones then dying, Surman was left destitute; and on being informed she could get employment in Spitalfields, she went there, and assisted a woman in winding quills, but she retiring into the country, Surman was again left destitute; however, she found employment in Spitalfields market, with Mrs. Bennet, in winding silk, but, not pleasing her, was discharged in a week. She then went to Mrs. Roach's in that market, who took in washing and nursed children, where Surman continued six years, and until she was taken ill, on which account she was discharged her service. She then went to the churchwarden of the parish where her father had been housekeeper many years, to desire relief; *but he refused, without so much as expostulating with her about her legal settlement, or informing her that she had gained a settlement by servitude.* She being very ill and weak, *lay all night at the churchwarden's door, but it had no effect on him;* and this girl was obliged to lie about in the streets, until she was informed of this empty house, where she lay every night for near two months; the deceased women being there when she came, and both then lying on straw in the two pair of stairs room. For the first week of Surman's being there, she lay in the room with them on straw, all which week *she was ill with an ague, and had no sustenance* whatever; *that then Elizabeth Pattent relieved her;* and as Surman grew better, she went abroad and received alms, returning at night, and delivering her money to Pattent, who bought her victuals. Surman was afterwards received into St. Andrew's workhouse, where she continued a week; and, about a fortnight ago, she returned to this empty house, and lodged in the garret; and being very ill, *was assisted by Pattent,* and for the last fortnight was not out of the garret till last Friday, when she, with the two other women, were found

in the garret and taken into custody, and never saw or heard, all that time, any thing of the deceased women till she was apprehended.

"On Pattent's being interrogated with respect to the woman's being stripped naked and selling her clothes, she strictly denied knowing any thing of it; alleging, that as they all entered the house at the cellar, and she being mostly out in the day time, and attending the poor girl at night, other persons might strip the deceased unknown to her. There were no marks of violence about the deceased women, *but they appeared as if starved.* The jury were well satisfied with the account they had received from their most deplorable evidence. The coroner gave them some money; and the jury ordered them a supper, and that care might be taken of them in the casualty house."

(To be continued.)

DIVINITY.

A Charge delivered to the Clergy of the Archdeaconry of Middlesex, at the Visitation in May and June 1808. By (the Reverend) George Owen Cambridge, A. M. F. A. S. Archdeacon of Middlesex and Prebendary of Ely, 8vo. p.p. 34. Cadell and Davies.

THE persevering and well directed exertions of Mr. Cambridge, in discharge of the duties of his important office, for important is the office of archdeacon, in every point of view, entitle him to the thanks, not only of his own archdeaconry, but of the whole protestant public. In this sensible and impressive charge, he points out the evils, to the correction and removal of which, his attention has been directed. The repair of churches, the keeping them in clean and decent state, the providing comfortable accommodations for the poor, the increase of the salaries of parish clerks, and the appointment of proper persons to fill that situation,—these and various other points, connected with the decorous performance of religious duties, are temperately and earnestly enforced on the minds of his clergy, by this worthy archdeacon.

There is one matter to which very little attention has been generally paid, though it is of considerable consequence, that is, the propriety of planting trees for timber, in glebe land, by which means, in the course of time, sufficient timber may be produced for all the necessary repairs of the parsonage house. If every patron of a living were to make it a condition with the incumbent, whom he appoints to it, that he should plant, within a given time, a certain number of trees, the object would soon be attained.

On the growth of Sectarism, and of some of the causes of it, the archdeacon makes judicious observations.

"When we consider the state of the large parishes in the western parts of the metropolis, and its immediate vicinity, it is a natural and very probable conclusion to make, that this immense and rapid increase of population, must have proved injurious to the interests of the established church, whilst it has afforded favourable aid to the views of the sectaries; although the force of this observation is in

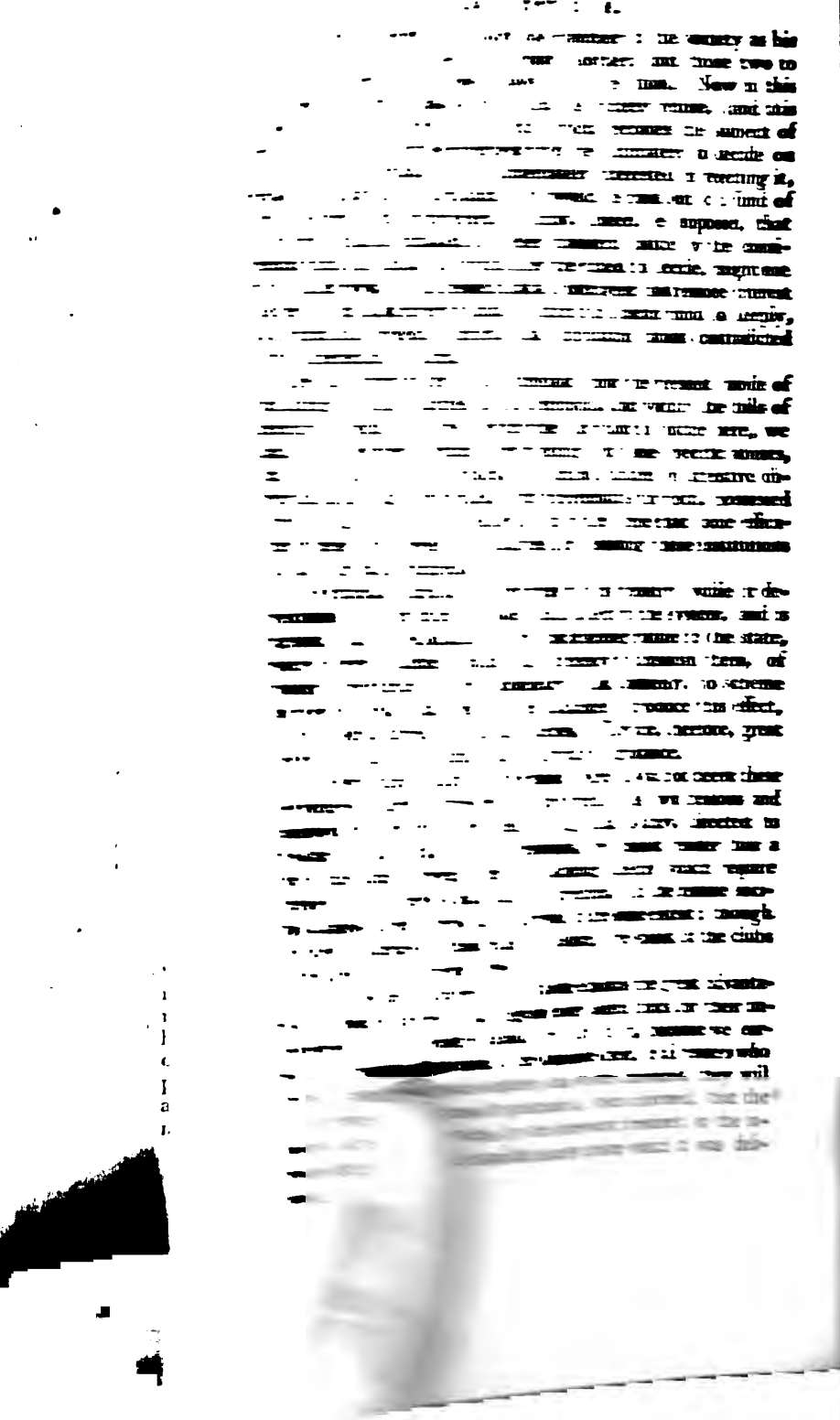
some degree weakened, by the too frequent instances, that occur, of their having obtained a footing, and established themselves with unlooked-for success, in places where no such excuse can be offered for their admission, nor for the conduct of those misguided persons, who flock to these new and unaccredited teachers, in preference to their own national church, and lawful ministers, still, I have no hesitation in pronouncing, from all I have been able to observe myself, or collect from others, that great and important benefits would follow, and that many who now wander away from the fold, might be induced to return if better accommodation could be provided, and more effectual encouragement given, in these very extensive and crowded parishes, to the middle and lower classes of the inhabitants to frequent the worship of the established church, by the erection of free churches, where they are required, or else by allotting to them a larger share of accommodation in the churches and chapels already established, by such means as circumstances should point out."

We have very often enforced the necessity of erecting free churches in the metropolis, for the use of the poor; and it is lamentable to see, that while thousands and tens of thousands are lavished on objects of convenience or amusement, or an institution of comparatively trifling importance, not a sixpence is appropriated, in this Christian country, to a purpose so essential to the diffusion of religious knowledge amongst the indigent classes of the community.—The author's concluding reflections on the proper conduct of a parish priest, and on its beneficial consequences, prove that Mr. Cambridge has formed a most correct estimate of the clerical character.

Female Benefit Societies recommended; or the Necessity and Advantages of Foresight; A Sermon preached in the parish Church of St. Saviour, in the City of York, on the first of June, 1808, *before the York Female Benefit club, established in* 1801, *(and published at the Request of the Patronesses)*, by the Rev. John Graham, Rector of St. Saviour, and of St. Mary, York, 4to. p.p. 20. 1s. 6d. York printed; Rivingtons, London, 1808.

The principle on which the various societies throughout this kingdom were established, namely, for the formation of a fund, from a small portion of the earnings of the healthy and the able, for the relief of the sick, the infirm, and the aged, is unexceptionably good; and were the plan of such societies strictly adhered to, the most beneficial consequences would infallibly result from them, as well to the individual members, as to the community at large. Where, indeed, persons of character and respectability, as at York, take the trouble of superintending them, and they cannot perform a more charitable act, or render a much greater service to society, than by directing their attention to such objects, the most solid advantages have been produced. But in the metropolis and its vicinity, which contain, we suspect, many more of these clubs, than all the other portions of the united kingdom together, benefit societies, instead of answering the purposes of their institution, have become the instruments of peculation and fraud. When a member becomes chargeable

to the society, the relief to which he is entitled is, in very many instances, withholden on the most frivolous and dishonest pretexts. And when an appeal is made to magistrates, and reparation to the injured party ordered, the members will sooner dissolve the society, than comply with the injunction. In short, instead of benefits, they have become evils, and unless the legislature interpose its timely aid, for the correction of existing abuses, the societies will only afford means to the artful to dupe these unwary. The causes of this horrible perversion of a most excellent institution, are too numerous to be detailed here. One or two of them, however it is proper to relate. According to the present regulation, all the male societies meet at public houses, where, by their rules, they are obliged to spend a certain sum, to indemnify the publican for the use of his room, and it may easily be conceived that when benevolent meetings are thus converted into convivial assemblies, the members are not much disposed to limit themselves to the expenditure of the sum specified in the articles. Hence dissipation and debauchery, are encouraged in societies, which cannot exist without the strict observance of regularity and economy. Every society too, has a clerk, a very needless kind of appendage, who receives a certain sum from every member, and whose time is chiefly employed in devising means for evading the payment of money, to persons entitled to receive it. So lucrative an office is that of clerk to a benefit society, that there are men who devote their whole time to the purpose of obtaining it, and who spend a great deal of money for the establisment of new clubs, to which they act in that capacity. Indeed the same arts of puffing by hand bills and other means, are used to induce persons to become members, as are employed by the contractors for the state lottery, to promote the sale of their tickets. And one man, we have heard, has been so successful in this trade, for a trade it literally is, as to have established no less than two hundred benefit clubs. These circumstances alone are sufficient to prove the existence of great abuses in the management of the clubs, and the necessity of adopting some measure for their removal. Most of the *articles*, which constitute the laws of the societies, are drawn up in a most careless and slovenly manner, and, not unfrequently, contain very improper and pernicious clauses; as these have no validity, until they have received the sanction of the quarter sessions, and have been regularly enrolled there, it is much to be wished that the magistrates would pay very particular attention to the rules before they consent to give them the validity of laws. The proper mode of proceeding, would be to appoint a committee, to whom all such rules should be referred, when they might undergo a proper investigation, which they never do, or can receive in open court. It sometimes happens, that a member appealing to magistrates (out of session) for relief, has his claim defeated by the neglect to enroll the articles. One article is generally inserted, which, though its evident object be to prevent litigation, has the effect of encouraging injustice, by making men judges in their own causes. Instead of the appeal to magistrates, allowed by the general act, the article alluded to directs that all disputes shall be settled by arbi-



Youth addressed, the Substance of a Sermon preached at Fulham Church, in the Afternoon of Sunday, the 25th of September, 1808, in reference to certain recent Occurrences among the Youths of the Parish and Vicinity. By the Rev. John Owen, M. A. Curate of Fulham, and Rector of Pugglesham, Essex.

THE occurrences referred to in this sermon, are the premature deaths of four individuals; one a female child, only in her ninth year, who, labouring under a fatal disease, and fully sensible of her approaching dissolution, displayed a degree of piety and resignation, which would have been honourable to a veteran member of the church of Christ; two others, a young man and woman, tenderly attached to each other, who perished in a boat on the Thames, which sunk in a moment, close to the shore, and within sight of a number of persons; and one youth of nineteen, who, having fallen into bad company, had become corrupted and debauched, and committed suicide, in a place open to public observation. These awful events have supplied the ground-work of a very eloquent and instructive lesson, which Mr. Owen has enforced, with equal ability and zeal; strongly impressing on the minds of the youthful part of his congregation, to whom principally the sermon was addressed, the indispensable necessity of remembering their Creator in the days of their youth.

The observations on the propriety of early instilling religious principles into the minds of youth, and on the propensity of youth to treat religion with contempt, are highly impressive. If we have any thing like an objection to the sermon, it applies to the language, which is very eloquent, but rather, in some parts of the discourse, above the comprehension, we should suppose, of the younger part of such a mixed congregation, as that to which it was addressed.

A Sermon preached at a Country Church, Nov. 8. 1807, on the 5th verse of the 93d Psalm, "Holiness becometh thine house, O Lord, for ever," adapted to a Country Congregation. 8vo. p.p. 30. 1s. 6d. Williams, 1808.

A PLAIN well-intentioned discourse, on the necessity of prayer, and of a devout conduct during attendance on divine worship, illustrated by a reference to the strictness observed by pagans in the worship of their false gods, and, more appropriately, by scriptural admonitions and precepts.

POETRY.

Ode to Iberia. By Eyles Irwin, Esq. M. R. I. A. 4to. pp. 16. Asperne, 1808.

NEVER did nobler subject warm the muse, than wronged Iberia's cause! Every tongue, every pen, every impulse of the heart, every effort of the mind, every exertion of the hand, should be directed to this common object, to aid the great cause of liberty, of patriotism, of virtue; 'tis the last struggle of expiring freedom, and, on the result

of the present contest, in Spain, depends nothing less, than the restoration of civil liberty to the continent of Europe, or the annihilation of every vestige of freedom. If the French prevail, which, may Heaven in its mercy prevent, Europe will be again plunged into a state of the most abject slavery, and a long and dreary night of impenetrable darkness, will be spread over the fairest portion of the earth.

Mr. Irwin's patriotic muse speaks to the heart, and the judgment cannot stoop to investigate the justice of her prophetic strains, lest the result should cast a damp on the most generouse emotions of the human mind.

That the following prediction may be speedily verified, must be the devout wish of every friend to liberty.

"If ever tyrant, steep'd in blood,
Thro' Conquest's splendid reign;
On *Jaffa's* sands, or NILUS' flood,
JENA, or FRIEDLAND'S plain,
Was 'circled in the toils of fate,
'Tis NAPOLEON, termed falsely great!
His sand runs out, his glories fall,
And nations, SPANIARD-like, deceiv'd,
Of every hope, but death bereav'd,
Press round to grace his fall!"

To all this we devoutly say AMEN.

The Stanzas of an English Friend to the Patriots of Spain. 4to. pp. 20. Westley and Co. 1808.

MANY of these stanzas are truly poetical, and the bard displays a considerable portion of judgment, as well as of genius, though these qualities are not often united in the same mind. He foresees the difficulties which the Spaniards will have to subdue, and the obstacles they will have to encounter; and he exhorts them to perseverance though death should be the consequence. The two following stanzas will serve as a fair specimen of the whole.

"BRITAIN, in brave compassion blest,
To succour fortitude opprest,
Her strength, her blood, with generous ardour, yields:
She views thee, SPAIN, with proud applause,
Kindles to rapture in thy cause,
And while thy shores her guardian navy shields,
Her sons would usher thine to Fame's sublimest fields.

"To keep the brittle gift of life,
And conquer in the noblest strife,
Heaven to the brave and virtuous, may deny;
Yet, if his duty be fulfill'd,
A Briton's heart is never chill'd:
Tho' on a foreign soil his limbs may lie,
Dying in Freedom's cause, he still exults to die."

MISCELLANEOUS.

The Architectural Antiquities of Great Britain displayed in a Series of select Engravings, with an historical and descriptive Account of each Subject. By John Britton, F. S. A. Parts x. xi. xii. xiii. 4to. 10s. 6d each. Longman and Co. 1807, 1808.

THE first three of these parts are devoted to the superb Chapel of Henry the Seventh; the descriptive plates are numerous, and executed with the usual ability displayed by the artists whom Mr. Britton has engaged to supply the embellishments for this valuable work.—The thirteenth part contains views of five old mansions, namely, an *Old House* at Islington; *Audley-End* in Essex; *Holland House* in Middlesex; *Compton Winyate House* in Warwickshire; and *Charlton House* in Wiltshire. We are happy to find that Mr. Britton does not relax in his antiquarian labours and researches; and that every fresh number of his work exhibits proofs of increased efforts to render it worthy, in all respects, of public patronage.

A short Account of the late Mr. Richard Porson, M. A. Greek Professor of Trinity College, Cambridge, with some few Particulars relative to his extraordinary Talents. By an Admirer of great Genius. 8vo. pp. 23. Baldwins. 1808.

ANY authentic account of so extraordinary a character as Professor Porson, cannot fail to prove highly interesting to the classical and literary world; and the author of this brief sketch has proved himself to be so well qualified for his task, that we lament he has not been tempted to fill up the outline which he has drawn, and to supply the public with a whole length biographical portrait. He is not only an admirer, but an able and discriminating judge, of genius; and he evidently possesses no small portion of that genius, of that classical taste, and of that critical acumen which he so justly admires in the departed Professor. He leaves to others to declare the name of the old lady who first taught Mr. Porson to read, and to ascertain, from authority, that he was taken from the plough, as Demosthenes is said to have been taken from the forge. He dates his account of him at the period when Porson's first patron died, and he was thrown on the world, till taken up by Sir George Baker, who, with the assistance of the Townshend family, procured a subscription of sufficient amount to purchase 80l. a year in the short annuities. This sum was devoted to his support at Eton, and, afterwards, at Cambridge.

Many interesting anecdotes, illustrative of the temper, disposition, and humour, of the Professor, are here related; one of which only we shall allow ourselves to extract.

"Whenever the name of Porson has been mentioned, he has been mostly praised for his memory; but other scholars may perhaps be quoted, who have not fallen very short of him in this particular." (We know at this moment a youth at Westminster school, whose memory is at least as extraordinary as the Professor's was.) "Scarce any, however, can be found, who have professed the extraordinary talent of retaining every thing which they have ever read, and carrying it about with them, and bringing it out, *à point nommé*, in all states and conditions, whether sick or sorry, as Porson showed in numberless instances that he could do, almost even to his latest breath: and probably none who, to a memory uncommonly accurate, have formed a judgment so remarkably sound, and singularly acute, with a nice discernment of every defect, and an exquisite taste for every beauty. Of all this, proofs are in every body's hands; his stupendous memory is in every scholar's recollection; his powers of argument, and critical acumen, live in the heavenly witnesses; and his taste is shown in his Greek and English compositions; to say nothing of his elegant and nervous Latin style, his penetrating eye, and his matchless penmanship: here, indeed, he thought himself surpassed by Dr. Young, not in the stroke, but the sweep of his letters. And all this he retained generally under very trying circumstances; for if, at any time, his body was disguised by excess, (and who does not, occasionally, in something or other, break the golden rule of the quidnuncs?) his mind was less clouded, his recollection more perfect, his eye quicker, and his mind steadier, to say the least, than any other man's in the same circumstances.

"His company was, as may well be supposed, eagerly courted by all ranks, from the combination-room to the cider-cellar; for he mixed with all, and was to be found in both; and it was who should assist at his evening lectures, and who should carry away most from the oracle But sometimes it so happened, as it does to all, that the priest was sulky, and pulling a book out of his pocket, read only to himself; sometimes he was violent, and catching the poker out of the fire, brandished it over his head, to the terror of the company; of this trick, however, he was cured, once for all, by a name of fighting notoriety, who, on seeing Porson seize the poker, and not being used to a furious Greek, but in the play, snatched the tongs, observing, that two could play at that game; upon which the Professor, with a sneer of his own, said, "I believe, If I should crack your skull I should find it very empty." "And if I should break your head," replied the Irishman, "I should find it full of maggots." This good natured remark pleased the Professor so much, that he returned the poker to the fire, and repeated a whole chapter of Roderic Random, analogous to the business. Upon another occasion, the Professor, having spent an evening at a friend's house a little way out of town, where he arrived completely wet through, was brought the next morning to visit his friend's neighbour, who had a learned library, and a house full of books, and after apologizing for his dress and his shoes, which were not his own, but supplied, with the rest of his clothes, by his companion, and quoting Horace in two places for the

awkwardness or inconvenience of a shoe too tight, or too loose, and Theophrastus, and Theocritus, he provoked one of the company to observe, that the way to make the greatest expedition was to run, as the French, and the Dutch, and the Scotch women do, with their slippers in their hands, when they are pressed for time; and cited Æschylus, where it is said in the Prometheus, "I hurried out of the carriage without sandals;" upon which the Professor started upon his feet, and fired, as a strict sportsman does who hears a strange gun in the preserves which he keeps for his own shooting. No sooner were the these words pronounced, than he gave Stanley's comment and parallel passages upon them; for such was the local mechanism of his memory, that mention a line in any classic, and he would not only tell which side of the page it was on, but the previous and subsequent clause. But to proceed: he quoted a similar passage from Bion, which consisting of a broken line, a whole verse, and a broken one, he made the most of them, and thundered them out with a menacing gesture, and a strong emphasis on the last words, "without sandals." The person who had innocently begun this carping match, and had never seen Porson before in a room, was struck with the earnestness of his manner, and apparent displeasure, and determined neither to give up, nor sit still, but to follow the Professor, and do as he did; he therefore, too, stood on his legs and roared out, in the words of the next quotation in Stanley, from Theocritus, "Arise, nor stay to put your sandals on your feet." The Professor was startled at finding his opponent on the same ground with himself, and so near at his heels; but, doubting if it were not by mere accident, he took the next passage from Horace that followed in the commentators, to which he added the remark of Stanley, that concludes his note, namely, that water-nymphs went unshod; and for that reason Homer gives Thetis the epithet of silver-footed. Here the Professor had, as usual, the last word, for he was in the habit of seeing every body and every thing out."

It is a lamentable thing that all the Professor's learning and genius were not accompanied by a quality without which neither preferment nor comfort is to be expected in this life. Nullum numen abest, si adsit prudentia; and where prudence is not, the highest qualifications are, comparatively, of little importance. With a mind so gifted, so endowed, as was Porson's, he ought to have attained to distinction and opulence; instead of which he yielded to a propensity which led him into company, and habits and pursuits utterly unworthy of him, while it rendered his literary attainments of no avail.

The author of this lively sketch expresses his belief that the licentious parody of Pope's Eloisa to Abelard, which has lately made some noise, and has been generally ascribed to Porson, was written by his friend Mr. Coffin of Exeter; and that the fondness which the Professor displayed for it was the fondness of adoption.

Petit Tableau, ou Elémens de la Constitution, des Lois, du Gouvernement, &c. du Royaume-Uni de la Grande Bretagne et d'Irlande. Mis à la portée des jeunes Gens, avec l'Explication des Mots les plus difficiles en Anglois au bas de chaque page. Par N. Wanostrocht, Docteur en Droit, &c. pp. 259. 12mo. 4s. 6d. bound. Vernor, Hood, and Co. 1805-8.

ALL those who have ever visited the Continent of Europe, or travelled in foreign countries, must have frequently been asked questions relative to the British constitution and laws, which they were often embarrassed to satisfactorily answer. To such persons the present little volume will be a most grateful acquisition; and in recommending it not only to their attentive perusal, but also to youth determined to travel, or desirous of possessing an accurate general knowledge of the laws of England, we render them a service which they will remember for its utility. It would far exceed our limits to enumerate all the different titles which are explained in this work on the rights, civil and criminal laws, tenures, commerce, and institutions of Great Britain, which amount to several hundreds. The author acknowledges his obligations to Mr. Bowles, one of the first constitutional writers of the age; and it is sufficiently evident that no foreigner alone could have arranged and digested such a variety of facts on the constitution and laws of this country. To foreigners, or to English, either studying or knowing the French language, this "View, or Elements of the Constitution, Laws, and Government of the United Kingdom," will be found one of the most useful and instructive works in any language, as it contains those principles of polity which sooner or later will become the basis of all the laws in Europe.

A Collection of modern and contemporary Voyages and Travels; containing Translations from foreign Languages of Voyages and Travels never before published; Original Voyages and Travels never before published; an Analysis of New Voyages and Travels published in England; about 700 Pages each Volume, with Maps and Plates. Phillips, 1805-8.

SEVEN volumes of this useful work have already appeared in monthly numbers, which we shall examine at greater length as they become more recent. The first volume contains "Cassas's Travels in Istria and Dalmatia," translated from the French; "Kütner's Travels through Denmark, Sweden, Austria, and part of Italy, in 1798 and 1799," translated from the German; and "Michaux's Travels to the Westward of the Allegany Mountains," in America, in 1802, translated from the French; an original "Itinerary from London to Constantinople in 60 days," in 1794; Analysis of "Captain Woodward's Narrative;" "Kotzebue's Journey from Berlin to Paris;" and "Tuckey's Voyage to New South Wales." The reader will find much curious and useful information in this volume respecting Denmark, Sweden, and Austria; and also Istria and Dalmatia, which

are very likely to become the theatre of war immediately after that in Spain may be terminated or suspended. As these Travels bear internal evidence of being genuine, and are in general sufficiently well translated, we have no hesitation in recommending them as forming one of the most entertaining and cheapest publications now before the public. Their present circulation, we believe, is greatly inferior to their obvious merit, which considerably surpasses most of the other works published by the same bookseller The volumes, though closely printed, are very distinct, and comprise much information in a small compass.

Anniversary Oration, delivered March 8, 1808, *before the Medical Society of London, on the general Structure and Physiology of Plants compared with those of Animals, and the mutual Convertibility of their organic Elements. Published at the unanimous request of the Society, by J. Mason Good, F.R.S.* pp. 60. 8vo Longman and Co. 1808.

QUIN et caudicibus sectis, mirabile dictu! "*Mutual* convertibility of their organic elements!"—This is what our orator and "senior secretary to the Medical Society," no doubt, calls philosophy; be it so—it is not *science*. This "anniversary oration" may be very correctly estimated by the letters appended to the orator's name, F. R. S. *i e. Folly Reigns Supreme.*

Theodore, or the Peruvians. From the French of Pigault le Brun. By E. W. pp. 160, small 8vo. 4s. 6d Crosby and Co. 1808.

ONE of the most pleasing and interesting little tales we have lately seen, and greatly superior to any thing we would have expected from P. le Brun. It is in general well translated, and there is a happy delicacy of sentiment which pervades it, as if coming from a female pen. From the vulgar idea of Peru, there are too many "golden" scenes, but these are not such as materially affect the general simplicity and interest of the tale.

National Life Annuities; comprising all the Tables, and every necessary Information contained in the Act of Parliament for granting the same, both on single and joint Lives, with benefit of Survivorship; also additional Tables, annexed to the former throughout, calculated to show what Annuity can be purchased for 100*l. sterling at the same Rates upon the same Lives.* By E. F. T. Fortune, Stock Broker. pp. 96, 8vo. 3s 6d. Boosey, 1808.

THE utility of these tables and explanation to annuitants and persons possessing property in the funds, is self-evident, and it will be found a very convenient and necessary appendage to the Act of Parliament, as it contains many *original and useful tables*.—The abstract appears sufficiently explanatory.

REVIEWERS REVIEWED.

Professor Vince's Essay on Gravitation and the Edinburgh Review.

According to Sir I. Newton's hypothesis, the force with which a planet is urged towards the sun, is the difference between the pressures of the fluid on the sides next and opposite to the sun. The pressures on those half surfaces (as the density of the fluid continually varies) can only be found by a fluxional calculus; and upon examining the Professor's solution, it appears to be perfectly satisfactory. Now the Reviewer makes the pressure towards the sun to be as the fluxion of the density; this is *manifestly* false. If a series of quantities increase according to any law, is the difference of the first and last terms the same as the difference between the sums of the first half and the second half of the series? For something of this kind must have entered into the mind of the Reviewer, if he had any meaning at all in what he has stated. Further, the fluxion of the density of the fluid is independent of the density of the planet, and yet in estimating the force of the planet to the sun, the density of the planet necessarily enters into the calculation, the accelerative force being as the moving force divided by the quantity of matter in the planet, or by its magnitude and density conjointly. These palpable blunders into which the Reviewer has fallen, can be imputed only to his total ignorance of the subject. Besides the absurdity of Le Sage's hypothesis, it is not found, as asserted by the Reviewer, that any too bodies will be urged towards each other by forces varying inversely as the squares of their distances. We have noticed two strong propensities in these Reviewers; one, that of endeavouring to discover errors where there are none, and to conceal merit where there is any; the other, to make their review a vehicle for propagating their own opinions.

POLITICS.

IT would be premature, at this moment, to deliver our final opinion of the facts and circumstances relative to the late convention of Cintra, which came out in the course of the examinations before the court of Inquiry. It is sufficient for us to observe, at present, that by a reference to our former observations, on that calamitous event, our readers will find that we did not speak lightly nor unadvisedly; but that we have been fully borne out in all our leading remarks by the testimony of the officers who were concerned in the transaction. It is now established by the admission of Sir Harry Burrard himself, that Sir Arthur Wellesley did most strenuously advise him, again

and again, to pursue the flying enemy, after the battle of Vimiera, and there can scarcely remain a doubt, in the mind of any man who has read the proceedings of the court of Inquiry, that, had this advice been followed, the French army must have been either destroyed or compelled to surrender at discretion. In either of these events, the beneficial consequences which must have ensued to the common cause, would have been incalculable. Our army would have sailed for Spain, flushed with conquest, and bearing the honourable spoils of victory. They would have reached the scene of action by sea much more expeditiously than by a tedious march through a difficult country, and prepared to reap fresh laurels for themselves, and to infuse fresh spirits into the minds of the gallant Spaniards. They would have landed, too, at the same point, with the troops from England, and, thus forming one compact and powerful army, they might have directed their united efforts to any point where their services were required, and have acted with consistency and effect. Instead of which, by pursuing the course which, in consequence of the convention of Cintra, they were compelled to pursue, they underwent the fatigues of a long and painful march, and lost much valuable time, in establishing and maintaining a communication with the division from England under General Baird, which might, and ought to, have been, employed in active operations against the enemy.

The humility which Sir Harry Burrard has displayed, would, independently of more imperious motives, arising out of a deep regard for the principles of justice, prevent us from making any severe animadversions on his conduct. He pleads an earnest desire to promote the honour of his sovereign, and the success of his country's arms, as the *motive*, and an *error in judgment*, as an *extenuation*, of his conduct. We give him full credit for both his pleas, and as far as they can be allowed to operate in such a case, we wish him to enjoy the full benefit of them. But error in judgment implying an incapacity for the situation which he holds, is no legal or available excuse for conduct injurious to the honour and interests of the country, either in a minister or a general. When a situation of importance, involving both serious responsibility, and the welfare of a state, is offered to a man, he should weigh, with all the impartiality which self-love, that passion which providence has, for the wisest purposes, planted in the human heart, will allow him to exercise, his qualifications for the proffered post. If he be not qualified for it, and still

accept it, he ought to be punished for his temerity; for the consequences to his country are the same, whether the injury which it has sustained, arise from ignorance or intention, from a wish to do wrong, or from an error in judgment. For military men, indeed, an allowance is to be made, which politicians have no right to claim. They are, in a certain degree, compelled to accept any command, to which their sovereign may be pleased to appoint them; and, of all men, it can be least expected from them, that they should plead unfitness for the situation, which must arise out of that want of knowledge which it is their duty to acquire, as a cause for refusing to accept it. If, indeed, we be not misinformed, Sir Harry Burrard himself was far from feeling that pleasure, which the appointment of an officer to a chief command, on an important station, generally communicates. We have even heard, that his surprise and concern upon the occasion were equally great, and that he took no pains to conceal them; nay, that, with a rare modesty, he expressed his wish that some one of the many generals who were better qualified for such a situation, had been appointed to fill it, instead of himself. We are only surprised, that, with such feelings, he did not place a sufficient reliance on the superior judgment of Sir Arthur Wellesley, to follow the advice which he enforced with so much earnestness, immediately after the victory of Vimiera; advice, too, so decidedly seconded by another able officer, General Ferguson. As it is, however, Sir Harry Burrard stands in a delicate, and an awful predicament. It is not for us to anticipate the further proceedings which, we take it for granted, will be instituted; much less, the sentence of the court-martial, which, it appears to us, must be called to pronounce ultimately on his conduct.

Though the confession of Sir Harry Burrard has taken no small portion of blame from Sir Hew Dalrymple, still there are parts of Sir Hew's conduct respecting the terms of the convention, and the mode of conducting it, which rested solely with himself, that demand further investigation, and call for the specific decision of a competent tribunal. If, and we beg to be understood as putting a mere *hypothetical* case, the imprudent conduct of Sir Harry Burrard had rendered it adviseable to enter into some agreement with the French, for the evacuation of the country, was the convention of Cintra such as, under the peculiar circumstances of the case, he was justified in concluding? We have no hesitation to give a negative answer to this

question, for we will contend, in the face of all the jurists and politicians in Europe, that some of the conditions were such as the sovereign of these realms himself had no right to subscribe; and, consequently, as no officer holding his commission, and exercising a delegated power, could be justified in giving them the weight and authority of his sanction.

It seems now to be the prevailing opinion, the justice of which no attempt has, as we know, been yet made to impeach, that neither Sir Hew Dalrymple nor Sir Harry Burrard was fit for the chief command in Portugal or Spain, at the critical period at which it was conferred on them. And hence arises the alleged necessity for inquiring to whose interposition were they indebted for their appointment? That they were both immediately appointed by the King, "there need no ghost come from the grave" to inform us; but the true question is, who recommended them to his Majesty? Sir Hew Dalrymple, having acted as military secretary to the commander in chief, on the continent, it is generally inferred, that he was indebted for his appointment to his Royal Highness; and as Sir Harry Burrard belongs to one of his Royal Highness's regiments, the first of Guards, he might naturally be supposed to have had the same patron. But whether the commander in chief did, or did not, recommend these generals, it is certain, we conceive, that the secretary of state for the war department, to whom the responsibility attaches, has a negative on all such appointments; and indeed it is known, that, in a case to which we formerly alluded, he exercised that negative, and, in our opinion, in a manner at once reprehensible, and injurious to the service. He, therefore must have approved the appointments, or he would not have sanctioned them; and for whatever portion of blame may be found to attach to them, he must, of course, be responsible to parliament and to the country.

It has been rumoured, that the late military appointments and transactions occasioned a great difference of opinion in the Cabinet, and that two of the secretaries of state, who strongly supported them, were warmly opposed by the third; and that the schism had proceeded so far as to threaten a change in the ministry. Various other rumours, on the same subject, and relating to some extensive alterations, have reached us; but as these reports too often originate in the wishes of those by whom they are circulated, we are loth to give them a hasty credence. There is little doubt, however, that a difference of

opinion among ministers has been manifested, respecting the operations in Portugal and Spain; and it must be confessed, that there has been a want of method and combination, for which it is difficult to account, and which, it is apprehended, it will be more difficult to justify, should a parliamentary inquiry be instituted into the conduct of the war minister, in the particular instance to which reference has been made, and no satisfactory reason assigned for it, we trust that his colleagues will have more regard for their country, than to risk the loss of their popularity and their power, by an attempt to defend him.

Divisions in the cabinet, at such a moment as the present, cannot be too strongly deprecated; but if they are occasioned by an attempt to resist improper and injurious appointments, from whatever quarter they proceed, those only can be blamed for them, whose conduct gives birth to the attempt. There is, certainly, something essentially wrong in our military proceedings; and when so much depends on the skill and judgment of our generals, no favour, no patronage should be allowed to supersede the superior claims of personal merit. To this consideration all others should be made to yield, and that cabinet minister will deserve and command the gratitude of his country, who takes his stand upon this principle, and perseveres in his resistance of every act which tends to its subversion.

We entertained hopes that some partial change would take place by the admission of Lords Wellesley and Melville to places of power and trust, in the ministry. They are both tried statesmen, of great experience and approved talents. The former is the first statesman now in Europe, and the only man in it whose comprehensive mind qualifies him to wield the mighty powers of this great empire, at a period when the fate of Europe hangs suspended by a fragile thread; and to oppose, with success, the gigantic efforts, and diabolical devices, of the Corsican tyrant of subjugated France. The present administration certainly contains many men of considerable talents, and of excellent principles, but it were vain to conceal, that there is no one in it of those transcendent abilities which extort respect and enforce obedience, it exhibits too great an equality of talent; or if there be one member of the cabinet whose endowments and attainments, at once brilliant and solid, temper the dazling lustre of genius with the sober tints of judgment, there are circumstances which prevent his superiority from producing those consequences which

ought naturally to result from it. It is, therefore, particularly desirable, that recourse should be immediately had to the only means of strengthening the ministry, which can be adopted without a sacrifice of principle.

It is with great satisfaction we have witnessed the increased exertions of the government, to afford assistance to the struggling patriots of Spain. Buonaparte has, indeed, succeeded, as we expected he would, in the first conflicts; and the sons of freedom have been defeated by the engines of tyranny; but, he has gained the victory contrary to our expectations, by a recourse to the same manœuvre which he so repeatedly employed against the Austrian armies in Italy; and which, at this late period, we should have thought, could not have been exercised with success, even against an army of recruits led by beardless ensigns. It has, however, prevailed against Castanos, whose defeat, as far as we can learn from the imperfect accounts which have reached this country, was occasioned by a too great extension of his line, which enabled the Corsican ruffian to direct his main force against the weakest point of the Spaniards. That the French have reached Madrid appears highly probable, after the dispersion of Blake's army, and the defeat of Castanos, though we attach not, and never shall attach, the slightest credit, to any account written or dictated by Buonaparte, who, in no single instance, throughout all his campaigns, was ever known to send a faithful account and true description of any action or military operation, in which he was engaged.

There is one thing in the conduct of the Spaniards which we candidly confess, has excited in our minds no small degree of astonishment and apprehension. When we recollect the zeal, activity, and enthusiasm which stamped the character of their first efforts in the noble cause of freedom, and which produced the destruction or capture of all the forces immediately opposed to them, we are utterly at a loss to account for their subsequent inactivity; and for their impolitic conduct in suffering an army of French, not superior in strength to that which they had lately subdued, to establish and maintain themselves on the frontiers of Spain, in the face of a greater force, until all the re-inforcements intended to join them from France had reached the place of their destination. To dislodge these troops, to defeat, and to disperse them, was an object of such immense consequence to all future operations, that every exertion should have been made to accomplish it; and, Buonaparte, too, from his

uncertainty respecting the intentions of Austria, had left them ample time for its accomplishment. We place every reliance on the courage and resolution of the Spaniards; but wherever Buonaparte is concerned, we confess, we cannot refrain from harbouring some lurking fears *of treachery*. Spain has produced one *Godoy*; it is possible, therefore, she may produce another. May our apprehensions be speedily relieved! Without treachery, we are persuaded, Spain cannot fall; but treachery will defeat all the plans of wisdom, and render abortive all the efforts of courage.

Our fears for the safety of Spain are by no means increased by the entrance of the French into Madrid. Indeed, could we flatter ourselves that Buonaparte would not leave his army, we should rejoice in the event; for certainly nothing will be more difficult than to preserve his communication with France, and few things more easy than to cut off his retreat, if the Spaniards remain firm, united, and resolved. In truth, on their firmness, union, and perseverance, does their fate depend!

There is certainly nothing in their actual situation, as far as it is known to us, to justify any relaxation of our efforts to assist them; in proportion, then, to our disappointment, and even disgust, at the reported determination of ministers to recall our forces, is our pleasure at witnessing their resolution to make exertions, in some degree correspondent with the emergency. Our opinion, indeed, remains immoveably fixed on the policy, propriety, and expediency, of calling forth all the resources of the state upon this occasion. Let our army in Spain be increased to one hundred thousand effective men; let thirty thousand more be landed in Calabria, and the honest natives of that country be supplied with arms and ammunition; and let the whole coast of France be kept in a state of alarm, by a third force of twenty thousand men, constantly afloat, and ready to disembark wherever a favourable occasion for effective service may occur. It is only by straining every nerve, by carrying on hostilities upon a large and wide extended scale, that we can expect either a speedy or a successful termination of the present contest. In Ireland, one hundred thousand volunteers might with facility, be raised, for limited service in Spain; and if the resolution were once adopted, and the proper tone given by government, their efforts, in such a cause, would be cordially seconded by the nation, and a force adequate to every purpose be raised without difficulty, and without delay.

Where can we fight the battles of Britain against France, with so much advantage, as on Spanish ground; where the efforts of the people, and the wishes of Europe, would be in our favour? It is an opportunity most unexpected, with which Providence seems to have supplied us; and if we neglect any means within our power for improving it, we shall be doubly criminal. It is a grand struggle between tyranny and freedom; it is, in all probability, the last conflict which we shall witness on the continent of Europe. Every motive, every reason, every inducement, then, combine to invigorate our efforts, and to impel us to show ourselves worthy the high rank and station which we hold among the few remaining independent nations of Europe. *Once more—let us not be wanting to ourselves.*

The firm conduct of our government respecting the insidious proposals of the Corsican, and his contemptible tool, the Russian Autocrat, as displayed in the masterly declaration of his Majesty, which does honour to the head that composed it, cannot fail to inspire the Spanish patriots with additional confidence in their allies, while the conduct of France and Russia must fill them with indignation and rage. The usurper, Buonaparte, he who, again and again, consecrated the *sovereignty of the people*, and swore to make their will the guide and rule of his political conduct, dares to stigmatize a whole nation, fighting for their religion, their liberty, and their laws, as insurgents, because they disdain to submit to another foreign usurper, not quite so criminal indeed as himself, but, if possible, more contemptible. *He*, who has so lately denounced the *impiety* of resistance to kings, presumes to revile the Spaniards as traitors, because they fight for their lawful sovereign, to whom they have sworn allegiance! If the wretched people of the continent, and their more wretched sovereigns, will tamely bear this, will look passively on, while the murderer of Jaffa thus tramples on the necks of a whole nation, treating them as a herd of cattle, to be transferred, at his pleasure, from one to another, not only without their consent, but contrary to their declared will;—if they will tolerate such injuries and such insults, they are lost to hope, and are sunk to a state of such abject degradation, as to be too low for pity, and too contemptible for resentment. Let Austria and Russia, too, look to themselves; their fate approaches; and without speedy exertion on the part of the former, and a speedy restoration to common sense, and

common honesty, on the part of the latter, they will, ere long, be involved in one common ruin.

We have no room left either for extending our reflections on the present state of Europe, or for making animadversions on the message of *Citizen* Jefferson to his American Congress; with all his Jesuitical art, the president has not been able to conceal the cloven foot. In confounding the conduct of Great Britain with that of France, which gave rise to it, in accusing us of a disregard of the *rights* of neutral powers, in charging us with acts of spoliation and injustice, and in asserting that we offered no adequate satisfaction for the affairs of the Chesapeake, he has betrayed a most profligate contempt of truth; and the most despicable hypocrisy. Infected with French principles, and strongly attached to the Corsican usurper, (who has lately done justice to the sentiments and views of his trans-atlantic friend,) his constant object, though he has not dared to avow it, and the tendency of all his measures, have been, to involve the United States in a war with this country. Sorry are we to announce the complete success of his party in the late elections, and their hopes of producing a war with Great Britain are, in consequence of this event, so sanguine, that *privateers are actually fitting out at New York and other parts of America*, with a view to hostilities. We trust, however, that the federalists will still act with sufficient spirit and firmness, greatly to abridge, at least, the reign of jacobinism, which threatens, under the auspices of Citizen Jefferson, to be as fatal to American, as it has proved to European liberty!

P. S.—We understand, that although Sir Harry Burrard was indebted for his appointment to the Duke of York, his Royal Highness had nothing to do with the appointment of Sir Hew Dalrymple. Justice to Sir Harry, too, requires us to add, that when he accepted his appointment, it was only as *second in command* to Sir Hew Dalrymple, whom he expected to find in Portugal on his arrival in that country. Consequently the circumstance of his being called upon to act as commander in chief in Portugal was totally unlooked for by him, and he was thus thrown into a situation for which he was totally unprepared. Great allowances, therefore, are certainly to be made for him.

Dec. 27, 1808.

MISCELLANIES.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

THE Stipendiary Curate's Bill, which, in the last Session, after being passed in the House of Commons by a very large majority, was thrown out by the House of Lords, chiefly because the Session was too far advanced to allow time for its discussion in a manner suitable to its importance, will probably, after such a result, again engage the attention of Parliament. To the object of this Bill, the bettering of the condition of the inferior Clergy, every friend to the Church must wish success; but a considerable difference of opinion has arisen, even among persons of this description, respecting the means by which it was attempted to attain that object. As the proposer of any measure is entitled, in the first instance, to be heard in its behalf, the letter which Mr. Perceval addressed to the Rev. Dr. Mansel, in explanation of his views in bringing forward such a Bill, and in answer to the objections which he understood to have been urged against it, has a just claim to the attention of the public. As, however, this letter, though printed, has only been circulated in particular channels, the public are not in general acquainted with it. I therefore take the liberty, Sir, of troubling you with a Copy for insertion, if you think proper, in your valuable Miscellany; being confident, that it will be new to a majority of your readers. And I doubt not, that your impartial pages will be open to such observations as any of your correspondents may be disposed to offer, either in refutation or in confirmation of the reasoning contained in it. One remark only I will, by your permission, make.—Whatever opinion may prevail respecting the expediency of the Bill in question, no man is more entitled than its author to be considered as a sound and consistent member, and a firm and zealous friend, of our excellent Church establishment.

AMICUS ECCLESIÆ.

Copy of a Letter to the Rev. Dr. Mansel, Master of Trinity College, Cambridge, on the Subject of the Curate's Bill.

"My dear Sir,

"I enclose for your perusal, a copy of the Bill which I have recently introduced into the House of Commons, for improving the condition of the Stipendiary Curates. I know that upon former occasions you have felt considerable doubt, to say the least of it, upon the policy and justice of the measure which this Bill is to enforce; and, as I cannot but ascribe a great part of the opposition which it has heretofore met with, and may again experience, to a misconception of its objects and principle, and as I am anxious that it should not have to encounter the weight of your opposition, unless it really deserves it, I have determined to trouble you with a summary statement of all the various arguments, as well as I can

collect them, which have been urged either in opposition to it or in its support.

"The object of the measure (to state it shortly) is this: to obtain larger salaries for Stipendiary Curates resident on Benefices where the Incumbents do not reside themselves, and where the incomes of the Benefices furnish funds adequate to afford such salaries.

"If there were no other recommendation of this measure, than that it promised relief and assistance to a very meritorious and industrious class of the community, it would deserve, as I conceive, a favourable consideration; but its effect, with a view to the public interest, is its great recommendation. For no man who feels the important advantages of Religion, as it regards merely the temporal happiness of individuals and the security and interests of the state, can hesitate to acknowledge the great benefits to be derived to the community from any measure which shall improve the condition of the poorer orders of the resident Parochial Ministers, whether Rectors or Curates. I hardly know any thing which would confer a greater blessing on society, than to secure generally, in every parish throughout the country, a resident officiating Minister of the Established Church, with such provision for their maintenance as might rescue them from that contempt to which, under a state of indigence, they are almost inevitably exposed. Indeed, I must do the opposers of this measure the justice to say, that they have uniformly admitted the value and the importance of the measure, as thus explained, professes to pursue. Their objections are all directed against the method which the Bill adopts for accomplishing its purpose.

"The method it adopts is, by giving power to the Bishop to assign to such Resident Curates, where the Incumbents do not reside, one-fifth of the value of the Benefice. The operation however of this Bill is confined to those Benefices only where the annual value exceeds four hundred pounds, with a provision, that in no case the Curate's salary should exceed two hundred and fifty pounds per annum. The Bill is so confined, because the 36 Geo. III. cap. 83. as you know, does already enable Bishops to assign salaries to the amount of seventy-five pounds per annum, with the use of the Parsonage-house, or an allowance instead of it; and therefore, no alteration is called for in the law, upon the principle on which this Bill proceeds, so far as respects Livings of such inferior value.

"The objections which have been stated to this measure are, that it is an improper subject for Parliamentary interference; that it is a violation of ecclesiastical property, which should be held by the Legislature as sacred and inviolate as any other; that it is an innovation upon the Established Church, and an act of plunder upon its property; that the idea of increasing the salary of Curates upon a scale graduated by reference to their Rector's incomes, and not by reference to the quantum of the Curate's duty, as well as that of interfering to regulate and prescribe the terms of the

contract between the Rector and the Curate (two parties competent to take care of their own interests) is inconsistent as well with the principles of justice as of policy; and lastly, the whole has been represented as proceeding from some dark and mysterious design of hostility to the Established Church, which, disguised under the hypocritical appearance of meaning well to the Church and Religion, aims a deadly and fatal blow at the interests of both; and pursues its object by means of new, unprecedented and discretionary powers given to the Bishop, which, destroying the independence and dignity of the Ecclesiastical character, will drive from the profession every person of a liberal and independent mind. . . .

"As to those objections which consist in the supposed impropriety of Parliamentary interference, in the alledged violation of Ecclesiastical property, the innovation upon the Established Church, and the plunder of its property, I cannot introduce my answer to them more properly than by first pointing out the circumstances which originally attracted my notice to the subject.

"You are well acquainted, no doubt, with the Act which was brought into Parliament by Sir William Scott, respecting the residence of the Clergy. It appeared to me, and to others who interested themselves in the discussion which it underwent in its progress through Parliament, that it should have been accompanied by such provisions as my Bill is intended to supply; and, indeed, it was contended, that such provisions should have been embodied in that Act. That Act was indisputably intended, by its most respectable author, to enforce the residence of the Clergy, and it certainly does contain some very beneficial provisions for that purpose, by giving to the Bishops a more summary and effectual power of enforcing such residence; but it cannot be denied, that it contains also not only a prodigious number of excuses for non-residence, which myself and others ineffectually endeavoured to diminish, but also what we with equal ill success endeavoured to oppose, a great extension of the time which was recognized before as the legal limit within which non-residence was exempted from penalty. It extends, for instance, the *one* month allowed under the statute of Henry VIII. to *three;* that is, it extends it at once from a twelfth of a year to a fourth; consequently, whatever powers of a summary nature it may give, (and it does give, as I have before stated, most useful powers of that description to Bishops, for compelling residence in those cases in which it still continues to authorize a legislative and penal compulsion to reside), it unquestionably frees the Clergy from the penalties which attached on non-residence in a great variety of cases, in which, but for that Act, they would have remained liable. It was contended at that time, and I contend still, that when Parliament relaxed to the beneficed Clergy their obligation to residence, it ought to have done so upon terms; it ought to have annexed to that extended liberty of non-residence the condition (and an indispensable condition too it should have made it) of furnishing their

respective parishes, during their absence, with a resident Curate; and of furnishing that Curate also with a maintenance, by which he might support the character, and represent the dignity, of the officiating Minister in his parish, in a manner which should bear some degree at least of proportion to that in which, if the Rector remained to do his own duties, he would have been enabled, from the income of his rectory, to have supported it himself; and of which, consequently, he deprives the parish of the benefit, by withdrawing himself from the discharge of his duties. Such a provision, I say, ought to have constituted a part of that Act. It was contended in the House of Commons, and in the House of Lords too, that there ought to have been such a provision. It was admitted by those who supported that Act, that such a provision was most reasonable; but it was contended, that such a provision, with all the modification and qualification with which it must have been accompanied, would have very much incumbered that Bill, and that therefore it had better be made the subject of another. The Act was therefore permitted to pass upon the express undertaking of those who favoured it, that a Bill, upon the principle on which mine proceeds, should immediately be brought in. In pursuance of such promise, such a Bill was brought in. Unfortunately, however, a money provision was annexed to it in favour of those Curates who, it was imagined, might be deprived of their curacies by the effect which Sir William Scott's Act would have upon compelling the residence of the Rectors: and the Lords rejected it, upon the objection that it was inconsistent with their privileges, to pass it under such circumstances. The Bill for the same purpose was again brought in and passed through the House of Commons in the next Session: it passed also through the House of Lords; but in its passage through that House, it was amended in some of its money clauses, and the House of Commons then, consistently with the uniform practice of that House, could not do otherwise than refuse their consent to a Bill, in the money provisions of which the Lords had made any amendment. When this Bill, so amended, came back from the Lords, the Session was too far advanced for a new Bill, and therefore the renewal of it was necessarily deferred to the following Session. In the following Session it was renewed, but then Mr. Pitt, who had uniformly given it his steady support, was no more; and, Mr. Fox flinging his weight against it, into the scale of the opponents, it was lost on the second reading. Why the change of Government should have made such a change in the opinions of the House of Commons on such a measure as this, it is by no means to my present purpose to enquire; but, as far as respects Mr. Fox's opposition, it is but due to him to state, that he expressed himself as friendly as possible to the general object of the measure; and if I have any ground of complaint against his opposition, it is, that wishing well to the object, he gave, as it appeared to me at least, too great weight to objections which were made to some of the detailed provisions, and which might certainly have been removed by amendments in the Committee.

This fate could not, as I think at least, have attended this measure, if the provision for it had been ingrafted into Sir William Scott's Act; for many who were eager and anxious for the act relaxing the obligations to residence in favour of the Rectors who did not perform their duties, exhibited, unfortunately, no similar eagerness and anxiety for a Bill, which was to provide for the better maintenance of the Curates who did perform those duties in their stead. But I cannot see how either Patron, or Rector, or any advocate for either of their interests, could have objected, had the provision for such better maintenance made part of that Act. The condition must have been felt to be reasonable; it would have been urged, and must have been felt, that the law would only apply to cases of non-residence; if the Rector did not take the advantage of non-residence he would not be within the reach of that law, and if he did take that advantage, he could not complain that he was obliged to submit to the condition upon which alone he was admitted to the advantage. The objection that the Legislature can have no justifiable ground for interfering and exercising its jurisdiction upon the subject, could not possibly have been urged or felt by them, at whose instance, and for whose benefit, the Legislature was called upon to interfere to exercise its jurisdiction, by relaxing the obligations to residence, by indemnifying against penalties which had been incurred, and modifying with new provisions those which were to attach thereafter. And, even in the state in which the matter now stands, the idea of denying the propriety of parliamentary interference to enforce the object of such a measure as is now under consideration, upon any other ground than such (if any such can be produced) as may shew its inexpediency and impolicy, is extravagant to a degree that is perfectly incomprehensible.

"It cannot be doubted that the Canon Law, the Common Law, and the Statute Law, require residence. In the third volume of Dr. Burn's Ecclesiastical Law, p. 281, under title '*Residence*,' you may find authorities for this position.

"'The *Bishop* shall provide that in *every* church there shall be '*one Resident*.'

"'The rule of the ancient Canon Law was, that if a Clergy-'man deserted his church or prebend, without just and necessary 'cause, and especially *without the consent of the Diocesan*, he 'should be deprived;' and agreeably hereunto was the practice in this realm: for, though sometimes the Bishop proceeded only to *sequestration*, or other censure of an inferior nature, yet the more frequent punishment was *deprivation*. Gibs, 827.

"'Regularly Residence is required of Ecclesiastical persons 'upon their Cures.' The intendment of the Common Law is, that a Clerk is resident on his Cure. 2 Inst. 625.

"In furtherance of these Canon Law and Common Law obligations to residence, the Legislature interfered about the time of the Reformation, to impose statutary obligations to reside, and pecuniary penalties for non-residence. Those obligations were by Sir William Scott's Act modified, at least, if not relaxed. And

all that my argument assumes is this, that the Legislature which does relax these Canon and Common Law obligations to residence, and does define its limits, must of necessity be competent to annex such conditions upon its modifications and relaxations, as it shall see fit; and may therefore unquestionably say to the Clerk, who by the Canon Law is obliged to reside, we mean to enforce the Canon Law obligations to residence by temporal penalties, but they shall not apply unless your non-residence is of a given extent, provided you secure the residence of a Curate in your absence, and furnish him with what we deem a competent maintenance. If you do not choose to comply with these terms, then we will compel you by temporal penalties to perform that duty which the Canon Law imposes upon you. With this view of the argument, surely it must be absurd to contend that it is incompetent for Parliament to interfere, and that such interference is either an innovation upon the Church, or a violation and plunder of its property.

"As to such interference being charged as an innovation on the Established Church, the Church of England, the Church which takes the date of its legal establishment certainly not before Henry the Eighth's time, see how that charge stands. It is clear from what has been already said, that the statutary penalties for non-residence are as old as the Reformation. The *English* Church has never had an existence but accompanied with the legislative provision of the statute of Henry the Eighth, till the passing of Sir William Scott's Act. Can any man possibly deny the right of the Legislature to repeal Sir William Scott's Act, which has passed within these four years, and which is only a temporary law that will expire of itself, unless it is continued; and consequently (for such would be the effect of its repeal) to revive the penalties of the former statute of Henry the Eighth? If then it is clearly competent to the Legislature to repeal the late Act, can there be any doubt that it can, instead of repealing it entirely, suffer it to remain, annexing to the advantages which it confers on the Beneficed Clergy those conditions on which alone they may still be allowed to enjoy them? The impropriety, therefore, of legislative interference, must unquestionably depend entirely upon the inexpediency and impolicy of such interference, and not upon any doubt of the competency of Parliament to interfere. And I do trust that these observations are abundantly sufficient to remove any degree of possible doubt which has been endeavoured to be raised, upon the full, absolute, entire and unquestionable competency of the Legislature to interfere with whatever regulations it may conceive expedient and necessary to enforce the performance of any duties which the Common Law, which the Canon Law, and which the reason and nature of the Establishment annex to the possession and enjoyment of Ecclesiastical property.

"The objection which is founded upon the supposed violation of Ecclesiastical private property, which ought to be held as sacred as any other, is in no small degree affected by the argument upon the former point. I agree, and would contend as strongly as any

man, that Ecclesiastical property should be held as sacred and inviolate as any species of property whatsoever; but, the question is not, whether that property ought not to be held as sacred, as much under the protecting guardianship of the Legislature as any other; but, whether there are not duties and conditions annexed to the enjoyment of that property, which do not attach to any other? and whether those duties ought not to be held sacred also, and ought not to be protected by legislative guardianship? That it is subject to many considerations which distinguish it materially from other property, it is impossible that any one should seriously deny. This property is rather to be considered as the reward and salary for the performance of Ecclesiastical duties. It was given probably in early times of Christianity by Kings or great proprietors, for the support of the Ministers of religion in the performance of their important duties. How it was originally derived to the Church is a matter of mere antiquarian curiosity and research. The Canon and Common Law which have been referred to, prove the condition on which it is *now* holden, whatever might have been the condition on which it was originally given. Nothing can be more clear, than that the non-performance of these duties is an actually legal cause of forfeiture. Can it then be seriously maintained, that if use, the fashion of the times, or any other cause shall have introduced too great a degree of remissness in the discharge of any of those duties, that the Legislature cannot interfere, either by punishment to correct this remissness, or by regulations to qualify and diminish its mischievous effects, without being charged with a violation of private property, and an abandonment of those cautious principles upon which it abstains in other cases from interfering with the rights and possessions of individuals?

"The argument cannot be pushed to that extent; at least, if it is, it cannot have any effect upon persons really acquainted with the subject. But then it is said by those, who cannot deny that church property is held upon the condition of performing the duties belonging to the station to which it is annexed, that all the duty which is annexed to this species of property is this: that the proprietor, the Incumbent, should either discharge the duties of it himself, or find some one who will discharge them for him;—that the terms on which he can prevail upon a man to discharge these duties are mere matters of private contract between the Rector and his Curate;—that the Curate is the true and only person to put the proper estimate on the value of his own labour; and if he is contented, no one else has a right to interfere or complain.

"Now I must deny absolutely the proposition, that no person has a right to interfere in regulating the salary of the Curate, except the Rector and the Curate themselves. But I am not disposed to deny, that all the condition which is annexed to this sort of property, and on which the Incumbent holds it, is either to discharge the duties of his office himself, or to find another person as his Curate to discharge them for him. But then those duties,

which are to be performed either by himself or his substitute, must be well understood; and it must also be taken into the account, that he is not himself the judge to determine whether they are sufficiently discharged. We have seen by reference to the Canon Law, that Residence is one of those duties; that the desertion of the Benefice is a legal cause of privation; and we need only look at the form of a faculty of dispensation for a plurality, to see with what guards, and upon what terms, where the law allows the appointment and substitution of a Curate, in the case of the Non-residence of the Incumbent, such appointment and substitution must be made.

"This form is printed in third volume of Burn's Ecclesiastical Law, p. 103. It contains the following provisoes:

" 'Provided always, that in each of the churches aforesaid, as 'well in that from which it shall happen that you shall be for the 'greater part absent, as in the other on which you shall make 'perpetual and personal residence, you do preach thirteen ser-'mons every year, according to the ordinances of the Church of 'England promulged in that behalf; and do therein sincerely, 'religiously, and reverently handle the holy word of God; and 'that in the benefice from which you shall happen to be most ab-'sent, you do nevertheless exercise hospitality two months in the 'year; and for that time, according to the fruits and profits 'thereof, as much as in you lieth, you do support and relieve the 'inhabitants of that parish, especially the poor and needy. Pro-'vided also, that the cure of the souls of that church from which 'you shall be most absent, be in the meantime, in all respects, 'laudably served, by an able Minister, capable to explain and 'interpret the principles of the Christian Religion, and to declare 'the word of God unto the people, in case the revenues of the 'said church can conveniently maintain such Minister; *and that 'a competent and sufficient salary* be well and truly allowed and 'paid to the said Minister, *to be limited and allotted by the proper 'Ordinary at his discretion*, or by us or our successors, in case the 'Diocesan Bishop shall not take due care therein.'

[To be concluded in the Appendix.]

AUTHENTICITY of St. MATTHEW's GOSPEL,

Proved against the Socinians and Monthly Reviewers,

TO THE EDITORS OF THE ANTI-JACOBIN.

Gentlemen;

WHILE the principles upon which your Review is conducted engage the grateful regards of the friends of religion and the country, and you have inserted several communications in behalf of our ecclesiastical and civil establishment, the Jachin and Boaz of the Temple of God, I trust the following answer to a Socinian objection, against the authenticity of St. Matthew's gospel, will find admission into a corner of your Review, which I conceive to be the best method of making it known. To a monthly critic

I once offered the substance of my communication to you, the Socinian objection having been stated in that literary journal; but *the answer could find no admission, though the pernicious objection did:* I had made a positive requisition, upon the ground of fair criticism, that as their partial critique offered *the poison*, it should afterwards present *the antidote:* after three months pause, it was flatly rejected: *so much* for the monthly tissue of infidelity. But having not received any answer to the objection I submit it to you.

Socinian Evanson had observed that the authenticity of St. Matthew's gospel was invalidated by the account that evangelist gives of the region of Decapolis; because, as the allegation states, when St. Matthew's gospel was published, that district of Judea was not known, nor till afterwards, under the name of *Decapolis:* ergo, his history is a forgery!

Now, whatever a man's *religious* or *irreligious* creed may be, (for even Atheists have a *creed* though not a religious one), to bring, on such *pretended* ground, a charge of such a nature, against a writer of established credit for so many centuries, on the authenticity of whose relation the faith of the Christian world in a great measure depends, is an act, which, if unsupported by indubitable facts, deserves the name of an impious falsehood, and a wicked assertion that must consign to merited reprobation both the man and his principles.

When I first met with the assertion in the Monthly Critique, (some time before the Antijacobin raised his bulwark in defence of all that is dear and sacred in the world), the shock to my feelings was electrical: in an obscure retirement, with but very few books about me, I was still resolved to use such helps as I had to enquire into the truth of the assertion: but how great my indignation was when I detected *the falsehood* of the charge, every *honest* mind may readily conceive. Upon consulting Mintert's Lexicon, on the word DECAPOLIS, I found these words: "Nos hanc regionem totam collocamus trans Jordanem in finibus Cœle-Syria, cujus pars fuit, secundum Plinium Hist. Nat. Lib. v. Cap. 18—quem sequitur Cluverus. Finding Pliny in a friend's library, I referred to the passage which forms a part of his geographical account of Judea; in which he enumerates the cities of the DECAPOLIS—The word being the Greek for "*the ten cities*," was probably of as old standing as the reign of the Syrian kings, of the line of the Seleucidæ, who oppressed Judea. But to ascertain with precision, the time when Pliny thus describes the chorography of that region, was in some measure necessary, because, as he was twenty years in composing his Natural History, and as he died A. D. 79 of suffocation while viewing the eruption of Mount Vesuvius, there might be an interval of time betwixt the latest assigned date of St. Matthew's gospel (A. D. 64) and the death of Pliny in A. D. 79, sufficient for a change in the topical description of a country: though that was not probable, as the Roman Census did not easily admit such local changes:—However Pliny himself sufficiently clears up the point: for in his *twentieth* book (as I remem-

ber, for I lost my memorandum in a change of place) he mentions that Claudius Cæsar was at that time emperor. Now Claudius began his reign A. D. 41, and died (by poison) A. D. 54: consequently the description of the DECAPOLIS by name, in Pliny's *fifth* book, must have been *prior* to the death of Claudius A. D. 54, antecedently to which period Pliny wrote his *twentieth* book. There are several periods assigned for the publication of St. Matthew's gospel; of which the *least* probable is that of A. D. 41 as assigned by Eusebius in the 4th century—for Eusebius was further removed from the apostolic age than other writers who bring down the publication to A. D. 61 or 64: but the earliest date will be coincident with the first year of Claudius Cæsar, during whose reign Pliny writes his topographical account of the Decapolis, not as from himself, but on the authority of *prior* chorographical writers, to whose works he refers as his authorities: consequently even upon this ground Mr. Evanson's assertion does not hold good: for it can be of no force, *unless* it can be proved from historical records, that Decapolis received its name *after* the *presumed* date of St. Matthew's gospel by Eusebius, i. e. the first year of Claudius, and *before* his death; for we have seen that Pliny, from prior writers, describes the region of Decapolis by that name, *during* the reign of Claudius: but *such* proof is neither produced, nor is to be produced, for it exists not—Besides; as St. Matthew's gospel was written *in* or *near* Judea, for the benefit of the Hebrews, who then existed as a national body in that country, *prior* to the destruction of their polity, St. Matthew could never have passed a forged description of their own country upon their faith while their own eyes and ears testified the contrary. But this argument is, ex abundanti, more than is requisite to proof, and is only urged to shew the *falsehood* and *absurdity* of the allegation of a presumed forgery.

But the date of St. Matthew's gospel, even as admitted by Evanson, being later than the time of Pliny's writing his Natural History, and the description of the Decapolis, upon his own admission, oversets his whole allegation: for if that description was compiled from older writers by Pliny, in the reign of Claudius, which ended in A. D. 54, and the gospel of St. Matthew was not published, as Evanson admits till A. D. 61 or *later* (I forget which date he assigns to it) consequently the *very ground* of his charge of falsification is destroyed. Lardner places the publication of that gospel in A. D. 64, in or near Judea: Mill assigns an earlier date, i. e. 61, upon numerous authorities, as may be seen in his Prolegomena, section 62. Thus this mighty objection to the authenticity of St. Matthew's gospel turns out a *mere falsification*, having no foundation but *ignorance* or *heretical pravity*. *Why* Socinians should endeavour to subvert the credibility of St. Matthew's gospel we need not wonder. The baptism of Jesus in Jordan was an event, as the ancients observed, that manifested the agency of the blessed Trinity in the redemption of man. And as an early father, Clemens Alexandrinus observes, that the gospels containing the genealogies were written first, so

was there an evident reason for it; that the Jews, before the rejection of their nation, might have evidence from those genealogies (then in their own possession) that Jesus was the descendant of Abraham by the Patriarchs, and heir of David; *consequently* their King Messiah, the Redeemer of Israel, and the Saviour of the world; for without that descent his claim to those characters could not have been substantiated.

While I am on this subject, permit me to extend my remarks to two other passages of the New Testament records, confirmed by heathen writers. St. Luke in the Acts, viii. 27, relates the conversion and baptism of "an Eunuch of great authority under Candace queen of Ethiopia;" this appears to be an event of the year A. D. 34. This queen, according to Strabo and Pliny, reigned in the time of Tiberius; (the date agreeing with the Scripture records); she was one-eyed and famed for her fortitude, say those writers: and the seat of her kingdom was at Meroe: Pliny, lib. vi. c. 29. Now Pliny (the elder) dying in A. D. 79, at the age of 56, was contemporary with Candace; and the desert near Gaza, where Philip baptized the Treasurer, was *in the way* to Meroe. But a more remarkable testimony to the facts recorded in the Acts is in chap. xi. 27. "In those days (viz. A. D. 43) came prophets from Jerusalem to Antioch, and one of them, Agabus, and signified by the Spirit that there should be a great dearth throughout the world; which came to pass in the days of Claudius Cæsar." According to Tacitus, a Roman knight had a dream to the same purpose; for relating which dream he suffered under Claudius Cæsar A. D. 47. But the famine actually occurred, (A. D. 51) and the Roman people violently assaulted the emperor Claudius in the Forum on the occasion of that calamity; Tac. Annal. lib. xii. sect. 43. Comp. Sueton. in Claud. chap. 18. and Josephus Antiq. lib. xx. c. 2. which prove not only the *fact* on record in the Acts, but the coincidence of time from the testimony of enemies.

It is of high importance in these days of infidels' scorn, and of Socinian (or Deistical rather) hostility to the pure faith of the gospel, to confirm the Scripture records by such facts as are recorded by the elder brethren of those gentlemen, the heathen historians, to whom with Hume and Gibbon they bow down with lowly reverence; "that the mouth of all wickedness may be stopped." And if the consequences of infidelity in France cannot bring them to their senses, they must be left to convictions that will hereafter come home to their bosoms, when they will be apt to say with their friends of the Julian School; "THIS GOD OF THE CHRISTIANS IS A VERY TERRIBLE ONE."

N.

FABRICATED TRAVELS IN SPAIN.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

THE EDITOR of the TRAVELS THROUGH SPAIN, noticed in the last Number [for Sept.] of the Antijacobin Review, begs leave to trouble the Editor of that Review with a few observations.

The Antijacobin reviewer seems to aspire to the character of a poor simple soul, indignantly abhorrent from every species of literary fiction, and quite ignorant that such things *have been* given to the public, and have even been *borne with* *. It will hardly be denied that the public were eager for some information relative to Spain; the rapid † sale of the book proves it: what has been done therefore was, *on the basis* of a recent *original tour*, which had never been published but (in detached parts) ‡ in a periodical work, to engraft such further accounts as might make an acceptable and interesting book. THAT A GREAT § PROPORTION OF THE SUBSTANCE OF ITS CONTENTS MIGHT BE TRACED TO FORMER PUBLICATIONS, IN DIFFERENT LANGUAGES, IS TRUE; but there is probably ‖ *more than one* falsehood in the assertion, that "there is *scarcely a page* which *we* (the Antijacobin reviewer) could not trace to one writer or another." The reviewer has stumbled upon the acknowledgment in the Preface, of obligation to the Voyage Pittoresque; and this he might have accompanied with a demonstration of the great wrong done to the British public, by putting them in possession, for a few shillings of information, before accessible only through the medium of a foreign language, and at the price of as many guineas ¶:—but will the Anti-

* "Such things have been!" This is genuine Newgate logic: "there have been many greater robbers than me; why punish me more than others?" Such arguments are often urged at the Old Bailey. Is it possible that the *ci-devant* (we would say *late*, did we not know his *French* bias) sheriff, who does not deny being the *projecter* of these travels, can have learned this species of logic in the discharge of his official duties?

† This is false, and S. must know it to be false; since the deception was exposed in the Antijacobin Review, the book has been rejected with scorn every where, and we know "more than one" bookseller, who would not keep such a work in their shops.

‡ Let the reader turn to the third volume of the "Modern Voyages and Travels." published by the same bookseller, and to the Monthly Magazine, for the account of Godoy, and then judge of the truth or falsehood of this assertion.

§ The word "great" was originally written in this letter, and afterwards artfully blotted. The truth came first; it is well; the writer has not yet attained the last stage of mental depravity.

‖ The insertion of the word "probably" evinces much more discretion than the profligate attempt to justify an avowed imposition. After reading the confession in the first part of this sentence, it would be an insult to the reader to attempt any additional confirmation of our former assertion of a now reluctantly acknowledged truth. The insinuation, however, that it is extracted from "different languages," is another instance of an attempt to deceive by artful pretensions, which are not founded in fact.

¶ This is the most barefaced falsehood we have ever witnessed, and we read it twice over before we could be certain that we had

jacobin kindly specify also the source of the "*commercial* and *statistical details*," which, whatever it may suit the Antijacobin to affirm, do exist in considerable quantity in these two volumes, and most certainly, in spite of Italics and uncials, *were* "collected with industry?"

To the charge of ignorance* of the Spanish language, the writer of this communication will merely oppose the *Italic* insinuation of the Antijacobin Review *against* the translation of the title "Prince of *the* Peace."

The Antijacobin reviewer doubtless congratulated himself on

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not misunderstood it. The prospectus to Laborde's Picturesque Travels in Spain has been published twice in Millin's *Magasin Encyclopedique*, has been stitched in several French publications, and distributed *gratis* by the principal French booksellers in London, and one of them (we believe) has had it translated into English. Yet this is what S. does not hesitate to say he has given "for a few (10½) shillings," what would have cost "as many (10½) guineas!!!" The man who could deliberately make such an assertion, must be either from habit or infirmity, incapable of discriminating between plain truth and the grossest falsehood. We will tell him, however, what we are certain he did not before know, that this prospectus, which he so much admires, was not written by Laborde, or any other Frenchman, but by the late respectable director of the Cabinet of Natural History at Madrid, in Spanish, from which it was translated into French. A copy of the original received from the author is now before us. As to the alledged "commercial and statistical details," they are in every respect beneath criticism, and just what might be expected from a man who was determined to make a volume without having any knowledge of his subject. In pretending to give tables of the agricultural products of Toledo, he has confounded the products of Valencia, Murcia, and Andalusia, with them. The whole statements too are above 20 years old, many of them more, although the work pretends to be *recent!* They have however already passed into oblivion, and we shall not now attempt to rescue them for a moment by any exposure of their absurdities. But what shall we say of a man, who pretends to state the mineral products of a country, and translates (p. 192, vol. ii) *alcohol*, into "compact galena," instead of *antimony?*" If others have made this mistake, it is no apology for the ignorance of a writer who pretends, but without any foundation in truth, to know the Spanish language.

* The flagrant instance of ignorance just quoted, is fully sufficient to substantiate the truth of our former remarks; we therefore, in charity to the writers of the Monthly Magazine, assign the subject to their learned discussion for six months, whether Godoy should be called prince "of *a* peace or *the* peace," as such an inquiry is admirably adapted to their genius. Let us, however, be just; there were formerly writers in that declining work who were capable of better things, but they have long since abandoned it in disgust.

having found a *mare's nest* *, when he blundered † upon the extract from Semple, about the Prado. That this was not marked as a quotation, is not the fault of the editor; who positively declares ‡, that in his manuscript he wrote the first three words of the extract with the usual marks for that purpose, adding the words "says a recent lively traveller," and then referring the compositor to the book itself. The work however was printed in too much haste to admit of the editor's seeing the proofs. The Anti-jacobin reviewer accordingly, exulting in his discovery, has poured out the whole vial of his wrath on the occasion:—"*appropriating our neighbour's property—pretended travels—stolen goods—open court—robbery—judge and jury—Buonaparte—highwayman—barefaced audacity—literary profligacy—barefaced plagiary—audacious imposition—four whole pages—abandoned impudence—plunderer—robbed—trespass on the public—feloniously purloined—delusive volumes—old-fashioned honesty—pretended travels* (again)—*summed up evidence—heard verdict—impartial jury—deliberately pronounce—guilty—sheriff to execute sentence—infamous delinquent—admonish the culprit—atone to society—manifold sins—implore mercy of God—blasphemed—deceptions—calumnies—scandalous imposition* §"—sum all together too lenient. It certainly was most horrid, flagitious, dreadful, shocking, tremendous, infernal, and (to include all in one word) jacobinical, to *delude* the *unwary* public, by giving them as original, an extract which *had appeared* VERBATIM *in all* || *the newspapers a month before!* ¶

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* This is a very elegant phrase, and must be useful in the Bridge-street factory.

† Doubtless it was a very unfortunate blunder for the honest publisher of the Travels, who felt himself obliged to advertise in all the daily papers, the assigned name of their author; but not till after we had exposed the deception.

‡ This is a very singular declaration; who is responsible for this omission? The "editor" thus *denies* it, the "compositor" is not charged with it; then it must be the mighty publisher himself. We understand indeed that he has made a very humble apology to the injured party, and that he denied all knowledge of the plagiarism; yet his editor here indirectly accuses him of the fact. Is it usual to refer the "compositor" to "the book itself" whence extracts are made? Did the editor send all the books from which he "blunderingly" copied extracts, to the "compositor?" Our readers however will recognize in this declaration, something of the usual practice of the Phillipian book-factory.

§ The writer has done well to collect into a connected view the [illegible] features of his own or perhaps his employer's character: his own conscience, no doubt, although seared, bore testimony to their truth and justice.

|| This is another most impudent untruth: it did not appear in *all* the newspapers.

¶ Here the writer has blotted over 13 lines in his letter, which he was perhaps somewhat ashamed of; and if we may judge of

After all, though he did not wish his name to be given to the public, the Travels in question are the production of as accomplished a gentleman as ever went the tour of Europe—I mean the *late* Mr. Whittington*, of Thebbarton-Hall, Suffolk, and late of St. John's College, Cambridge. This gentleman had projected a work of considerable consequence relative to Spain and Italy; but was prevented from executing it by his recent premature and lamented death. His capabilities are evinced by the little work which has been the object of your extraordinary criticism, and are well known to Lord Holland and other gentlemen who were in Spain during the late peace.

S.

THE PATRIOT'S DYING HOUR.

1.

WHEN plundering armies take the field,
And treason's *blood-stain'd* trophies fly,
The Patriot's soul, unborn to yield,
Glories in freedom's cause to die;
With bold indifference taught to scan
Death and the slaves who dread its power,
By wrongs provoked he feels the man,
This cheers the Patriot's dying hour.

2.

Like lightning's flash his ardent eyes,
The foes of freedom to engage,
Fierce to the sanguine combat flies,
Foremost he dares the battle's rage;

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them from the few words that are still legible, they contain a singular example of stupidity and falsehood. He had designed to accuse us of drawing "two profitable pages" from the exposure of *his* plagiarism!!!

* It is doubtless a very safe plan, to father this miserable compilation on a dead man! It is probable the whole story, which has been advertised in the newspapers, has just as much foundation as that of "Whittington and his Cat." It is admitted, that the "greater part" of these travels "might be traced to former publications," then how audacious is the falsity of their pretence to be written "upon or near the spot?" But, we have already sufficiently exposed this contemptible imposition on the public. The knight may complain, that we should "review him as well as his books;" but when he acts as *editor* of his own works, when he publishes books with *fictitious* names in the title-pages, and when he is confessedly the chief projector and director of his own book manufactory, he must expect exposition while there is "one *honest* review," to develope such nefarious deceptions. As to the present writer, whether S[urr] or S[kinner], we say to him, *vate impostor, callate tu necedad, dexa tus embustes, y sea mas justo por lo venidero.*

Zealous his country's cause to clasp,
Whom treachery's blood-hounds would devour,
Her rights to rescue from their grasp,
Cheers the brave Patriot's dying hour.

3.

Proud to revenge his country's woes,
Inspir'd by heaven and liberty,
He feels e'en as the *life-stream* flows,
It flows to make his *children free.*
Heaven aids the spirit that she gave
To vanquish base oppression's power;
Those rights secur'd he fought to save,
Cheer the brave Patriot's dying hour.

SAMUEL B. FROME,
Author of a Poem entitled "the Crisis, or Britain's Glory."

1*st Dec.* 1808.

CORRESPONDENCE.

THE fourth Letter of "The Dissenter's True Friend," "The Isle of the Ocean," and several other favours, are necessarily postponed till our next.

☞ With the Number for January, 1809, will be published, the Appendix to Vol. XXXI, containing the usual Review of Foreign Literature, Memoirs of the late Mr. Whitaker, Retrospect of Politics, &c. &c.

ERRATA.

Our readers will please to correct the following errors in the Poem, entitled the "Contrast," which appeared from pages 100 to 109.

For—"*conspire*" to deck, read conspires. Page 100, line 5th from the bottom.

For—"*whose* tender wife," read *the* tender, &c. Page 103 from the top.

For—*un*perishable, read *im*perishable. Page 108, last line.

For—*when this* kind patron, read *their* kind, &c. Page 103, line 22.

For—*Murica*, read *Murcia*. P. 107, line 2.

For—*its* yours, read *'tis* yours to shew. Page 107, line 19.

For—saw *his* choice cohorts, read *her* cohorts. Page 107, line 14.

Transpose the lines Proud Rome, page 107, lines 3 and 4 from the bottom.

For—*and e'en* thy Hannibal, read *Carthage! Thy Hannibal.*

For escape *thy* fate, read *his* fate. Page 109, 3d line.

APPENDIX

TO

VOL. XXXI.

OF

THE ANTIJACOBIN REVIEW AND MAGAZINE.

Memoires de la Classe de Sciences Mathematiques et Physiques de l'Institut National de France.

Memoirs of the Class of mathematical and physical Sciences in the National Institute of France, First Part of 1807. pp. 379. 4to. Garnery, Paris.

WHATEVER reasons, or rather causes, there might be for prohibiting all commercial intercourse between two great and civilised nations, there certainly could be none for interdicting all literary communication. Such an act of antisocial barbarism, when considered in conjunction with numerous other acts of a similar tendency, must contribute very materially to prove, as has been suggested, the existence of a conspiracy against science, and a determination to arrest, if possible, the progress of human knowledge. True science, it is well known, is the greatest and most fatal enemy to despotism, as ignorance is its best support: the whole efforts therefore of Buonaparte have been uniformly directed, since his assumption of power, to overturn and disorganise all learned institutions, to degrade and render learned men contemptible in the estimation of the world, to withdraw all pecuniary support from public schools and academies, and finally to prevent the circulation of books and the diffusion of knowledge in society. The effects of such a systematic hostility to learning and the arts have been equally conspicuous and distressing in France

for several years. The public exhibitions of the products of industry in arts and manufactures, instituted by the republicans, have gradually declined, and at length sunk, never more to appear under the pressure of imperial power. To the tyrant, it was much more advantageous to have soldiers, than artisans, mechanics, or manufacturers: all these filled the ranks of the army; but the almost total stop to literary publications has widely extended the dominion of misery, without adding any thing to the numerical strength of the imperial forces. Authors in general are too old or too enervated to become soldiers; and the debarring them of a market for their works can only accelerate their passage to a premature death. The prohibition of intercourse with this country, where above half of all the works printed in France were sold, has consequently occasioned a considerable number of periodical and other publications in Paris to stop; while their authors, printers*, and publishers, are reduced to the dire alternative, of either dying with hunger, or terminating their miserable existence by self-murder†! Were such measures attempted in this country, they would produce louder remonstrances and a more determined opposition; but in France they are followed only by the silence of death. Under such circumstances, it is not surprising that literature and science should rapidly decline in France, and that a worse than Gothic barbarism should arise on their ruins. Even the present volume is an example of their national decadence in philosophy; for, although it purports to be the work of the first six months (*premier semestre*) of the year 1807, yet the different dates of the papers include a whole year, and the volume was not published till the latter end of 1808. It was well observed by the president of the Royal Society, in his discourse at the last anniversary of that body, that while other nations are involved in war, and devoted to nothing but the slaughter of their species, we enjoy the most perfect tranquillity, are daily making discoveries in the arts and sciences, which shed a lustre on our country, and will astonish future ages. The farther this parallel is

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* Since the revolution-wars diminished the population so extremely, the greater part of the printing executed in France has been done by decrepit or infirm men, and by women.—*Rev.*

† The same conveyance which brought us these volumes, also brought accounts of several persons of the above description terminating their career in this shocking manner.—*Rev.*

carried the more honourable will it be to the genius of Englishmen — but let the facts appear. The volume before us contains twenty-two articles, denominated as follow:

"An account of the plants published in the last five parts* of Ventenat's Selection of Plants."—"History of several vaccinations practised at Lucca in the months of June and July 1806, by M. Hallé."—"Chemical experiments to illustrate the history of the milt (laite) of fishes. By MM. Fourcroy and Vauquelin." — "Report on M. de Candolle's memoir, entitled, a View of the Nutrition of Vegetables, by MM. Chaptal, Labillardiere, and Cuvier."—"Memoir on ferruginous *(perrifère)* carbonat of manganese, by Lelievre."—"On the yenite, a new mineral substance, by the same."—"Observations on the extravasation of blood into the cavity of the pericardium, and on a collection of pus in this cavity, which was discharged internally by an abscess above the clavicle, by M. Sabatier."—"Memoir on fungous excrescences in the intestinal canal and other interior parts, by M. Portal."—"Account of a manuscript work, entitled a 'Theory of the actual Surface of the Earth,' by M. André, formerly known under the name of P. Chrysologue de Gy, by M. M. Hauy, Lelievre, and Cuvier." — "Account of a new machine, invented by MM. Nieppe, and called a *pyreolophore*, by MM. Berthollet and Carnot." — "Discovery of a new principle in the juice of asparagus, by MM. Vauquelin and Robiquet."—"Comparative experiments on the titan of France and the oisanite or anatase, by Vauquelin."—Result of observations, and construction of tables, to determine the degree of probability of curing deranged persons, by M. Pinel."—"Plan of, and observations on, the grand and beautiful nebula in the girdle of Andromeda, the first of which was discovered, with two small nebulæ one above and the other below the great one, seen in a telescope which reverses them as in the plate, by C. Messier."—"Memoir on the analysis of hair, by Vauquelin."—"Observations on the dispersion of the light of lamps, by means of shades, unpolished glass, silk-stuffs, &c. with a description of a new lamp, by Count Rumford, V. P. R. S. *associé étranger de l'Institut.*"—"Observations on the cooling of liquids in gilt and ungilt china vessels, by the same."—

* This is one of the many works of science which has been stopped in consequence of being deprived of the sale in this country.—*Rev.*

"Extract of a memoir on the analysis of some terreous iron mines in Burgundy and Frenche Comte; to which is added an examination of the cast iron and scoriæ of those mines, by M. Vauquelin."—"Account of the existence of platina in the silver mines of Guadalcanal in Estremadura, by the same."—"Report on the woollen cloth made at the manufactory of Montolieu, in the environs of Carcassonne, by M M. Fourcroy and Desmaret."—"Report on a new stocking-frame presented by M. Dautry, constructor of such machines, by M M. Coulomb and Desmaret."—"Memoir on the different kinds of oak which grow in France, and on those foreign to the empire which are cultivated in gardens and green-houses in the environs of Paris, by M. Bosc."

The above is a translation of the titles of all the papers which appear in this first part of the French Philosophical Transactions for 1807; and if they are compared with the same part of the English during that period, their frivolity and insignificance must be not a little pleasing to every genuine friend of his country. It should also be remembered, that the National Institution of France is a pensioned body, and that every one of its members are pensioners on the state, while the Royal Society of London has always been supported by the annual contribution of its members. No good government, indeed, will neglect to reward men of distinguished talents and integrity; but certainly no wise one will pension philosophical societies as corporate bodies. Yet it may be questioned if science would find any votaries in France, if she had nothing more substantial than knowledge and fame to bestow. But we must examine the contents of these papers more minutely, lest our readers should suppose that they contain something interesting or new.

Ventenat's account of his selection of plants does not pretend to any novelty. He has indeed introduced two new genera, and called them after two of his friends; but he seems to doubt that they may not have been described under other names by some foreign botanist. The first which he describes at length, is the new genus RIEDLEA in the order *Monadelphia Pentandria*, from J. Riedlé, a botanist who sailed with Capt. Baudin: the next is the TURPINIA in the *Polygamia Diœcia*, from M. Turpin. We have also some judicious observations on the POIRETA *scandens* in *Diadelphia Decandria*; the INGA *filipes* belonging to the genus ACACIA of Tournefort; and on the genera *Melastoma*

and *Rhexia.* Linnæus was acquainted with only twelve species of *melastoma.* Willdenow however has described eighty-nine, and Dr. Turton in his translation of the system of nature (noticed in this volume) has presented the English reader with descriptions of eighty-five species. Ventenat has also made some observations on the genera and species MAIETA annulata, M. *scalpata,* M. argentea; MERIANA ciliaris; TRISTEMMA *virusana.* The new genus POITEA, in the order Diadelphia Decandria, is dedicated to M. Poiteau, and belongs to the leguminous family, in which are also described the genera ERYTHRINA and RUDOLPHIA. The SCUTILLARIA STATHODEA and GUAREA are the genera mentioned in this memoir, of which only a few species are described.

M. Hallé's account of some singular cases of vaccination is more interesting. Among eight children vaccinated at Lucca, in 1806, three had a regular vaccine-pock, and five an irregular one. The irregularities were, first, a local irritation arose before the vaccine pustule, which nevertheless did not obstruct the regular progress of the disease; second, the form of the pustule, which was depressed or hollow in the middle, and was surrounded by other smaller pustules; third, the nature of the scab, which was neither brown nor shining, but which finally terminated like regular pustules; fourth, the deviations of the areole from its circular form; and fifth, the eruptions complicated with the vaccine pustule: these eruptions were not capable of propagating any disease, and the fluid which they contained never became purulent. From the whole, M. Hallé concludes, that vaccination, however regular in its progress, may experience irregularities in the form of the pustule, and the external character of the scab: that whether regular or irregular, about the eighth or ninth day, when the areole is formed, may be accompanied with general eruptions, to which it appears to have given existence, but which consist of pustules of a particular nature. The form of these pustules is similar to that of the small-pox; but they differ in never having any thing but a serous fluid, never a true pus, and never have any regular periods. These irregularities and eruptions manifest themselves with an epidemic character; that is, on a certain number of individuals, and in a certain place or season.

"The same vaccine matter, taken at the same epochs from the handsomest and most regular pustules, can produce, in the same apparent circumstances, cow-pox, distinguished by the irregularities and eruptions here described, and reciprocally the latter irre-

gular pock can communicate the most regular pustules, both in their figure and periods. In cases where vaccine matter concurs with variolous contagion actually contracted, the vaccine-pock can be inoculated and transmit a true cow-pock, without, at the same time, transmitting the small-pox. Lastly, these irregularities do not destroy the preventive effect of vaccination."

M. Hallé, after stating these conclusions, relates a case, at Florence, of a child being three times vaccinated without taking effect; yet at the end of twenty-eight days was seized with a fever and eruption on the legs, which displayed all the appearances of regular vaccine pustules, and which furnished matter that produced in others a fine and regular vaccine-pock. Hence it has been inferred, that besides the local eruption there may be also a general vaccine eruption, which has all the advantages of the common vaccine-pock. From other facts observed, it is likewise concluded by M. Hallé, that the general eruption, being confined to certain individuals and places, is purely epidemical, and that it is not necessarily connected with vaccination.

Fourcroy and Vauquelin's chemical experiments on the milt of fishes are but unfinished productions. The preliminary experiments were directed to discover if the milt contained any alkaline or acid properties, of which it was entirely devoid. The combustion and calcination of milt, in an open fire, produced a little carbon and yielded a little phosphate of lime and ammonia, and also a sensible quantity of phosphate of magnesia. The calcined carbon of milt by washing in acid yielded a small quantity of lime, and much magnesia. The distillation of milt and examination of its carbon, afforded first much colourless water, next a white or yellowish oil, then a blood-red fluid oil; after this followed a brown thick oil, at the same time salts were condensed in crystals like needles; and lastly a white or yellowish red crust was found in the upper part of the retort. In the first products, carbonat of ammonia, prussiat of ammonia in great quantities, and some traces also of muriat of ammonia, were found. The property of yielding phosphorus by simple distillation, proves that this combustible body is an essential ingredient in the composition of milt.

The authors next operated on the milt with cold water, boiling water, and with alcohol: with the first it became like an emulsion, with the second like a jelly or coagulated albumen, and with the last it yielded a matter like the essence of soap. This animal soap, the product of milt when dissolved in alcohol, melts in a pan like grease, and

exhales much smoke and bitter vapour: the charcoal which it leaves yields to water some signs of alkali, and is precipitated by lime-water, which announces the presence of phosphats. The authors draw the following conclusions as the result of their experiments:—

"The milt of carp is neither acid, alkaline, nor sensibly salt: it yields no ammonia by the alkalies; it loses three quarters of its weight by well-managed desiccation; it leaves, either by calcination in an open fire, or by distillation not pushed to carbonization, a dense charcoal which scratches glass, constituting 0.05 of the milt, corroding platina, inflammable and acidifiable by a strong fire in open vessels, and yielding phosphorus by a violent heat in close ones. It appears therefore that milt is composed of two substances, one analagous to gelatin and the other to albumen, containing some traces of phosphats of lime, magnesia, and potash; and particularly a little phosphorus, which forms an essential part of its composition, as well as the hydrogen, carbon, and azote, with which it is combined. The phosphorus is so united with the carbon, that it is a true phosphuret, containing more than a twentieth part of its weight of phosphorus."

MM. Fourcroy and Vauquelin, in the conclusion of this essay, which is certainly very imperfect, as embracing the milt of only one species of fish, conjectures that the phosphorescence of fishes and many marine animals, as well as some insects, has some relation to the phosphorus contained in such abundance in the animated being.

(*To be continued.*)

Trelis Notice des Travaux de l'Academie du Gard.

Transactions of the Academy of Nismes.

(Concluded from Vol. 30, p. 475.)

M. DURAND has presented to the academy a long memoir on the style of architecture introduced by *Philibert de l'Orme*, who lived in the 16th century, and has been called the father of French architecture. M. Orme's plan was to raise light roofs on buildings, and not to injure neither the walls nor their picturesque effect by massy or extensive timber-work. This system is founded on mathematical principles; and it is rather surprising that most of the French buildings should still be so disgustingly heavy and tasteless in this respect.

Among the printed works presented to the academy, may

be noticed the third edition of Dubois's Life of *Malesherbes*. The French have exhausted their panegyrical vocabulary in praise of this little volume, which certainly owes its reputation more to its subject than to its own intrinsic merit. There is, too, something in the life of Malesherbes peculiarly fortunate for his reputation; and had he lived to be more known, it is very probable he would now have been much less admired. This Academy has several times offered a premium for an adequate memoir or eulogy on the life of this statesman, but none has yet appeared on which it could confer the reward. Honourable mention, indeed, is made in these Transactions of one presented with the motto, "*Bonum virum facilè crederes, magnum libenter.*" TAC.—But still it is not crowned by the Academy, which seems to entertain romantic ideas of the man. This is an additional proof that Frenchmen cannot discriminate between fortunate incident, and the creations of genius. M. Raymond, of Chamberry, likewise presented the academy with his work entitled "*Metaphysique des Etudes,*" or what we should call an Essay on Metaphysical Studies, although the author has adopted a more affected title. He professes to be a disciple of Condillac and Dumarsais.

The prize question in agriculture was, "In what cases is the rendering of woodlands cultivable *(defrichemens)*, useful—in what is it injurious?" This question was satisfactorily answered to the Academy, which has accordingly assigned the medal to its author; but he, equally generous and modest, two qualities not too common in France, declined the acceptance of the reward, persevered in withholding his name, and consigned the medal to the disposal of some future meeting of the Academy. This anonymous writer indeed discovers very superior powers of reasoning and acute observation. He combats with great strength of argument the vulgar opinion, that the conversion of all waste or woodlands into pasture or arable land is advantageous in France, and contends that trees are necessary to shelter the soil from tempests, droughts, and torrents.

"The slow, regular, and insensible succession of the seasons (it is observed) would soon disappear, if deprived of those beneficent trees, kind of mediators between earth and heaven, which guard the soil from their inclemency. Violent tempests, impetuous torrents, deprive plants of their nourishing juices, carry them into the beds of rivers, which soon conducts them to a distance to be swallowed for ever in the vast gulphs of the ocean. To the devouring heat of summer rapidly succeed the most sharp and bitter frosts; and the sun drying to a great depth and depriving the soil of its

fertilising mud, renders it, notwithstanding art and labour, scarcely able to yield, to those who have empoverished it, a feeble portion of the products, which at first, without any foreign succour, it produced in profusion. In vain has the art of degrading, empoverishing, and exhausting the earth been perfected; all art has its limits, and the intemperance of the seasons, joined to the slow but irresistible action of the waters incessantly contending against it, render its efforts impotent. What other resource then remains to civilised man, except that of abandoning, as he has perhaps already done some countries in Asia and Africa, a soil which can no longer suffice his wants, and go to stub some unknown and uncultivated country, until that having reduced the whole globe to a state presenting only vast seas, arid rocks, and sterile plains, he experiences the just punishment of his want of foresight?"

In order however to answer the question proposed, it was necessary to define the term *defrichement*, which is usually considered as "giving value to uncultivated land;" but as all uncultivated land is not without value, the Academy limited this term to the "application of the process of art to land without culture." This necessarily embraces all kinds of uncultivated soil, whether marsh, moor, or woodland. The author accordingly has divided his Essay into parts, which treat of the draining of marshes, the stubbing of woodlands, and the cultivation of downs, heaths, and moorlands. The first part is devoted to examine the pecuniary advantages to the agriculturist, as well as the general melioration of the climate resulting from the draining of marshes. Here the author cites the laudable efforts of the Dutch as an example of what may be effected by industry and the love of liberty, and eulogises the plan of draining all the numerous marshes in France. He then alludes to the marsh at Beaucaire, the pond at Monguio, and other marshes in Languedoc, which before the revolution were granted to the inhabitants to drain them. This assignment to a company has since been renewed by Buonaparte; but the author insinuates that it is a dangerous speculation, that the perpetual enjoyment of the land reclaimed, and immunity from taxation, are not sufficient to indemnify the people for the enormous expense; and that the government should insure them indemnity! Under such circumstances, can we consider the proposal of draining the marshes and swamps of Languedoc, any other thing than a dream? Formerly, the author observes, the free flow of the waters of the Vistre and Vidourle into the marshes, effectually prevented the excess of their saline principles, so that their borders produced an abundant crop of reeds, making a very good

forage, and yielding an important revenue every year; while that, since the navigable canal has raised an insurmountable barrier between the latter and the marshes, they produce only rushes, and a coarse kind of reeds merely fit for litter. This, however, is not all: when the south winds raise the water of the sea, or when the rains are abundant, several fertile meadows are converted into marshes to a considerable distance. In this manner, during the last twenty years, an annual loss of more than a million of francs has been sustained. If the progress of this evil is not promptly and effectually stopped, the writer considers that the draining of marshes on the same principles, instead of being a great good, would, on the contrary, become the greatest misfortune. He proposes that the waters of these lakes should still be suffered to traverse the marshes, in order to regain the lost meadows. What is this but saying, "Let the marshes alone, they are the least evil which can exist." An enterprising genius would see no difficulty in draining and embanking both the lakes here mentioned. On the stubbing and clearing of woodlands, the author's remarks are much more judicious.

"The ardour with which, during the revolution [he exclaims], the people devoted themselves to the stubbing of woodlands in France, looked as if it were a country still uncultivated. It was said that for the first time the art of agriculture was revealed to its savage inhabitants, who, greedy of a new aliment, all hastened to fell trees and prepare a place to sow the grain which they wished to substitute to the acorn, which till then had alone composed their nourishment. In all times the spirit of invasion and rapine has principally signalised itself against the forests, as if their shade should eternally conceal these criminal enterprises, and shelter their authors from the just reprehension of the laws. When the police was in its greatest vigour, the most wise and rigid measures, and the most active vigilance, were scarcely sufficient to prevent usurpations and ravages; how much more then would they be extended when this check was removed! The police was destroyed the first thing in the political commotions, and shortly after the most ungoverned licentiousness was encouraged by an anarchical legislation, in which, at the side of some hypocritical dispositions of order and public good, were perfidiously placed the means of violating them.

"But what signifies it [asks the author] if, in stubbing woods and forests, some portion of their soil has been converted into arable land, or into vineyards? Besides, that such land is rarely fit for this use, is not the wood, in one respect or other, an object of primary necessity? Is it a merchandise, at least the fire-wood, the value of which can support the expense of a distant carriage? A few years more of dilapidation, and it will become an object of luxury! While that, in the department of Gard, the price of other articles of

consumption has scarcely advanced one third, that of wood has more than doubled, and that of pitcoal, which cannot always be found, has experienced a similar augmentation. Except impenetrable places in the country, the most remote from Cevennes, the department of Gard has nothing but vestiges of its woods. Every where the heights are stripped, and the rock is naked, for the soil, being no longer retained by the roots of trees on a sharp declivity, has been carried off by the waters, and has deceived by its fall the imprudent avidity of those who wished to usurp it. In short, this arid and sandy earth has fallen on a fertile soil, and covered it with a sterile stratum. Thus, in the *commune* [district] of *Connaux*, more than 150 *hectares* [near 300 acres] of fertile fields and meadows have been buried. But what COMMUNE has not experienced similar disasters? Enthusiasm for stubbing, excited by imprudent and ill-executed laws, became a furor, with which every one was affected without rule and without measure. They cut down from the heights the trees which formed the last rampart against the freezing impetuosity of the north-winds, and opened to their murderous invasion the plains and the lower sides of the hills. The destruction of the woods has likewise rendered the absorbent action of the winds more active, the evaporation more prompt and complete, and deprived the soil of all means of recovering its humidity.

"When *there is a deficiency of hands*, and all our country *experiences it*, as witness the *exorbitant price of day-labour*, the extension of tillage destroys good culture. Cultivate less and cultivate better, said justly the oracle of agriculture; and although his instructions have made some progress in the practice of this art, it is still good to repeat his counsel. The improvement of manure alone, especially in the department of Gard, would be a much greater advantage than the cultivation of all the waste lands. And in how many other respects is it necessary to learn to augment the product of the lands already cultivated? The use of the large plough is beginning to be introduced; lucerne is the only new plant which has been cultivated these hundred years; and no one has yet cultivated any of the numerous foreign productions which would vary and multiply the means of subsistence, and rest the soil in diversifying its crops. The art of improving is a secret which no one desires to know; cattle are bred without system and without intelligence; the pruning of trees is left to the most blind custom; the care of the forests is almost entirely neglected; and œnologia [the science of making wine?] is still in its infancy. It is therefore contrary to the interest of all to inclose and cultivate the moors, heaths, downs, and commons, wherever the present culture is capable of improvement; wherever labourers are scarce, and consequently the manure of cattle indispensable; and where employing wool in local manufactures doubles the riches of the country; wherever there are more vines than can be well cultivated, where too great abundance of wine establishes an injurious competition, and where the industry which is exercised on this liquor is less advantageous than that on other things. It is perhaps still more adverse to the interests of all to stub the forests or even the land covered with thickets and brambles, which with a little care can be converted into woods

in the countries where this combustible is scarce and dear—on the mountains or hills and in the plains desolated by the drought. In short, if the draining of marshes is useful, which in itself cannot be doubted, it must be but with the certainty acquired by success; it must be when it is ascertained that the product will surpass the expense, and that this draining will be effected by means which will not injure the lands already cultivated.

"These general principles, which reason avows and experience has consecrated, apply to the whole of France; they also apply particularly to the department of Gard, where it is time, high time, that in this respect we should cease to act as we might do in the forests and deserts of North America."

These observations are applicable only to France or Spain, where there is no other fuel than wood, and where it is as necessary to cultivate it for this purpose, as it is to sow grain for food. It is calculated that wood is fit for cutting to serve as fuel every ten years; and that during that time it must be protected from any external violence. But however the author's remarks, with regard to wood for fuel, may be dictated by common sense, they nevertheless depict in striking colours the miserable state and enormous depopulation of France. The want of cultivators of the soil is surely not one of the least evils of perpetual war, and it appears that the women are not now sufficiently numerous to cultivate the land, even in the most indifferent manner. It is true, if France produces little, she has few inhabitants to consume her produce; but such a state cannot be very permanent or very flourishing.

As it is usual in the French academies to pronounce in public and to print eulogies on their deceased members, accordingly we find two of these extravagant productions in this volume. These are from the pen of M. Vincens St. Laurent, the assistant-secretary.

The first details the life of "John-Mary-Anthony Griolet, who was born at Nismes the 5th September, 1763, and was successively advocat, councillor to the presidial Court of Nismes, king's commissioner for the organisation of the department of Gard, attorney-general syndic of this department, solicitor of the district near the municipality of Nismes; merchant, vice-president of the tribunal, and secretary to the Chambre of Commerce of Genoa; member of the ancient Royal Academy of Nismes, and non-resident member of that of Gard: he died at Genoa the 2d of March, 1806."

It would be tedious and disgusting to follow M. St. Laurent through his overstrained panegyric on M. Griolet, who received the rudiments of education in the same school which gave the celebrated Flechier to the church and to literature. As an advocate he is represented to have

founded all his proceedings on equity, and to have carried the same principles with him into the magistracy. We cannot, however, so much admire the equity of his critical judgment in his "Discourse on the Influence of Boileau," in which he does not hesitate to call him the "rival and vanquisher of Horace!" We agree with him however in his declaration, that "the moment in which Boileau shall lose the respect of men of letters, will be that of the decadence of taste." M. Griolet it appears was an intimate friend of the famous president of the National Convention, Boissy d'Anglas, of whom the eulogist relates the following anecdote, which happened when the Convention was attacked by the populace on the first of Prairal, An. 3.

"On that day, M. Boissy d'Anglas, justly apprehensive of his own fate when the head of one of his collegues was held up before him, was president when a decree of outlawry was passed against the mob. One of the leaders of the populace having procured a wet copy of the newly-printed decree, advanced with violence and held it up in his hand under the president's nose, exclaiming, 'Villain, 'behold thy work! it is little to make us die with hunger, thou 'wishest also to send us to the scaffold!' M. Boissy d'Anglas, taking this infuriate gently by the arm, and lowering it to remove the signal which would have drawn all the daggers upon him, coolly replied; 'Speak not of this decree at present; it might produce a bad effect.' The ruffian, astonished at this coolness, instantly lost his audacity, and, scarcely muttering a few words, disappeared. Another, who, though disguised as one of the mob appeared to conceal the character and language of a man of education, was one of the first and most obstinate of the besiegers of the Convention; having appeased his real or pretended fury, said to the president in a tone of reproach, 'Behold, however, to what your love of liberty has led!'

M. Griolet is represented as having been indefatigable in the discharge of his numerous official duties, and to have often converted the hours of repose into hours of study and labour. *Ce que j'ôte à mes nuits, je l'ajoute à mes jours* (what I take from my nights, I add to my days), was his efficient maxim; and during the revolutionary frenzy, when "crimes were authorised by the decrees of the senate and the will of the people," as Seneca observed on a similar occasion, M. Griolet's zeal induced him to take a very active part in order to have power sufficient to arrest or at least modify the vengeance of popular fury. This animated sketch of the horrors in which the country was plunged, and the extraordinary exertion and escapes of M. Griolet, who spent fifteen months in an obscure pea-

sant's cottage, will furnish another episode to the history of the French revolution. Afterwards he fled to the once-independent republic of Genoa, where he devoted his time to the study of botany, and at length commenced merchant, in which capacity he died. His success in botany may be ascertained from the circumstance that Dr. Schur called the *carex grisea* of Vivuani, *carex grioletii*, in honour of his successful labours in this science. But as his maxim was *cache ta vie*, he could not be induced to publish a little *Flora*, which he compiled during his residence in the country and at Genoa. Notwithstanding his persecutions, however, M. St. Laurent feels himself bound by truth to declare, that "M. Griolet was one of the most determined partisans of the philosophy of the 18th century, which has been so much calumniated. In his estimation, ignorance and unprincipledness were the sole causes of the disasters and crimes of the revolution." But had the leaders of that revolution better known their country, had they known more of human nature, they would not have been so foolish as to expect that ignorant and depraved men would act like wise and virtuous members of society, and would consequently have adopted other measures which would have been perhaps slower, but more effectual, in their operations of leading an extensive nation from slavery to a state of civil liberty. This want of attainable knowledge and even common foresight manifested by the revolutionary philosophers impeaches their judgment, and detracts from their reputation of possessing learning and talents. Events have proved them miserable sciolists in that branch of knowledge on which all true principles of legislation are founded.

The next eulogy is on "G. F. Brueys d'Aigalliers, who was born at Uzes the 28th of February, 1743, formerly major of the regiment of Angouleme and governor-general of the principality of Monaco; member of the Constituent Assembly, of the academies of Caen, Gard, of the Arcades of Rome, and of the Ricoverati of Padua. He died at Nismes the 2d of April, 1806." M. d'Aigalliers was a true Frenchman; and his eulogist informs us, that although bred a soldier, "religion, philosophy, morality, political economy, the military art, music, history, criticism, ancient and modern literature, and poetry, appear to have alternately occupied his thoughts and his pen." Among the most interesting of this universal writer's works, of which a selection has been published, is a flimsy account of St. Do-

minge, which has the merit of containing a few personal observations of the author. His opinion of Madam Sevigny's letters is the most extravagant of any which we have ever seen. They formed the subject of his incessant meditation; and he considered these neat, but certainly not elegant, trifles, to be the most proper for "learning the language, ornamenting the mind, forming the style, giving the tone of good company, furnishing a fund of conversation, rendering one economical without avarice, and attentive to his interest without severity and injustice; making one mild and complaisant in society without flattery or meanness, easy in the commerce of life without deceit; polishing the manners; in short, inspiring just ideas of religion either to know or practise it." After this specimen of M. d'Aigalliers's philosophy, and his approbation of the religion of a furious *St. Bartholomewizer* (if we may adopt a word), our readers perhaps will not be very curious to know much more of his life and works. We do not however doubt that M. d'Aigalliers was a very tender-hearted and humane man, although neither a philosopher nor a statesman.

The preceding extracts and remarks will enable our readers to form a tolerably just idea of the state of science and literature in the south or protestant part of France, which was always more enlightened and more ingenious than the bigotted popish parts. There is not, we believe, any other academy at present out of Paris, which could produce a volume even so respectable as this in France.

Memoires et Lettres du Maréchal de Tessé, &c.

Memoirs and Letters of Marshal de Tessé, containing Anecdotes and unknown historical Facts in a Part of the Reigns of Lewis XIV. and Lewis XV. 2 Vols. 8vo. Paris. Treuttel and Würtz.

IT cannot be doubted that the memoirs which General Grimoard and others have published of the military officers who distinguished themselves during the reign, perhaps we might still say age, of Lewis XIV., have contributed very essentially to illustrate the history of Europe during that period. Their publication at present must also be advantageous to the general welfare, as all of them manifest the systematic ambitious views of France to have been the same then as in the present day, and consequently that

her aggrandisement must be prejudicial to all the other nations of Europe. The subject of these Memoirs has been represented, by the rigorous Duke of St. Simon, as a perfidious, ungrateful, and supple courtier, suspected by all parties, a soldier ignorant of the art of war, a venal sycophant of little talents, and degrading his hereditary noble rank by his meanness to his inferiors. Without having a very exalted opinion of the marshal's virtue, it is evident that this character is extravagant and malignant in the extreme, as will appear in reading these Memoirs.

Mans John Baptist Rêné de Froullai, Count of Tessé, was born in 1651, and from his earliest age evinced much vivacity and spirit. He entered the army, and served his first campaign as aid-de-camp to Marshal Crequi in 1669, in Lorraine, when he was slightly wounded at the siege of Epinal in 1670. His brother, the Chevalier de Tessé, with whom he always lived in habits of affection, served with him in the same regiment till he obtained successively the rank of captain and colonel. In 1674 he married the only daughter of Baron d'Aunai, a Norman noble. After raising a regiment of dragoons he passed to Roussilon, then to Sicily, and distinguished himself on the Rhine under Marshal Crequi in 1677. He was then raised to the rank of brigadier of dragoons, became acquainted with Marquis Louvois, obtained the command of Dauphiny, and was advanced to the rank of colonel-general of dragoons. At the bloody revocation of the edict of Nantes, he had a military mission as chief of the well-named *dragonades*. His conduct in this sanguinary office is said to have been more humane than that of many of the military missionaries. His clemency, however, was probably to be ascribed, in some measure, to his having been sent to act against the people of the petty principality of Orange, which in fact still belonged to King William, and which Lewis the Fourteenth only held in sequestration, and over which he had no more legal right than Buonaparte possesses over the states he thinks proper to subjugate to his will. Had the Prince of Orange done his duty, he would have obliged the proud and bigotted Lewis XIV. to have guaranteed the people the free exercise of their religion, before he had ceded them to France.

In 1691, the Chevalier de Tessé, brother of the Count, attained the rank of field-marshal, and went to Ireland under the orders of lieutenant-general St. Ruth. The field-marshal distinguished himself at the battle of Aughrim, where

he was wounded, and St. Ruth killed. He succeeded in rallying the French cavalry, retreated to Galway, and afterwards to Limerick, where, as Lieutenant-General to King James, he capitulated with King William, and took with him to France twelve or fifteen thousand Irish catholics, who did not wish to remain under the heretic domination of William III. During this time, Count de Tessé performed several campaigns in Italy and Flanders, under the virtuous Marshal Catinat. Here we discover the first traces of the treachery of Tessé, who intrigued with the Minister, and secretly availed himself of Catinat's views to ingratiate himself at court, by an attempt to detach the Vaudese from the service of the Duke of Savoy. From this time Count de Tessé was chiefly occupied in negociating and intriguing with the Court of Turin, where the Countess de Verrue informed him, in the true spirit of a Frenchwoman, of all the petty gossip in the ducal palace. Of the zeal of this intriguant to serve the minister of her country, an idea may be formed from the following question, with which she concludes a very long letter: *Devinez d'où je vous écris? de ma chaise percée!* Yet we shall be told the French were a polite people.

From 1696 till 1704, we find Count de Tessé alternately fighting, negociating, and intriguing, in Savoy and Piedmont. His defence of Pignerol, which was so vigorously besieged by the Duke of Savoy and his allies, constitutes one of his most brilliant achievements. But his incessant intrigues, his artifices to recommend himself to the king, his efforts to acquire favour from those in power, his sycophancy and activity, altogether, render tehese memoirs and letters not a little curious, as exhibiting some new views of the greatness and the littleness of human nature. It is impossible to form a correct notion of his real character from any one of his letters; they must all be read attentively, after which the reader will hesitate to say what quality most predominated in the man, except that of *currying favour with the great*, to use a very vulgar, but very characteristic expression. His life exhibits such a strange heterogeneous mixture of bravery and cowardice, of talents and silliness, vanity and servility, ambition and humbleness, levity and steadiness, indecision and perseverance, honour and villainy; of sincerity, frankness, and duplicity; of virtue without morality, and morality without integrity; of thoughtlessness and design, of power without greatness, and greatness without dignity. If the reader conceive something of all these contrarieties, he will have a tolerable conception of the character of the French Marshal Count de Tessé. The account of his intrigues and campaigns

in Spain during the war of the succession in 1705-6, &c. contains some interesting particulars on the *defensibility* of Estremadura and Andalusia, including Gibraltar and Cadiz, which are worthy of attention at the present crisis, but which we must defer till our next appendix.

Sull' preteso Fenomeno della Incombustibilità.

Memoir on the pretended phenomenon of Incombustibility. By Lewis Sementini, M. D. Senior Professor of Chemistry in the Royal University of Naples. 4to. Naples.

THE circumstance of a man pretending to be invulnerable by fire, naturally excited the curiosity of all classes of people on the continent, whether in Spain, his native country, or in France, Germany, and Italy. The foreign journals have been often occupied with long details of the extraordinary performances of Senor Lionetto, who can handle red hot iron, drink boiling oil, wash his hands in melted lead, and put some of it into his mouth, walk over red hot bars of iron, or hold them between his teeth, wash his face in nitric acid (the aqua fortis of commerce) and hold his face over the vapours of nitric or sulphuric acids thrown on the fire. Such exhibitions have been made in presence of all the French philosophers in Paris, but without any attempt on their part to explain the means by which they were effected, till this Spaniard presented himself in Naples to repeat his fiery experiments.

Dr. Sementini placing himself as near as possible to the operator, minutely observed all his performances, and when he passed a plate of red hot iron over his hair, a dense white vapour arose, which induced the doctor to conclude that some previous means had been used to render it incombustible. Under this impression he began to experiment on himself, and rubbed his skin with acids and acidulous salts. These after repeated trials he found effectual; and by means of numerous frictions with dilute sulphurous acid, he could pass a plate of red hot iron over the part without experiencing any injury. As a powerful non-conductor of heat he next had recourse to common alum, and by burning it in order to increase its styptiçity, and making a saturated solution of this salt, was able in a short time to render his tongue, or any other part to which it was repeatedly applied, perfectly able to resist the action of red hot iron. This effect he found increased considerably by the use of soap, with which he afterwards rubbed his tongue or that part of his skin which came in contact with the hot iron, melted lead, or boiling oil. In all these experiments,

however, in which the doctor succeeded as perfectly as Lionetto himself, it was found that the incombustibility could only be carried to a certain length, and that the skin of both the Spaniard and Dr. Sementini could resist the action of the heat only for a certain time; which, however, was quite sufficient for the public exhibition of the performance. The fact of Lionetto's actually swallowing the boiling oil, Dr. S. explains by stating that when the oil was burning he put a piece of lead into it, which melted and consequently surprised the spectators while it cooled the oil, after which he dexterously dropped a small quantity of it in this state on his tongue, where it remained for some time before he swallowed it. The doctor thinks this sufficiently explains the apparent phenomenon, as his tongue was covered with a thick crust which he concludes to have been made of a thin layer of sugar over which soap was rubbed.

The above are the principal facts in this very curious and interesting little essay, which the author professes to continue more at length in a subsequent chemico-physiological examination of all the phenomena in question. The present paper, however, is fully sufficient to enable any person to make the experiment on himself, only it must be remembered that the part of the skin submitted to the process here detailed will become hard and less sensible than the other parts of the body. It will not indeed continue so unless by repeated application of the same frictions.

Verklaring van Paulus brief aan de Romeinen.

Commentary on the Epistle of St. Paul to the Romans. By Paul Bosveld, Ancient Pastor of Dordregt, pp. 438, 8vo. Dordregt or Dort.

HOLLAND has long been a hotbed of extravagant notions in religion, and its present calamities are more likely to increase than diminish such reveries as have bewildered Swedenborg and the Hernhuters. *Homo doctus semper in se divitias habet,* and their commercial poverty has not yet totally destroyed their literary wealth, though it is also very fast declining. Mr. Bosveld, however, is an old and learned hermeneutical divine, who, without bewildering himself with the prophecies, has very ably and judiciously explained several of the Epistles of St. Paul. In the present commentary he determines the date of this epistle to the Romans to be in the first months of the fifty-fourth year of the Christian era, by an investigation of the character and situation of the persons to whom it

was addressed, and the occasion which gave rise to it. A second volume of this work has been published, but has not yet come to hand: had we a better opinion of the industry of our divines, we would say it is worth their perusal. In catholic countries, where theological disquisitions are little understood, it will be of more utility.

Acte d'Accusation de Georges, Pichegru, Moreau, &c.

Act of Accusation (Bill of Inditement) against Georges, Pichegru, Moreau, and others, accused of Conspiracy against the Person of the First Consul, and against the external and internal safety of the Republic. pp. 448, 8vo. Paris.

THIS volume, although published by the French government, furnishes a memorable example of the true character of French justice. No one fact alleged in the inditement is proved; nothing but circumstances are established on any rational basis, and had Horne Tooke and his associates been tried and judged by Frenchmen and French laws in the same manner, they would all have been condemned. It is scarcely possible to find a more striking instance of a court deciding and condemning merely on its own internal conviction, without any evidence whatever; in other words, of a court deciding on what, in the true sense of the word, is properly called *prejudice!*

To this volume have been appended, the "Judgment of the Criminal Tribunal of the Seine, relative to the suicide (that is, murder) of Pichegru," and also letters purporting, but without any internal or external evidence, to be written by a Mr. Drake. To those who interest themselves in collecting documents of the "bloody annals" of Buonaparte, these papers will be highly interesting.

De la Semiologie buccale ou exposé des signes qu'on trouve à la bouche, &c.

On buccal Semiology, or Exposition of the symptoms in the Mouth, which shew the cachexy and numerous diseases which it occasions, those which it induces as well as those with which it is combined, whether in the teeth or in all the other parts of the Body. By L. Laforgue, expert Dentist. 8vo. Paris.

THE French quacks are so much superior to the English, that they can almost all write their language better than the

English write theirs. The title of this work is no mean specimen of the art of deception, and the volume itself a tolerable advertisement for a dentist. Our *Chevalier* Ruspinis can produce nothing like this.

Henrici Collot d'Escury, J. U. D. Carminum Fasciculus alter. Munus amicis. pp. 82, 8vo. Dort or Dordregt.

M. d'Escury's Latin verses have been very well received, and they certainly possess considerable grace and easiness. From this second collection we shall extract that devoted to celebrate the fame of our countryman, in the fortunate discovery of vaccination: it is intitled,

"JENNERUS.

"Lernæâ hic domuit monstrum crudelius hydrâ,
Et stygio eripuit tela cruenta Jovi.
Dulcia gestantes ulnis hinc pignora matres,
Et proli adrideno cum genetrice pater,
Jennerum celebrant; Jennero altaria ponunt;
Jennerum magni numinis instar habent.
Succrescens proles, et postera turba per ævum,
Hunc merito patrem dixerit esse suum.
Plurima servatam referens huic fœmina formam,
Idaliis sparget tempora docta rosis.
Anglia nequicquam tali tu cive superbis:
Vindicat hunc orbis, quâ patet ille, sibi."

Mr. Pickering's Speech in the Senate of the United States, on the Resolution offered by Mr. Hillhouse to repeal the several Acts laying an Embargo, November 30, 1808.

WE have been so fortunate as to obtain possession of the only copy of this valuable document which has reached England. It requires no elucidation, no comments; it speaks for itself. Our readers will find in it an ample confirmation of all our sentiments respecting the American government: and it fortunately comes in time to shew the fallacy and the impolicy of such a motion as that which Lord Auckland has announced in the name of Lord Grenville. The act of issuing the orders in council was the wisest measure which the government ever adopted; they have preserved our commerce, and saved our colonies from ruin; and, we trust, that neithe the voice of mistaken policy, the declamations of party, nor the clamours of faction, will shake the resolution of ministers,

or induce them to swerve in the smallest degree from that system of which these orders form a part.

"MR. PRESIDENT,

"THE ample discussion already given to the resolution on your table, leaves me nothing to detail on the *effects*, produced by the embargo, in regard to France, to England, or ourselves. On the two great belligerents, *practical* men, who knew the characters and resources of those nations, foresaw and pronounced, *that it would make no impression.* This we all now know to be the fact: while we ourselves severely feel its pressure. Why, then, not remove it? Because, as we are told, those two nations have violated our neutral maritime rights; and seeing, that to compel their respect for these, we imposed the embargo, and they treat the measure with contempt; to remove it would be submission. So we will endeavour to conceal our mortification; and because we cannot injure *them* we will continue to punish *ourselves*. To renew our commerce, while their decrees and orders remain uncancelled, would, we are told, be 'abject and degrading submission:' and that we have but this alternative, 'to make war with both nations,' or 'continue and enforce the present suspension of commerce.'

"It has been justly remarked, by the gentleman from Connecticut, [Mr. Hillhouse] that to run away and abandon our rights, is abject and degrading.

"To make war on both the belligerents, is the most strange, quixotic idea that ever entered into the head of a statesman. I suppose, as we have a thousand and a thousand times declared, that we have maintained an impartial neutrality towards those nations, so, to verify our declarations, we must now make war upon both, *impartially!* And as their injuries are said to be equal, or, we will not inquire which has done us 'the most harm;' so we must measure out to each an equal quantity of resentment, and give to each an equal number of blows!

"In respect to our violated rights, so far as Great Britain is concerned, those presented by the administration in the front of our claims, are

"I. An exemption from impressment of all seamen on board our merchant vessels.

"II. A free trade with the colonies of her enemies.

"III. An exemption from capture of our vessels destined for any port of her enemies not actually blockaded.

"I am aware, sir, of the consequences of advancing any thing from which conclusions may be drawn adverse to the opinions of our own administration, which by many are conceived to be indisputably just. Merely to state these questions, and to mention such arguments as the British government may perhaps have urged in their support, on her side, is sufficient to subject a man to the popular charge of being under British influence, or to the vulgar slander of being a 'British tory:' he will be fortunate to escape the accu-

sation of touching British gold. But, sir, none of these things move me. The patrons of the miscreants who utter these slanders know better: but are nevertheless willing to benefit by the impression they may make on the minds of the people. From an early period of my life, I was zealously engaged in every measure opposed to the attempts of Great Britain to encroach upon our rights, until the commencement of our revolutionary war; and during its whole continuance, I was uninteruptedly employed in important civil or military departments; contributing all my efforts to bring that war to a successful termination.

"I, sir, am not the advocate of wrong doers, to whatever country they belong; whether emperors or kings, or the administrators of a republic. JUSTICE is my object, and TRUTH my guide; and wherever SHE points the way, I shall not fear to go.

"Great Britain has done us many wrongs. When we were colonies, she attempted to deprive us of some of our dearest birth-rights; rights derived from our English ancestors; rights which we defended and finally established by the successful conclusion of the revolutionary war. But these wrongs, and all the wounds of war, were intended to be obliterated and healed by the treaty of peace, when all enmities should have ceased.

"Great Britain wronged us in the capture and condemnation of our vessels under her orders of 1793: and she has made reparation for these wrongs; pursuant to a treaty negociated on *practical* principles, by a statesman who with *liberal views* and *real candour*, sought adjustment and reparation.

"At subsequent periods she has committed other wrongs: and if reparation had been demanded in the same spirit of candour and firmness which were manifested in 1794, that distinguished precedent authorizes the opinion, that a like equitable adjustment and reparation might have been obtained. But after a four year's negociation, in which volumes of letters and essays have been written, it has, like the seven year's negociation with Spain, been brought (in the language of the president) 'to an issue of some sort:' that is, every subject of dispute remains as far, probably farther from adjustment, than when the negociations were begun.

"It is this disastrous issue which now enters into our deliberations. According to the statements of the administration, we are brought into a situation from which we cannot advance without war, nor retreat without dishonour. Their negociations with France have also terminated in mortification and defeat.

"On the two questions of the impressment of seamen on board our merchant vessels, and a trade with the enemies of Great Britain prohibited in time of peace, the gentleman from Maryland, [Mr. Smith] was pleased to read some parts of a letter written by me last winter to the governor of Massachusetts, to be laid before the legislature: and on the latter (neutral trade) he also read the journal of the senate, which exhibited a unanimous vote declaratory of our right to that trade; and then the names of the senators (mine being

one) who voted to request the president to demand and insist on reparation for the injuries done us in violation of that right; *and for this purpose to enter into* amicable arrangements *with the British government.*

"On these two questions, I should add nothing to the observations made yesterday by the gentleman from Connecticut, but for the apparent intention of the gentleman from Maryland, to exhibit an inconsistency between my votes in the senate and the observations of my letter on the same subject.

"It is sufficient for me to remark, that in the passages recited by the gentleman from my letter, my object was to shew, by exhibiting in a few words, to the view of my immediate constituents, and through them to the people of Massachusetts, some of the reasons which might have influenced Great Britain not to relinquish her ancient usage of impressing *her own seamen;* nor to consent that neutral vessels should carry on (as we and other neutrals were carrying on) the whole trade between the countries of her enemies in Europe and their colonies; to show, I say, that as much was to be said on both sides, those rights, as claimed by the United States, were not to be considered so clear and indisputable *as to justify a war with Great Britain;* into which the proceedings of the executive, in a variety of ways, seemed calculated to plunge us.

"Before I quit this subject, I will make one more observation. It appears to be generally supposed that the rule respecting the colonial trade adopted by Great Britain, and usually called the rule of 1756, which it seems she has considered as 'the ancient and established principle of maritime law*,' was peculiar to Great Britain: and Mr. Madison says, 'it is well known that Great Britain is the only nation that has acted upon, or otherwise given a sanction to it†.' He also mentions this rule as having been introduced, for the first time in the war of 1756; as having been in operation only a few years in that war; and not afterwards acted upon until 1793‡. Let us examine the subject.

"In Valin's celebrated work on maritime law (a book in the secretary of state's office) is a regulation of Louis the fourteenth, in 1704, from which I will recite some passages.

"The title of the regulation is remarkable: it is 'concerning prizes made at sea, *to secure the navigation of neutral states and allies during war;*' implying that this regulation was intended to abate the rigor of maritime law before that time practised towards neutral commerce.

"After observing that propositions had been made to him by the deputies of the council of commerce, the French king expresses his approbation of them, 'seeing he finds in them the means which [illegible] sought of procuring equally the advantages of the

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* [illegible] to Mr Erskine.

subjects of neutral princes and French cruizers.' He adds, 'The subjects of neutral princes will thus find the care which his majesty has taken to preserve for them *the same extent and the same liberty of commerce which they have been accustomed to enjoy during peace.*'

"I will now read such of the articles of this French regulation as relate to the question under examination.

"'*Article* 1. His Majesty forbids French privateers to stop or bring into the ports of his kingdom, vessels belonging to subjects of neutral princes, going from the ports of their dominion, and laden on account of the owners or other subjects of the said neutral princes, with merchandize of the growth or manufacture of their own country, to carry the same *directly* into any other states whatsoever, even those with which his Majesty is at war; provided nevertheless, that there be not in the said vessels any contraband goods.

"'*Article* 2. They are in like manner forbidden to stop vessels belonging to subjects of neutral princes, going from the ports of any state whatsoever, even of those with which his Majesty is at war, and laden on account of the owners or other subjects of the said neutral princes, with merchandize which they shall have received in the same country or state whence they shall have departed, to return *directly* into the ports of the dominion of their sovereign.

"'*Article* 3. He also forbids them to stop vessels belonging to the subjects of neutral princes, departing from the ports of one of the states neutral or allied to his Majesty, to go into another state alike neutral or allied to his Majesty; provided they are not laden with merchandise of the growth or manufacture of his enemies; in which case the merchandise shall be good prize, and the vessels shall be released.

"'*Article* 4. In like manner his Majesty forbids privateers to stop vessels belonging to subjects of neutral princes departing from a state allied to his majesty or neutral, to go to a state the enemy of his majesty; provided there be not on board said vessel any merchandize contraband, nor of the growth or manufacture of the enemies of his majesty; in which cases the merchandize shall be good prize, and the vessels shall be released.

"'*Article* 6. Vessels belonging to subjects of neutral states which shall depart from the ports of a state the enemy of his majesty, and there have taken their lading, in whole or in part, to go to the states of any other prince than their own, whether allied to his Majesty, neutral or enemy, may be stopped and brought into his kingdom, and shall be declared good prize with their lading, even although laden on account of the subjects of his Majesty, or of an allied or neutral state.'

"This regulation of Louis XIV. in 1704, (he being then at war with England and Holland) was re-enacted with Louis XV. in 1744, (France being again at war with England) with some exceptions in

regard to those neutral nations with whom France had formed treaty-stipulations incompatible with that regulation.

"In these five articles we have, if I mistake not, the whole doctrine of the British rule of 1756. The *direct* trade to and from *neutral* ports and the enemy's ports, being permitted! but not the trade to and from the ports of one allied or neutral state, to and from the ports of another allied or neutral state; *if the lading of the neutral vessels consist of merchandize, the productions of the enemy's country;* much less to carry the same from one port of the enemy, to another port of the enemy.

"The PRINCIPLE of the British rule and of the French regulation appears to be, to prevent *neutrals* coming in *to aid* the enemy in the commerce of one part of his dominions with any other part thereof, or in procuring a market for the enemy's productions, in any other country than that of the neutral actually transporting the same, *and for its own use and consumption.*

"It appears, moreover, by the preamble to the French regulation, that the restrictions on neutral commerce, which we are now examining, instead of commencing in 1756, were in exercise by the English and Dutch, antecedent to that regulation, and with greater rigour; the French king professing to *ameliorate* the condition of neutral commerce, by that regulation *.

"* But Great Britain has admitted that the vessels of the United States might carry on an *indirect* trade from the European dominions of her enemies to their colonies, and from those colonies to their parent countries in Europe; and in both cases, the trade has been considered *indirect* when carried on through the United States: that is, when the cargoes laden on board American vessels, in the ports of the enemies of Great Britain, have been first imported into the United States, and carried thence in the same or other American vessels, to the enemy's countries, or colonies respectively. But the facts which should constitute an *indirect* trade, not having been definitively declared; on the contrary, as they have been several times varied, either by the orders of the British government, or by the decision of her Courts of Admiralty—much vexation and injury have thence accrued to the commerce of the United States.

"But the treaty negociated by the President's ministers, (Messrs. Monroe and Pinkney) and signed by them, with the British commissioners on the 31st of December, 1806, comprehended a definitive provision on this head. Such trade, between the parent countries and colonies of the enemies of Great Britain, was to be considered *indirect*, when the articles of the growth, produce or manufacture of Europe, were first carried to the United States; and on re-exportation, remained after the drawback, subject to a duty of one per cent. on their value. In like manner, all articles of the growth and produce of the enemy's colonies, being first brought to the

"On the subject of blockade, when vessels of war were not so stationed before the port declared to be blockaded, as to constitute what is called an *actual blockade*, undoubtedly abuses have taken place.

"To form an actual blockade of a port, ships destined for that object, must be 'sufficiently near to produce an evident danger in entering.' But these words by no means imply a *certainty* of *capture* by the blockading ships, of the vessel so attempting to enter. What degree of risk from blockading ships will amount to a lawful blockade, may sometimes be a disputable question. Would the chance of capturing three vessels out of four, or seven out of eight, exhibit such an 'evident danger in entering,' as would constitute an actual blockade? that is, when to insure their entering in safety would be worth a premium of from 75 to 90 per cent. This must remain a question of some difficulty to adjust.

"On these points, sir, and all others in dispute with Great Britain, my opinion remains unchanged, that they are yet proper subjects of negociation, to be undertaken in the *real spirit* of *conciliation* and *adjustment*. That the *embargo* will not induce her to yield to our demands, we have ample proof, not only in the answer of the British government to our minister in London, but in the certain ability of that nation and her colonies to supply all their own wants. That she possessed the means, I think, has been demonstrated by gentlemen who have spoken before me. We have heard much of the patriotism and patient endurance of our fellow citizens, under the distresses of the embargo; and gentlemen speak confidently, that this patience will hold out till Great Britain shall be brought to our feet. At the same time, they calculate on the distresses, which they fondly imagine the embargo will inflict on the people of Great Britain and her colonies, to excite discontents and insurrections sufficiently alarming to induce that government to abandon usages on which she relies to maintain her maritime ascendency, and, at this time, her independence as a nation. But why should it be supposed that the people of Great Britain will be less patient under sufferings, than the people of the United States? Their's would arise from causes beyond their controul; our's from

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United States, and there entered and landed, and on re-exportation remaining subject to a duty of two per cent. on their value, might be re-laden, and freely exported to any country in Europe. The duties in both cases, to be paid into the treasury of the United States.

"This arrangement was calculated to prevent any further dispute between the United States and Great Britain, about the trade between the countries of her enemies in Europe and their colonies. But the President thought fit to reject this treaty, without laying it before the Senate."

some cause or causes operating on our *rulers*, but which the *people* can neither see nor understand. Within four months after the embargo was imposed, the President himself, by proclamation, announced to us and to the world, the existence of one insurrection, occasioned by the embargo; and the provisions made in the supplementary acts, to compel obedience at the point of the bayonet, shew how apprehensive the government were of discontents and resistance. These extraordinary provisions for the execution of a *specific measure* demonstrate, that it was considered as *opposed to the general sense of the people;* and, in a free country, such a measure cannot long be carried into execution. The votes of approbation of the embargo by public bodies, and other assemblies of citizens, so ostentatiously displayed, while they manifest the *force of party*, are, to say the least, but equivocal indications of the general sense of the people, or even of the individuals composing those assemblies. Those votes have always had fewer *hearts* than *voices*.

"Mr. President, the gentleman from Maryland mentioned the extreme danger to which our commerce would be exposed, while the French decrees and British orders remain unrepealed. It has been often said, and perhaps oftener insinuated, in newspapers and pamphlets, that if our vessels were permitted to go to sea, *all would be taken*. What escaped the French, would be captured by the English; and what escaped the latter, would fall a prey to the former. There is a want of truth in all this. The same gentleman quoted a statement made by an eminent merchant of Massachusetts, [Mr. Gray, of Salem] that of eight or ten vessels which sailed about the time the embargo was laid, one only had reached the place of her destination. I remember seeing a statement of that sort; and I think also, that I saw a *detection* of its *fallacy*. If they had not reached their destined ports, it did not follow that they were captured and condemned.

"The same merchant has expressed his decided opinion, 'that, notwithstanding the French decrees and British orders in council, if our embargo was off, we should have *more trade* than would be enjoyed by us, if all the world were at peace, and the respective nations should monopolize as much of their own commerce as usual.' Another eminent merchant [Mr. Thorndike, of Beverly] expressed, at the same time, the same opinion.

"But without resting the question on *opinions*, we may appeal to *facts*. I have sought information of the risks which have attended our foreign trade, within the present year, from the two principal districts of Massachusetts.

"By the statement in my hand, lately received, and which is of unquestionable authority, I find, that at one insurance office in Boston, 43 policies have been written, on vessels engaged in foreign voyages, since the first of January, 1808. Of these,

5 were undetermined.

1 vessel (the Neutrality) bound from Marseilles to Boston, cap-

tured and condemned at Gibraltar, for violating the blockade declared by the British orders in council.

37 arrived safely. In all 43.

"It is stated, that there were three policies on the Neutrality; and that possibly there might be more than one policy on one vessel among the 37 safe arrivals.

"At another office in Boston, out of 75 risks, principally to the West Indies,

3 vessels were captured by the French, of which the British recaptured 2.

1 captured by the British, supposed to be French property.

16—about this number are undetermined; and the rest, about 55, have ended safely. In all 75.

"At another office in Boston, out of somewhat more than 100 risks,

4 vessels were captured by the British, of which 2 were condemned for breach of orders in council; 1 probably enemy's property, and 1 remained under adjudication.

1 captured and condemned by the French; and

1 seized by them at Alicant, while they had the power there.

25 risks were undetermined; and the remainder ended safely.

"The premiums of insurance have been about eleven per cent. to and from the West Indies, for the whole voyage.

7 per cent. from the West Indies, with cargo on board.

9 to 10 per cent. from Europe, if not violating British orders.

4 to 5 per cent. *from* Europe, against *French* capture only.

"By a statement received from Salem, on the correctness of which I can rely, I find that in the district of Salem and Beverly, 22 vessels sailed, by the President's permission, between the 5th of April and the 10th of August. Of these vessels, one sailed to Sumatra, one to Senegal, and the rest to the different ports in the West Indies. Of the whole number,

1 returned leaky, and remained at home.

12 returned in safety; and

9 remained undetermined; but it was not known that any of them had been detained or condemned by any foreign power. In all 22.

"The insurance on the Sumatra voyage, out and home, was 14 per cent.

"Martinico,
"Havanna,
"Surinam,
} The voyage out and home, 9 to 10 per cent.

"Havanna, at and from, 5½ per cent.

"The premium of insurance from Calcutta to the United States, the last summer and autumn, has been 8 per cent.

"Thus, Mr. President, we see that the risk on our foreign trade has been very little increased since the issuing of the French decree of Berlin, and the British orders in council.

"The gentleman from Maryland [Mr. Smith] asks—What would

have been the insurance on an American vessel bound to France? I am not informed. Perhaps 75 to 90 per cent. though it is not probable that our merchants would hazard their vessels on such a voyage, or that the underwriters would insure them. But what does this prove? Why, that the risk, under the British orders, is so great, in attempting to enter a port in France, as perhaps to amount to an actual blockade.

"I now beg leave, sir. to communicate the information I have recently received from the latter of the two merchants before referred to*. Having requested of him the data on which his opinion before mentioned was founded, he has sent me an answer, (dated the 23d instant) from which I will read the material parts.

"He says, 'respecting the comparative trade of profound peace, and the present moment, if the embargo should be removed, and the decrees and orders of council remain, it is a subject about which it is difficult to go into that detail which will shew satisfactorily an exact result; because, if you resort to the exports of a year in time of profound peace, and compare the aggregate with a year in war, the prices being so different, the difference in amount will not give the exact data we want. And to take the quantity of each article of export will not be satisfactory; because in different years we export more of the same article to the same market, and in proportion to the increased quantity raised, or the goodness or badness of the crop. But of the *fact* I have no doubt, that our trade would be much greater and more productive, if the embargo were removed, than it can be in time of peace; because when the colonial trade of the European powers is confined as usual, we cannot carry any kind of provisions to the colonies of any of them, without being subject to a heavy duty, nearly equal to a prohibition. And we are not allowed to bring away any thing but rum and molasses; and of course we lose the whole of the colonial trade, so far as respects importing any articles with a view of exporting them again; excepting only from the Isle of France, and Bourbon, which has generally been free. But we may be shut out there. The trade to the colonies is now free for all exports and imports with small duties. And if the largest and most natural European markets for the sale of colonial produce are occluded, still we have open to us, *all* that the British have, and we can now carry those articles to Sweden, Spain, Portugal, Coast of Barbary, Turkey, Sicily, Sardinia, and Malta; the three last of which are ports at which the articles sell high, and are bought for the purpose of smuggling over to the Continent, where they are sent in great quantities.

"The following statement is then given, of the amount of our exports from the 30th of September, 1806, to September 30, 1807, (taken from the report of the secretary of the treasury to countries

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* "Mr. Thorndike."

and places other than those in Europe which are under the government or controul, or in alliance with the French emperor; all which are considered as shut up by the British orders in council.

	dollars.
"Domestic exports (or of articles of the growth, produce, or manufacture of the United States,	36,109,991
"Foreign goods exported - - - - -	24,140,495
	60,250,486
"To this may be added Spanish dollars, exported to India and China, and which are not noticed in the report of the secretary of the treasury, and may be estimated at least at, - - - - - - -	6,000,000
Whole amount,	66,250,486

"This amount may be exported without being subject to the British orders of council: and the extra premiums against *French captures*, would not exceed the following rates, viz.

"To Sweden, 2 per cent.—Swedish and other West Indies, and the Spanish Main, 5 do.—Cape of Good Hope, 4 do.—England, Scotland, without the Channel, say Liverpool, Greenock, Ireland, &c. &c. 4 do.—And within the Channel, 6 do.—Guernsey, Jersey, &c. 5 do.—Gibraltar, 3 do.—Spanish ports in the Bay of Biscay, 6 do.—Spanish ports on the Atlantic, 3 do.—Spanish ports on the Mediterranean, 5 do.—Madeira, the Canaries, Fayal, and other Azores, 3 do.—Portugal, 3 do.—Cape de Verd, 3 do.—Sicily, 5 do.—Malta, 6 do.—China, 4 do.—Sumatra, 3 do.—Spanish and Portuguese America, 3 do.—Calcutta, and the Coast of Coromandel and Malabar, 5 do.—Africa, 4 do.—Arabia, and Red Sea, including Mocha, and Muscat, 4 do.—Manilla, 4 do.—North West Coast of America, 2 do.—Halifax and Newfoundland, 1 do.

"In time of profound peace, our trade might be fairly estimated thus:—

	Domestic Exports.	*Foreign Exports.*
	dollars.	
	48,699,592	Nothing.
"To which may be added specie to China and India,	6,000,000	In time of peace these must be so very inconsiderable as to be unimportant in this statement.
	54,699,592	

"This is supposing the same domestic articles as were exported in 1806, and allowing them to be at the same prices; so that the comparison stands thus:—

	dollars.
"Our exports, if the embargo were removed, would be, - - - - - - -	66,250,486
"Free from any embarrassment from the British orders in council.	
"If peace were to take place, and the European nations assume their trade as usual; and the prices of our domestic articles remain as the average prices in 1806, (which they would not) we should export, - - - - - - - - -	54,699,592
Leaving,	11,550,894

less export trade in time of peace than we might now enjoy; and which amount is to be twice water-borne, once in importing it from the places of growth, and again in carrying it to the consumers: and of course would employ shipping appertaining to the carriage of one freight, equal in amount to more than twenty-three millions, one hundred thousand dollars.

"As an evidence of the correctness of this statement, it will be seen, by a recurrence to the statement of the secretary of the treasury for the year 1803, that the exports had fallen, in that short peace, from 93,020,513, to 55,8000,033 dollars.

"It is to be observed, that we might now enjoy a trade to South America and the Spanish Main, which might be estimated, at least, at from four to five millions of dollars, a considerable part of which would be again exported to Spain and Portugal, and which has never made any part of the secretary's report; because the trade to those countries has been prohibited until lately. It may also be remembered, that the export trade does not shew the whole advantage of the colonial trade which we might now enjoy; because all we import for our own consumption ought to be added.

"[Here Mr. Lloyd stated, that in his opinion the value of the trade which might now be prosecuted from the United States, considering the present circumstances of the great nations of Europe, would be as extensive as could be carried on after a general peace, and the adoption, by the European powers, of their restrictive colonial systems.]

"On this clear and interesting view of the commerce which the United States might carry on, were the embargo out of the way, no comments are necessary. The observations of the writer of the letter are evidences of his being master of the subject.

"Mr. President, the gentleman from Virginia, [Mr. Giles] has been pleased to attribute the discontents, in New England, especially in Massachusetts, relative to the embargo, solely to the arts of *demagogues*, who wish to get into office.

"The gentleman from Connecticut noticed this reproach: but as it appeared to be levelled chiefly at leading citizens in Massachusetts, I feel it to be my duty further to remark, that of all the citizens of the United States, none stand more aloof from, none more detest the character of demagogues, than those to whom the gen-

tlemen referred. I know those men who reprobate the embargo, and who, in conversation, and in newspapers, express their sentiments about it, or patronise those who do. *They* are not seeking for offices; many of them could not be persuaded to accept the best office in a president's gift; but to save their country from the effects of measures, in their view, alike ruinous and disgraceful. They are men, sir, whose age, whose experience, whose knowledge, whose wisdom, whose virtue, place them in the first rank of citizens. They are men, sir, ten of whom, had they been in Sodom, would have saved that city from destruction. Among them was the immortal AMES, than whom a purer spirit never left the earth. He wrote while he had strength to hold a pen. He died on the anniversary morning of the nation's birth-day—and this was among his last prayers; O! Save my country!

"Gentlemen have said much about insurrection and rebellion; and, in language not very conciliatory, pointed all their allusions to the people of New England. Other rulers pronounced them rebels, more than thirty years ago: while many then unborn now wish to cover themselves with their mantle, and to share the honors of the patriots of seventeen hundred and seventy six.

"But why should gentlemen be surprized that great *discontents* prevail in that country; and that the legislatures, with a deliberation and solemnity which should command attention, have pronounced their opinions of the embargo? Gentlemen will recollect that *there* the revolution began, of which Boston was the cradle. And if they will turn to the declaration of independence, they will find one of the reasons for the colonies' separating themselves from Great Britain, and renouncing the government of the king, was, their enacting laws "FOR CUTTING OFF OUR TRADE WITH ALL PARTS OF THE WORLD."

"Mr. president, in a public document on our tables, we are told, that 'after a period of twenty-five years of peace, hardly interrupted by transient hostilities, and of prosperity unparalleled in the history of nations, the United States are for the first time, since the treaty which terminated the revolutionary war, placed in a situation equally difficult, critical, and dangerous.'

"That our country has enjoyed such unexampled prosperity, I readily agree: but the *present* is not the *first time* that these states have been placed in a *difficult*, *critical*, and *dangerous* situation.

"The gentleman from Connecticut yesterday noticed the most difficult crisis. In 1793, it required all the firmness and immense popularity of president Washington, to stem the torrent of popular delusion, that was hurrying the United States into the vortex of the French revolution.

"In 1794, the same steadiness, the same undeviating pursuit of the public welfare, in spite of popular clamor and formal opposition, were necessary to institute a mission to Great Britain, to negotiate and settle with that government questions of the highest moment to these states, and which, if they remained much longer unsettled, might

endanger the peace of the nation. That negociation, committed to the conduct of a statesman, than whom our country has produced not one more firm, more wise, or more upright, was, by his candour, ability, and decision, brought to a happy conclusion, in fewer *months* than some more modern negotiations have occupied *years*, without being brought to any conclusion; unless their utter *failure* may be called a *conclusion*.

"In 1795, the United States were agitated to their centre, by the opposition to the British treaty. Artful and aspiring demagogues seized upon the known prejudices of the people in regard to the two great contending nations; and exerting all their faculties to keep up the popular delusion, hoped that, by the loud and extended clamour, the President would be deterred from ratifying the treaty which Mr. Jay had so happily concluded. Here again were displayed the firmness and patriotism of Washington. Always determined to pursue the true interests of the people, although at the hazard of his popularity, he ratified the treaty. Here, it was presumed, all opposition would cease. But it again appeared, and with a more formidable aspect, in the national legislature. But I will not dwell upon it. The treaty was finally carried into execution. It had, however, one more enemy to encounter.

"Revolutionary France, wishing to involve us in a war with Great Britain, which this treaty (merely of amity and commerce) had prevented, *pretended* that it was equivalent to a treaty of *alliance* with Great Britain. And seizing on this pretence, at once to vent her resentment, and gratify the rapacity of her rulers with the plunder of our citizens, she let loose her cruizers upon our commerce.

"We urged the obligations of treaties, violated by these captures. She answered, *that she found only a real disadvantage in those obligations!* and continued her depredations. Repeated missions of respectable ministers to Paris endeavoured to propitiate her rulers, and prevail on them to put a stop to such enormities. But they were deaf to the voice of justice. Then it was that our government authorized an armed commerce, and equipped a small but gallant navy for its further protection; and made other defensive preparations, such as have been stated by the gentleman from Connecticut.

"If, Sir, our country is now placed in a situation more 'difficult, critical, and dangerous,' than at any of the periods to which I have adverted (though I am very far from adopting that opinion), where shall we look for the cause? If in 1794, when England had powerful associates in her war with France, and the latter had been comparatively but little extended beyond her natural limits; the United States, with perhaps two-thirds of her present population, and less than half her present revenue, were able to induce England to accede to their just demands, and to close all differences by an advantageous treaty; how has it happened that the present administration, with all the accession of power from an increased population, and a more than doubled revenue; when, too, gigantic France wielded the force and the resources of continental Europe; and

England, single-handed, was left to meet a world in arms; how has it happened, that with these superior advantages and more powerful means, all the negotiations of the present administration with England (one excepted of local rather than general application, and which I need not explain) have failed? Had they been conducted with equal candour, ability, and dignity, must they not have produced as early, and at least as advantageous results? Was this a cause of their failure, *that points of questionable right*, because not settled by the universally acknowledged law of nations, *and therefore of doubtful, or* hopeless *attainment, were pertinaciously insisted on?*

"Mr. President—To find a remedy for evils, as well in the body politic as in the natural body, it is necessary to investigate their causes.

"Nearly eight years have elapsed since we were told, by the highest authority in the nation, that under the auspices of the federal government, the United States were then 'in the full tide of successful experiment.' And the report on our tables, to which I have before alluded, declares, in grave and solemn language, that during a period of five-and-twenty years, which brings us down to the embargo, the United States have enjoyed a 'prosperity unexampled in the history of nations.' Yet during the whole of this period of unequalled prosperity, *arising from the active pursuits of commerce and agriculture, each giving life and vigour to the other*, that commerce has been exposed to the aggressions of the belligerent nations. For those of Great Britain, up to near the close of 1794, compensation was made, pursuant to the provisions of Mr. Jay's treaty. For the like aggressions by Spain, the like indemnity was given by virtue of the treaty with that power, concluded in October 1795. For French spoliations during the whole period of her revolutionary war, (spoliations which have been estimated at not less than millions of dollars) we have received *nothing!* Nor have we obtained any reimbursements from Spain for the spoliations committed by her cruizers, *after she became the ally of France.*

"Captures and condemnations, however more or less extended, have never ceased; notwithstanding all which, and the continued impressment of seamen from our merchant vessels, the same unexampled prosperity has attended us; until suddenly, and to the astonishment of the nation, this flowing tide of successful commerce and agriculture, was stopped by that fatal measure, the embargo. The shock was aggravated by the concealment of its real cause. Sir, I hazard nothing in asserting, that to this day, that cause has not been satisfactorily declared. Allow me time to justify this assertion. I will bring together facts and circumstances, and then gentlemen will judge whether my conclusion be erroneous or just.

"On the 14th of December 1807, the dispatches brought by the Revenge, from our Minister in Paris, were delivered to the Secretary of State. On her arrival at New York, reports brought by her stated, that the French emperor had declared *that there should be*

to neutrals. The sources of information, and the *character* of the *emperor*, rendered those reports worthy of credit; and though afterwards publicly and stoutly denied, they were believed; and no gentleman here will now be inclined to doubt the fact. These reports, and the mystery which surrounded the recommended embargo, naturally excited suspicions and alarms.

"Of the French papers supposed to be brought by the Revenge, none were communicated to Congress, save a letter dated September 24, 1807, from General Armstrong to M. de Champagny, and his answer of the 7th of October, relative to the Berlin decree, and a letter from Regnier, Minister of Justice, to Champagny, giving the Emperor's interpretation of that decree. These three papers, with a newspaper copy of a proclamation of the King of Great Britain, issued in the same October, were all the papers communicated by the President to Congress, as the grounds on which he recommended the embargo. *These papers*, he said, 'shewed the *great* and *increasing* dangers with which our vessels, our seamen, and merchandise were threatened on the high seas and elsewhere, from the belligerent powers of Europe.'

"As to the proclamation of the King of Great Britain, requiring the return of his subjects, and particularly the seamen, from foreign countries, it was no more than every government has a right to issue, and commonly does issue, in time of war. This proclamation contained no evidence of *increasing* danger to 'our seamen;' on the contrary, if I mistake not (for I have not the proclamation by me) there was a solemn, public injunction to his naval officers to conduct impressments with increased caution and care. So that impressments would probably rather be diminished than increased.

"Let us now examine the three other papers, all of which as I have noticed, and as gentlemen remember, related to the decree of November 21, 1806. This decree was issued at Berlin, by the French Emperor, at the moment when, inflated with more than ordinary arrogance and pride, he was sitting in that capital of the Prussian monarchy, just then subverted by his arms.

"The first article declared all the British Isles in a state of blockade. This, according to its terms, subjected to capture and condemnation all neutral vessels bound to and from British ports: but it seems to have been held in a state of suspense. But another article, declaring 'all merchandise belonging to England, or coming from its manufactories and colonies (although belonging to neutrals) to be lawful prize,' was to be carried into execution. Such was the decision of the Emperor, as stated by his Minister of Justice on the 18th of September, 1807, in his letter to Champagny. This decision coming to the knowledge of General Armstrong, he, on the 24th of September, wrote to M. Champagny, and asked 'whether it was the Emperor's intention to infract the obligations of the treaty subsisting between the United States and the French empire.' Mr. Champagny in his answer of the 7th of October, inclosing the letter of the Minister of Justice, with wonderful assurance, tells General Arm-

strong, that it was easy to reconcile the execution of the decree with the observance of treaties! although nothing was more obvious, (as Mr. Madison on the 8th of February last, wrote to General Armstrong) than that it violated as well the positive stipulations of our treaty with France, as the incontestable principles of public law.

"In the European ports, under the Emperor's controul, and even in neutral ports, the decree was rigorously executed. And although it is said there was no formal decision in the French council of prizes, condemning American property, under the decree, till the 16th of October 1807; yet Mr. Madison states, as early as the 22d of May, 1807, [in his letter of that date to General Armstrong] that 'there were proofs that the French West India privateers had, *under colour of the edict* [the Berlin decree,] committed depredations' on our commerce. And moreover, that Spain 'avowedly pursuing the example and the views of the French Emperor,' had issued a similar decree, and even in broader terms, which, 'if not speedily recalled or corrected, would doubtless extend the scene of spoliations *already begun in that quarter.*'

"Such were the French papers in this case. And now let us see the amount of 'the GREAT and INCREASING dangers which threatened our vessels, our seamen, and merchandise.'

"In the letter of February 8, 1808, from Mr. Madison to General Armstrong, speaking of the Berlin decree, and the Emperor's decision thereon, Mr. Madison says, "The conduct of the French government, in giving this extended operation to its decree, and indeed in issuing one with such an apparent or doubtful import, against the rights of the sea, is the more extraordinary, inasmuch as the *inability* to enforce it on that element, exhibited the measure in the light of an '*empty menace!*' And in his letter of the 25th of March 1808, to Mr. Erskine, Mr. Madison, speaking of the same decree, says, that France was *without the means to carry it into effect against the rights and obligations of a neutral nation.*

"Thus then we see the President's '*great* and *increasing* dangers with which our vessels, our seamen, and merchandise were threatened on the high seas and elsewhere,' from the French decree, and its extended operation, rested on what he, through his Secretary, Mr. Madison, has since pronounced an 'empty menace,' a project 'which France had not the means to carry into effect!'

"Shall I be told, Mr. President, of the British orders of council? and that *they* were comprehended in the President's view of the great and increasing dangers to which our commerce was exposed? If that were the fact, was it not his duty to give such information of them as he possessed, to the senate? He gave none. I know that those orders were *afterwards* pressed into his service to justify the measure; and still later it has been confidently said 'that those orders stood in front of the real causes of the embargo:' and yet they were invisible to the senate. What! the *great*, the *operative* cause of the embargo, 'before which all other motives sunk into insignificance,' not seen, not known to the senate? Not

glanced at by the President in his message, nor intimated to any of the members who were honoured with his confidence, and by them to the senate?

"But from reasoning I will recur to written proofs, furnished by the President himself, and now on our tables.

"In Mr. Madison's letter to Mr. Pinkney, the President's minister in London, dated December 23, 1807, the next day after the act laying an embargo was passed; and this after it had undergone three days of earnest opposition in the house of representatives—during which it behoved the father of the measure, and his friends, to furnish every possible argument to silence opposition, and to satisfy the nation of its expediency and necessity—after all this, Mr. Madison, in that letter, tells Mr. Pinkney, that 'the *policy* and the *causes* of the measure are explained in the message itself.' The contents of the message (comprehending the papers it referred to) I have already stated; and the statement demonstrates, that *they* were *not* the *causes* or *motives* of the embargo: for an empty 'menace,' *a decree without the means of carrying it into effect*, could be no *cause*, no *motive* for a measure, whose *avowed* object was 'to save our vessels, our seamen, and merchandise from GREAT and INCREASING DANGERS.'

"Sir, let all the documents laid on our tables by the president be examined, and you will not find one in which he hazards the assertion, that the British orders of November 11th were known to him at the time he recommended the embargo, or that an expectation of them determined his recommendation. It was not until the second of February, when they had been officially communicated by the British minister, that he offered them to congress 'as a *farther* proof of the increasing dangers to our navigation and commerce, which led to the provident measure of the act laying an embargo.' And Mr. Madison, in his letter to Mr. Pinkney, of Feb. 19, 1808, cautiously avoids ascribing the *origin* of the embargo to the British orders; though, he says, the probability of such decrees was among the considerations which 'enforced' the measure; the language of the British gazettes, with other indications, having (he said) left little doubt that such orders were 'meditated.' And he adds, that 'the appearance of these decrees, (meaning the British orders) had much effect in reconciling all descriptions among us to the embargo.'

"But I must notice the change of language in Mr. Madison's last letter. In that of December 23d to Mr. Pinkney, he says, 'the *policy* and the *causes* of the embargo are explained in the President's message.' But in his letter of February 19th, he says, 'my last (that of December 23d) inclosed a copy of the act of embargo, and explained the *policy* of the measure;' leaving out 'causes,' and introducing the *unknown British orders* as among the considerations which *enforced* it.

"The President, too, in his answer to the Boston petition for suspending the embargo, says, *nat* that the British orders were *known* to

exist at the time when the embargo was laid, but only that *they were in existence* at the date of the law; from which the unwary reader might suppose that they were *known to exist* at that date.

"From all these considerations, it appears to be demonstrated, that the British orders in council of November 11th, 1807, were not known, and that the newspaper rumours concerning them never entered into the views of the President and Congress, as a motive for laying the embargo. And here the well known maxim applies, *de non apparentibus et non existentibus eadem est lex.* Although the British orders *were in existence*, yet as they were *not known to exist*, they were, as to the embargo, non-entities.

"The conclusions resulting from the facts and circumstances which I have collected and compared, are serious and alarming. They demonstrate, that the representation in the President's message recommending the embargo, was delusive, calculated to lead congress into the belief that the situation of the United States, in relation to France and England, was extremely perilous, requiring the instant adoption of the measure recommended. And as congress did adopt it, enacting the law recommended, it must be presumed that they believed an embargo was necessary to preserve our vessels, our seamen, and merchandise, from *great* and *increasing* dangers, with which the message stated that they were threatened.

"It also follows, as no subsequent disclosure has been made of other dangers known at the time the message was communicated, *that the* real cause *or* motive *for the embargo has been, and yet is, veiled from the eye of congress and the nation.*

"M. Champagny's letter of October 7, (one of the papers communicated with the President's message) requires examination. But I should first remark, that during the years 1806 and 1807, in order to reduce England, *by destroying her commerce*, the French Emperor, in execution of, and in the spirit of his Berlin decree, ordered all English merchandize to be seized and confiscated, in every place on the European continent, enemy or neutral, occupied, or which should be occupied, by the French armies. For this purpose, and as one instance among many, his troops took possession of the city of Hamburgh (a city with which American merchants carried on a large and valuable commerce, and which as *neutral* was entitled to the same exemption from hostile violence as the territory of the United States) and by the emperor's orders, Bourrienne, his accredited minister to that free city, addressed a note to its senate, in which, having stated that every person who traded on the continent in English merchandize, seconded the views of England, and ought to be considered as her accomplice; and that a great portion of the inhabitants of Hamburgh were in that predicament, and notoriously attached to England; the Emperor caused possession to be taken of their city, and his Berlin decree to be carried into rigorous execution. Accordingly, that minister, in obedience to the emperor's orders, among other outrages, declared 'All English merchandizes that may be found in the city, in the harbour, or

on the territory of Hamburgh, *no matter to whom they belong*, shall be confiscated.' This was done so early as the 24th of November, 1806, only three days after the Berlin decree was issued.

"With equal atrocity, the Emperor caused to be seized and sequestered the vessels and cargoes of neutrals which were brought into, or voluntarily resorted to the ports of France for purposes of lawful trade. And *we know* from a source which will not be questioned, that their liberation was hopeless; *because they were worth eighteen or twenty millions of dollars.*

"Of the vast property thus plundered, a large portion belongs to citizens of the United States. On the 15th of January last, the Emperor's minister Champagny, wrote to our minister, General Armstrong, that their property would remain sequestered until a decision should be had thereon; and this decision depended *on our associating* or *refusing to associate ourselves with him and his allied states in their war with Great Britain.* Indeed the Emperor was willing to save us the trouble of considering and deciding for ourselves: he declared war for us. 'War exists then in fact between England and the United States,' are the words of Champagny, in the letter just mentioned! What measures ought to be kept with such a power? While we are yet independent, he undertakes to prescribe the line of conduct we shall observe, on pain of confiscation of all the property of our innocent and unsuspecting merchants within his grasp! And this monstrous outrage upon our honour and independence, the Secretary of State, with very exemplary meekness, says, 'had the *air*, at least, of an assumed authority!'*

"Where his armies did not penetrate and plunder, the French Emperor sent to the several powers on the continent, whether emperors, kings, or petty states, requiring (or which from him was equivalent to a command, *inviting*) them *to shut their ports against the commerce of England:* and, Sweden excepted (between whom and the French armies lay a narrow sea guarded by Swedish and British ships) all obeyed. Even the emperor of Austria, though at peace with England, shut against her his two or three little ports at the head of the Adriatic sea.

"The Prince Regent of Portugal, whose country for more than a century had lived in friendship with England, was the last to obey. But though he shut his ports, national faith and gratitude towards his friends, forbade his arresting Englishmen and English merchandize. By shutting his ports he hoped to appease the Emperor, and save his kingdom. But his fate had been determined; although Portugal had for many years been paying a heavy tribute to France, and been, moreover, anxious to observe the duties of a neutral nation. To save himself and family from disgrace and bondage, the Prince quitted his kingdom, finding an asylum in his American dominions.

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* Mr. Madison's Letter of May 2d, 1808, to General Armstrong.

"Thus we have seen the French Emperor not only shutting his own ports and those of his allies, but even those of neutral states, against British commerce; and seizing and confiscating the merchandize proceeding from England and her colonies, although belonging to neutrals, and on neutral territories: and that this unexampled scene of devastation commenced within four days after the Berlin decree was issued.

"It was after she had witnessed all these atrocities, and seen the deadly weapon aimed at her vitals, that England issued her retaliating orders of November 11th, 1807.

"I now recur to Mr. Champagny's letter of October 7, to general Armstrong, in answer to his inquiry, 'whether (in executing the Berlin decree) it was His Majesty's intention to infract the obligations of the treaty now subsisting between the United States and the French empire?'. The answer to which has been already recited.

"Allow me to repeat, that this letter of Champagny was one of the four papers communicated by the president with his message recommending the embargo, and one of the two which, after being read, was not then suffered to remain on the files of the senate, but was returned to the president, together with general Armstrong's letter to which it was an answer, agreeably to his request. Subsequent events drew it from the cabinet. Gentlemen will also recollect, that the concluding paragraph of the president's message, in which he desired a return of those two letters, was ordered by the senate to be omitted; so that no evidence of the existence of those letters could appear on the senate's journal, or in the printed copy. In this letter of Champagny, the views of the French emperor were but too clearly indicated. To render his degree of blockade 'more effectual' (that is in destroying the commerce of England) 'its execution must be complete.' But as it could not be complete while the vessels of the United States (then with those of England carrying on, almost exclusively, the commerce of the world) continued their extensive trade with England; we were, in language sufficiently intelligible, invited to fall into the imperial ranks, with the maritime powers of Europe, whom the French emperor had marshalled against England, and 'to unite in support of the same cause;' that is, to destroy the commerce of England. But the people of the United States would have been shocked at an open proposition to shut their ports against the English commerce, at the command, or invitation of the French emperor; they would not have endured it. The measure could be accomplished only by an EMBARGO, and that wrapped up in the mystery which I have endeavoured to unfold.

"This letter of Champagny must have arrived in the Revenge; and general Armstrong's dispatches by her, reached Washington, as Mr. Madison informs us, on the 14th of December; and on the 18th the embargo was proposed and recommended! Four days gave little enough time to digest and mature SUCH A PLAN!

"These, sir, are my views of the origin of the embargo; the result of a careful, and I trust, an impartial investigation. The material facts are on record. Of my reasonings and conclusions gentlemen will judge. If these be correct, the course to be pursued must be obvious. The *nation's honour* is compatible with the repeal of the embargo. The welfare of our country is not to be sacrificed to the views or feelings of those who have brought it into its present situation.

"Let then, the resolution before us be adopted, and the embargo removed. As the British orders in council were not the *cause* of the embargo, the *honour* of the United States is not pledged for their *previous repeal.*"

MISCELLANIES.

Copy of a Letter to the Rev. Dr. Mansel, Master of Trinity College, Cambridge, on the Subject of the Curate's Bill.

(Concluded from page 440.)

"WE see here that a competent and sufficient salary for the minister who is to supply the cure from which the pluralist is most absent, is to be limited and allotted by the proper ordinary at his discretion, or by the archbishop, in case the diocesan shall not take due care therein.

"With respect to the manner in which the non-resident minister is to provide for the performance of his duties in the person of his curate, we have seen that residence most clearly is one of those duties; and therefore, if he does not reside himself, he must provide one, if the means of his living will afford it, who shall reside in his place, and who shall also be competently provided with the means of discharging all the other duties connected with that residence, and growing out of it; one who shall reside in the rectorial house, so as to insure the house in a competent state of reparation, for the benefit of the successor, and not leave him to resort to a suit for dilapidations, against perhaps insolvent representatives, for the means of repairing it.

"The duty of hospitality, in which I mean all those modes of charity which, in an extended sense, the word hospitality includes: the duty also of decent and respectable appearance amongst the parishioners, so as to uphold the character of the minister, and prevent it from falling through meanness and indigence into contempt; the duty of maintaining a character, and setting an example which may illustrate, enforce, and grace the doctrines and the principles which he preaches; all these and many more must be admitted to form important parts of the duty, which the rector, if he does not perform himself, should provide a curate to perform in his stead. I deny confidently that his mere duty is to read prayers, to preach a sermon,

to christen, to marry, and to bury. I deny, in short, that his duty when it is properly understood, is of such a nature, that his *quantum meruit* may be determined, by the low price at which the necessities perhaps of an indigent and half-starving curate may be prevailed upon to undertake them. If the duties to which I have referred are some of those which it is incumbent on the rector either to perform himself, or to provide for the performance of, I think it must be admitted that the trouble and labour of the cure constitute no just criterion upon which to estimate the proper amount of the salary; that the terms on which the rector can prevail upon a man to discharge these duties, are not mere matters of private contract between the rector and his curate; that the curate is not the true and only person to put the proper estimate on the value of his own labour; and that, though he should be contented, that the public may still have right to complain and interpose. And what a principle would it be to establish? what dreadful consequences might it not lead to in the church? If this was the authorized criterion and standard which the legislature should be supposed to have set up, or to have sanctioned, by which to try and measure the sufficiency of the curate's salary, namely, the curate's consent to accept it, as the value which he puts upon his own labour. If this were to be the authorized criterion, I should still trust indeed, and confidently, that in far the greater proportion of instances principle would interfere to prevent the beneficed incumbents from contenting themselves with referring to such a standard. I will not therefore say what the consequences *must* or *would be*, but I must be at liberty to contend that the fair, logical, natural deduction, and consequence from such a principle once admitted, would be this, that the incumbent might justifiably and properly, acting too under the sanction of the legislature, hunt out the least accomplished, the least learned, the most indigent and the most unqualified man whom he could find, and who could barely pass the bishop's examination, because with him unquestionably he could drive the best bargain, and make his own sinecure the most profitable.

If then there are other duties, besides those of reading the services of the church, and preaching a sermon, (begging to be understood, however, that I don't mean to undervalue those duties of reading and preaching, for I feel and know their immense value and importance); if there are other duties, which, if not equally valuable, when taken by themselves, yet when united with those of reading and preaching, increase the sum of value in the whole, in a tenfold proportion; and if those duties are, some of them, such as I have enumerated, what can be more reasonable than that the legislature should provide, in the case of non-resident incumbents, that the incumbent who has a duty of residence to perform, or to supply, and who has furnished to him, out of the income of his living, ample means for maintaining that residence in a manner useful to all his parishioners, and particularly to the poorer sort of them, ample means for holding a respectable and distinguished station amongst some of the higher order of his

parishioners; a station reflecting credit upon the clerical character, and upholding the interests of religion, that such an incumbent should be compelled according to his means, to provide a substitute, who can perform all these various duties for him in some degree proportionate to the manner in which he might perform them himself?

"The principle in political economy which is so wise, viz. that things should be permitted to find their own level: that the price of labour should be left to be settled between the labourer and his master, the merchant and his clerk, the manufacturer and his journeymen, is wholly inapplicable to such a subject as this; is wholly inapplicable to any subject where true policy requires that some object, connected with, or arising out of that subject, should be protected, to which it is not the personal interest of the contracting parties to attend. The curate's interest undoubtedly is to get as large a compensation as he can for his labour, whereby to support his family and himself; but it is his interest, if he cannot get what would be sufficient for his decent maintenance, to get what he can; and to be content with less than enough, rather than with none at all. The rector's interest (I must be understood to mean his interest as unconnected with his duty, and in the sense in which that word applies in reference to the principle of political economy which I am canvassing), such interest, such pecuniary interest of the rector looks only to getting the duty performed at as little expence to himself as he can. But true policy, and the interest of the public, require that it should be done in such a manner as that the reverence and respect due to the character of the officiating minister of the church may be supported, and the most beneficial effect may be produced by the proper performance of his duties. This interest therefore of the public it is, which, unless the law interferes by its regulations to protect, may possibly be neglected altogether, and would certainly be neglected, in any case where the rector should be so unprincipled as to conduct himself only upon these mercantile, economical considerations which the argument I am now combating supposes might be satisfactorily relied on.

But it is said, that although the *mere* quantum of preaching and praying, the mere amount of parochial duty of this description should not be the *sole* criterion by which the salary of the curate should be determined, yet that it should be attended to in some degree. And therefore, supposing the case of two livings, each of them of one thousand three hundred pounds per annum, and which, according to my principle, would each afford two hundred and fifty pounds per annum to a curate, it is contended that it would be quite absurd, if there were only two or three houses, and little or no duty to be performed upon one, and a greater population, with very heavy duty in the other, that the curate in each should be paid alike. Now, I admit that if the non-resident rector, upon the parish most burthened with duty, should feel this absurdity, he would act very properly and very meritoriously, if he corrected it by making a still larger allowance to his curate, who is burthened

with this greater duty; but any thing beyond one fifth I would leave entirely to himself. By securing the two hundred and fifty pounds per annum I should hope that the state secured a competency to support the curate in decent and respectable circumstances. But I do not think much less than that sum does secure to him, in these times, any such competency. Wherever, therefore, any such competency can be obtained out of the income of the living, leaving behind it four-fifths of the whole for the incumbent who does nothing, I think it ought to be obtained; and, *however little* duty the resident curate may, in the most easy parish, have to perform, it will always be more than the *nothing* which the non-resident rector performs. And let the advocates for such non-resident rectors be cautious how they too strongly push the argument upon the *quantum meruit*; for, should it be thought that the curate, who performs *little* duty, does not deserve two hundred and fifty pounds per annum; it will be hardly thought that the rector, who performs *none*, and who yet receives nine hundred and fifty per annum, is just the person who should urge that argument.

My principle is this, I think two hundred and fifty pounds per annum in no possible instance is too much. I wish, with all my heart, that it could prevail universally; I have no difficulty in saying, that I wish there was not a parish in the kingdom without a resident officiating minister with a salary of at least two hundred and fifty pounds per annum; I believe that such a improvement in the state of church property would be the greatest blessing that could be conferred upon the religion, the morals, the industry, the happiness, and all the best interests of the people.

In saying this I do not mean that I would act upon an equalizing principle, levelling the opulence of the more wealthy to that standard, but upon the principle of raising the more indigent up to it. But however desirable such an alteration and improvement might be, the revenue of the church will not bear it; and the state, I fear, burthened as it is with expence, could but ill afford, at this time, to make any such provision for it. If any man, however, agrees with me in this opinion, he will certainly allow that where the provision of the particular church is ample, where the means provided by law and by the state are abundant for the purpose, and such as to leave a very large income in proportion for the non-resident incumbent, there, no justifiable reason can be urged against supplying it. There is something so unseemly to my mind, in any man thus endeavouring to run away with these large salaries, and ecclesiastical incomes, without discharging their duties himself, considering what those duties are, and at the same time, withholding the means by which his substitute may decently and respectably perform them, that I will not trust myself with saying what I think of it.

"But it has been argued, that, if two hundred and fifty pounds per annum is necessary and proper for the curate's salary, in any parish in which the burthen of duty is extremely small, it must be necessary in every parish; and, therefore, the law should require,

that no curate should be appointed without a salary of two hundred and fifty pounds per annum. It is obvious that the effect of such a regulation would be, to compel the owners of small benefices to perform their duties themselves, to deprive them of the benefit and licence of non-residence altogether, and, as to pluralities, to prevent their existence altogether as connected with small livings.

"This undoubtedly would be to introduce an alteration in the state of the church property, infinitely greater than what my proposal aims at. But, to be consistent with myself, I must admit that I have no disposition to quarrel with the principle of this argument; and if such an alteration could be accompanied with the improvement in the state of church property, which I have alluded to above, namely, that of raising the incomes of every living and benefice in the country to the amount of two hundred and fifty pounds at least; I certainly should think that it might be advisable to require, under such circumstances, that no incumbent, who is not resident, should appoint a curate with a smaller salary. A law to that effect, however, would oblige the incumbents on such smaller livings either to reside themselves, or give up the whole advantage of their benefices.

"But, while the state of ecclesiastical property remains as it is, and while the arguments for the necessity of pluralities, or at least in favour of them, arising from the insufficient provision of the clergy, continue to appear so plausible as they do at present, a law indispensably requiring, in all cases, so large a salary to curates, is evidently inapplicable. And, it is not uncandid to add, that it must be known and felt to be so by those who urge it, and that it is therefore that they urge it. But can it, to any cool and impartial mind, appear to be a reasonable way of dealing with the practicable improvement which my measure proposes, to point out a still greater improvement, to which my own principle would, I admit, fairly extend, but which greater improvement is wholly and obviously unattainable; and then to say, that, if I cannot accomplish such greater improvement, if I cannot carry my own principle to its perfection, I ought not to attempt to act upon it at all, nor carry it to the extent to which it may be carried? It is in other words to say, if you cannot reach perfection, you should not strive at improvemnet; this, whatever it may be, certainly is not practical wisdom. My more moderated view aims at no more than this; I conceive £ 250 per annum to be in no case too large an income for a resident officiating minister of the church of England. Where then such an income can be had for the resident minister, leaving still behind a large proportion of surplus for the incumbent, I think it ought to be had. But where the benefice can by no means afford it, as long as pluralities, as long as non-residence are allowed, so long I conceive we must be contented, in inferior livings, to take less, and even much less. But then, as the only reason for being contented to take that less is the inferior value of the benefice, which cannot afford what we would prefer, the

amount of salary which even there is required, should be regulated in a given proportion to that value. And when the manner in which the whole of our ecclesiastical establishment is paid is taken into consideration, such a distinction in the salary of the curates will, I think, be found in perfect conformity to the general principle which pervades the whole establishment. It is, in all its other branches, paid unequally. The character of the whole ecclesiastical body, their station and dignity, their rank and estimation in society, as far as depends upon the appearance which property enables its members to assume, is supported, in a great degree, upon that high level which they hold, by a sort of average, if I may so express myself, which is made up of the different degrees of opulence which belongs to different orders, and which belongs also to the different individuals in the same orders. The rank, the dignity, the opulence of the bishops, and the more opulent clergy, reflect a certain degree of dignity and respectability to the whole body of which they are members. In the different classes the same observation applies. The respectability and dignity of the episcopal character, in those instances where the incomes of the bishops are extremely low, is, however, upheld by that station which the more opulent of the order are now enabled to maintain. So it is with respect to the order of rectors, whose incomes are so unequal. Why then should not the same principle be usefully extended to the class of curates, to uphold that class from the contempt which might, and, I fear, in many cases, does fall on it; and, through the class, on the whole of religion, or at least the whole of the church, by the indigence under which some of them labour? If, from the poverty of some livings, you must be content to have curacies served for fifteen pounds per annum, because the livings themselves are worth no more: on terms, therefore, which renders it absolutely necessary for curates, in order to obtain a possible maintenance, to do the duties of distant parishes; if you must be content to see and put up with the appearance of indigence, the slovenliness of hurry, and all the indecencies which are connected with such circumstances, in those cases, where the legal provision will afford no better means of providing for the discharge of the duty, is it not of importance that the general character of the body of curates, (a most useful, a most deserving, a most interesting body of men,) should, if possible, be upheld from the contempt into which their circumstances might tend to plunge them,—to plunge the individuals first, and through them the whole order,—by the better, the more decent appearance, and more exalted and comfortable condition, which others, where the legal provision of the living does afford such means, may be enabled to support?

With respect to the discretion in the bishops which this measure would repose, it is, I imagine, quite clear, that if the measure is at any time to be adopted, the superintendence of its execution, and any discretion with which it is to be executed, must be reposed in the bishops. It can be reposed no where else consistently with the

known constitution and establishment of the church. The attempt to place it in lay hands, or indeed in any other hands but those of the bishops, would, I apprehend, be such a departure from all analogies which the ecclesiastical establishment presents to us, that it would be wholly inadmissible. Besides, it is not a new principle; the dispensation in the case of a plurality, which is already referred to, presents the same principle; and the statute of the 36 Geo. III. cap. 83. following the precedent of the 12 Ann. stat. 2. c. 12. refers itself for execution to the discretion of the bishop. It appears, therefore, that the regulation of the curate's salary by the bishop's discretion is no innovation; it has prevailed at all times by the canon law, and by statute for near a century. The 36 Geo. III. cap. 8. reciting the statute of Anne, begins thus: 'Whereas in and 'by a statute passed in the twelfth year of the reign of Queen 'Anne, it is enacted, that if any rector or vicar having cure of 'souls, should, after the 29th September 1714, nominate and present any curate to the bishop or ordinary, to be licensed or admitted to serve the cure of such rector or vicar in his absence, the 'said bishop or ordinary, *having regard to the greatness of the cure*, 'and the value of the ecclesiastical benefices of such rector or vicar, 'should, on or before the granting such licence, appoint by writing 'under his hand and seal a sufficient certain stipend or allowance, 'not exceeding 50*l.* per annum, nor less than 20*l.* per annum, to be 'paid or answered at such times as he should think fit, by such rector or vicar, to such curate for his support and maintenance; and 'if it should appear to the bishop or ordinary, upon complaint or 'otherwise, that any curate of such rector or vicar, licensed or admitted before the 29th September 1714, had not a sufficient maintenance, it should be lawful for the said bishop or ordinary to appoint him a certain stipend or allowance in like manner as before 'mentioned; and in case any difference shall arise between any rector or vicar and his curate, touching such stipend or allowance, 'or the payment thereof, the bishop or ordinary, on complaint to 'him made, should summarily hear and determine the same; and in 'case of neglect or refusal to pay such stipend or allowance, might 'sequester the profits of such benefice for and until the payment 'thereof: And whereas in many places the provision made in and by 'the said statute for the support and maintenance of such curate is 'now become insufficient,' &c.—It then proceeds with its enactment to enable the bishop to grant seventy-five pounds per annum (instead of 50) over and besides, on livings where the rector or vicar does not personally reside four months in the year at least, the use of the rectorial or vicarage house; &c. Here then, I trust, I have distinctly shewn that I am introducing no new principle, no innovation, but am only applying a known, an ancient, and recognized principle, in the manner in which the altered circumstances of the times require.

It has indeed been said that my bill differs materially in principle from the acts to which I have just referred, because the bishop is in

those Acts, specially directed "to have regard to the "greatness of the Cure." But, in the first place, I answer, It is not only in the statute of Anne that these words occur; they are not repeated in the 36 Geo. III; and, if they were found in the above Acts, they could not, according to my view of the subject, have any place in this measure,—because the sum of two hundred and fifty pounds per annum, is in this measure assumed to be the minimum of salary which a Curate should enjoy, wherever the value of the Cure is sufficient to afford such an allowance. It is assumed that he should, in all cases, however trifling might be the amount of duty, have such sum secured to him, not merely as the price of remuneration for his labour, but as the means of decent maintenance. The greatness of the Cure therefore, might indeed, upon that principle, make a larger salary reasonable; but the smallness of it could never make a less salary proper, where one to that amount could be procured.

With regard, however, to the discretion of the Bishops, I will fairly own, that I would much rather have made it imperative upon them, in all cases, to grant the one-fifth of the income of the Benefice (not exceeding 250 *l.*) than have left them any discretion upon this point at all: I think it would have been more to their own ease, as well as more to the benefit of the Church in all its ranks, and in all its interests. But, whatever objection there may be to this discretionary power, I feel confident that it is an objection which should be urged, as it will certainly be felt more by the Curates than by the Rectors; for it is evident that this power can only operate in diminishing the salary below the allowance which the law prescribes, and never in extending it. It cannot, therefore, be oppressively exercised as against the Rector; and to judge from the sparing way in which, if I am not misinformed, most of the Bishops exercise the discretionary power already vested in them under the 36th of Geo. III., the fear is, that the Curates will have much more reason to complain than the Rectors that any such discretion continues to exist. But, notwithstanding this impression, I could not venture to omit it; for much as this discretion may now be objected to, I am persuaded, if it had not been introduced, that the Bill would, on that account, have had to encounter a much greater opposition; and I have therefore resorted to it, not as what I thought most preferable, but what I thought most attainable.

As to the charge, That the measure originates in a dark and mysterious design of hostility against the Establishment—that it aims at destroying the independence and dignity of the Ecclesiastical Character,—and at driving from the profession all men of independent and liberal minds,—it really appears to me to be so extravagant as not to deserve a serious answer. If, indeed, it does originate in

such a design, it must be confessed that it is very dark, and very mysterious, and very well disguised; at least, it far surpasses any power of mine to understand or detect it. Its hostility against the Establishment is manifested by its deference to Episcopal Authority, which, according to the opponents arguments, it enlarges and confirms. It seeks to destroy the independence and dignity of the Ecclesistical Character, by endeavouring to rescue the officiating Ministers throughout the country from indigence and contempt; — and it aims at driving every man of liberal mind from the profession, by requiring that the person, for instance, who receives an annual payment of 2000 *l.* for the performance of certain duties (which he neglects) shall be obliged to pay 250 *l.* to the Curate, who performs them in his stead, and shall be contented himself with the remaining 1,750 *l.* for doing nothing. The liberality of mind which will be revolted by such an obligation, may, I should conceive, be driven from the Church without any loss to that profession.

I have now gone through all the leading objections which I have heard urged against the Bill: there may be others of a minor nature, to some of the details of which I have not here adverted; but I do not believe there are any which are not, if they should really be felt as objections, capable of being obviated by such amendments as might be admitted, without any departure from the principle of the Bill itself; — and I cannot conclude without expressing a hope that, if any such occur to you, you will have the goodness to suggest them.

The application of this measure to Ireland, is reserved for a separate Bill.

I am,

my dear Sir,

very sincerely,

yours,

Sr. Percival.

MISCELLANIES.

THE ROMAN CATHOLIC QUESTION *AND DR. MILNER.*

WE have pledged ourselves to watch all the movements of this doughty Doctor of the Church of Rome vigilantly and closely; and if we suffer any thing of his to escape us, our readers must impute the omission to oversight and not to design. We know with what kind of a Champion we have entered the lists; we are aware that, with Gentlemen of his cloth and faith, we are to expect neither fairness, candour, nor quarter. All the arts of the Jesuits, we are persuaded, will be exerted against us, and no pains, labour, nor perseverance, will, we are sensible, be spared to subdue us.—We trust, however, that, among the honest and able members of the Establishment (and some such, thank Heaven, there still are, notwithstanding the desertion of my Lord of Norwich) we shall find active Coadjutors, who will draw their *pens* in the same cause for which their forefathers *bled* and *burnt*.

Dr. Milner, though he has attacked our strictures in the notable production of his *polite* Friend, *the member of the Ceremonies* to the party, and Jesuit like, has made us say what we never did say, yet has deemed it prudent to enter upon a similar Analysis of our Animadversions on the pretty miracle of Dr. Winifred, which would really have done honour to the middle ages. We shall now lay before our readers a Letter of the Doctor's, which appeared in the *Dublin Journal* in November last, and some Answers which it extorted from a Protestant writer, who has, with considerable ingenuity and acuteness, detected his falsifies, exposed his misrepresentations, and chastised his presumption.

MR. EDITOR,

IT was not till within these four days that I met with your paper of Oct. 15th and 17th. Observing in these, and in some other periodical publications, the manner in which my name is introduced, for the purpose of aspersing some of the most distinguished and honourable characters in the United Parliament, as if they had pro-

posed a plan for a certain restricted interference of the Crown in the nomination of the Catholic Prelates of Ireland, without any warrant for this purpose; and that my sentiments on this subject, expressed on one occasion, are quoted in opposition to those which I have expressed on another occasion,—I think myself called upon to vindicate those personages, and to do justice to myself before the public; which, with your permission, I will attempt in your Paper. The Public will not be averse from hearing me upon a subject on which it has repeatedly called for information.

Some few days before the discussion took place in Parliament upon the Catholic Petition, I was summoned to wait upon some of the leading Members,—and was interrogated by them, in quality of Agent to the Catholics of Ireland, as to the mode of filling up vacancies in their Body,—and as to the means of obtaining an additional pledge, which, in the then existing state of Europe, was deemed requisite that none but men of the most approved loyalty and peaceable conduct should be chosen for this purpose. My answer, in the different communications I had upon this subject, was to the following effect:—That I had no specific instructions on this subject from my Constituents,—and that there was no time, previously to the approaching debate, for obtaining any instructions from Ireland:—That I knew full well the Catholic Bishop could not give to his Majesty,—nor he, as Head of the Established Church, receive, a Right of Patronage, or any other *positive power* in this concern, as this would be *an incontestable pledge and act of mutual Religious Communion*:—nevertheless, that I had very good reason to believe the Catholic Bishops of Ireland would not be averse, under *certain circumstances*, and as *part of a general arrangement*, from conceding to the Crown *a certain negative power*, or *veto*—such as would, in my opinion, afford the desired Pledge,—provided always that this power were limited within the bounds necessary for the safety, as well as for the independency of our Church,—and in such manner as to prevent the *negative power* from becoming a *positive power*, and from being otherwise abused, for the oppression, corruption, or detriment of our Religion.

Whoever duly weighs this statement, sees that our Parliamentary Advocates were warranted in the declarations which they made in Parliament, *to the extent and in the manner here set down*; and it is my duty thus publicly to avow the share which I took in the warrant under which they spoke of the presumed disposition of the Irish Prelates to make the desired concessions. On the other hand, he will see I did not hold out any, the most distant, prospect of these Prelates yielding to the Crown any degree of *ecclesiastical supremacy*, or *actual power, direct or indirect*, over the Catholic Church of Ireland. In short, he will acquit the Honourable and Noble Personages alluded to of the foul fraud imputed to them by their Political Adversaries; and he will acquit me also of the inconsistencies with which I have been charged in the Newspapers,

with respect to my declarations and writings on different occasions.

II. In a matter of so much importance to many respectable persons, as well as to myself, and which is likely to undergo much discussion at the approaching meeting of Parliament, I shall be readily excused by the Public for laying before it, distinctly and fully, the Plan which I endeavoured to give a general idea of to the Members of Parliament with whom I communicated, as being unexceptionable, in my own private opinion, and as being likely to meet with the approbation of the Catholic Bishops in Ireland. We cannot then, as I have before mentioned, admit of any *direct power* in the Crown over the appointment of our Bishops, or the other concerns of our religion,—because this would be to acknowledge the Royal Ecclesiastical Supremacy, which if we could reconcile to our consciences, we might spare our parliamentary friends an infinite deal of trouble, by taking the oath provided for this purpose. In fact, this would be a formal renunciation of the tenets of our religion. Nor can we conscientiously yield to the Crown an *efficient indirect power* in these matters, because this would be to abandon its safety; for who does not see that in such a state of things as the present, when the Minister has equivalently declared it to be his duty to do all the mischief he can to our religion; and his noble relative has pronounced that our hierarchy must necessarily be destroyed; and when the most violent enemy of our Church in existence has been appointed a Privy Counsellor, for the express purpose of regulating the concerns of religion—who, I say, does not see that if the Crown possessed an efficient, though indirect power, in the appointment of our Prelates, we should, on every vacancy, have the most heterodox or immoral ecclesiastic professing our communion, palmed upon us for the purpose of betraying or of disgracing us!—Still, in my opinion, a negative power or veto, under due restrictions, may be granted, sufficient to satisfy all the fair claims of the state; and which will not expose our Church to danger under the most hostile Ministers.

The mode of filling up the vacant Catholic Sees in Ireland is the following:—Upon the demise of a Bishop, the officiating Clergy, or the Chapter of the diocese, meet, and choose three Clergymen, *Dignus*, *Dignior*, and *Dignissimus*, whose names they send up by what is called a Postulation to the Metropolitan of the Province in which the Diocese is situated. Upon this he calls his surviving suffragan Bishops to meet him in Synod, where the postulation is either approved of or amended as they, in their wisdom, think best. Application is then made to the Chief Pastor of the Catholic Church, for those spiritual faculties in favour of the candidates most approved of; which we deem necessary for the continuation of a Divine Mission from the Apostles down to the Bishop elect. Now this mode of appointing Bishops, incontestably approaches nearer to that which prevailed in the Primitive Church during her

golden ages, than any other which has since been adopted in the different ages and countries of Christianity, as is well known to learned men, who are versed in the ancient canons and the writings of the Fathers, particularly of St. Cyprian; and as the unlearned may soon convince themselves by consulting the Ecclesiastical History of Fleury. In a word, it is impracticable in the existing circumstances to take from the Catholic Prelates of Ireland the actual power which they possess over the nomination of their future colleagues. Nevertheless, loyal as they are in their principles and conduct, and bound as they are by their duty, their oaths, and their recent unanimous resolution in their Assembly of Sept. 14 and 15, "to adhere to their former rule of nominating no persons to the episcopal rank but men of the most approved loyalty and peaceable conduct," there is neither law nor reason (should a proper arrangement for this purpose be settled) against their taking information of the subject of the candidate's loyalty, and even binding themselves to take such information, from the quarter which is best qualified and authorized to pronounce upon this subject,—I mean his Majesty's Government, whether this Government be friendly or hostile to them. For example, Were I a Catholic Bishop or Metropolitan of Ireland, and were I deliberating about the merits of a certain candidate for episcopacy; as I would take information from his fellow-students concerning his talents and learning,—from his fellow-clergymen concerning his orthodoxy,—from his parishioners concerning his morals,—so I should have no difficulty of referring the question concerning his loyalty and civil principles to the King's representative. If, after a space of time to be fixed upon, suppose a fortnight or a month, for the purpose of making due enquiries, I were informed by the Secretary of the Castle that the result of them was unfavourable to the character of the candidate *Dignissimus*, as a subject or a citizen, I should expect that some discussion would take place, in order that a meritorious character might not be ruined by groundless calumny or malicious whispering. In case, however, Government persisted in its objections, I should then, after consulting with my brethren, and being authorized by them, present the name of the candidate *Dignior*. Should he also be rejected on the score of disloyalty, after some enquiry into the grounds of the specific charges against him, I should of course, with the same formalities, offer the name of the remaining candidate *Dignus*. In case all the three candidates were thus rejected, it would be necessary for the Metropolitan to give notice of the circumstance to the Chapter or Clergy of the vacant see, who, in consequence, would be necessitated to meet again, in order to make a fresh postulation, as the Bishops of the province would be obliged to assemble, in order to decide upon it.

From the simple exposure of this plan, as accompanied with the preceding statements, the nature of the restrictions upon the *veto*, which would be necessary for the security of our Church, clearly

present themselves. First, It is requisite that the exercise of it should be confined within certain, and those narrow bounds, because the process which I have described is itself tedious; because the number of Clergymen in each diocese, who are eminently qualified, in every respect, to preside over their brethren, cannot be supposed very great; and, chiefly, because it is indispensably necessary to guard against the admission of a *virtual positive power*, under the name of a *negative power*, and against the intrigues and corruption consequent to it. For example: If a hostile Minister, after putting the *veto* upon *A*, *B*, and *C*, could continue it down to *X* and *Y*,—he might force us to accept of his favourite *Z*, whom we may suppose to be the very tail and disgrace of his cloth. Or (what would happen even under a friendly Minister) if the Crown had an *unlimited veto*, in point of number of times, whenever a Catholic See became vacant, twenty Noblemen or Gentlemen, to answer their own Parliamentary purposes, would hurry up to the Castle, and would insist their respective dependent Priest should be appointed; for which purpose they would inform the Lord Lieutenant that nothing more was necessary than to make use of the *veto* with respect to every other candidate. For a similar reason, no three candidates, or even two candidates, should be presented together,—because this would be to open to the Crown *a certain degree* of *positive power*, and to open a field for intrigue with respect to those individuals. Lastly, It would be necessary to stipulate, that the only ground for the exercise of the *veto* should be the presumed Disloyalty or Sedition of the Candidate, in practice or in principle.

Such, Mr. Editor, is the nature of *that limited veto* which I endeavoured to give an idea of (though perhaps not quite so clearly and in detail as at present) to the Members of Parliament with whom I conversed, previously to the Catholic Debate, and which I represented as calculated to obtain the sanction of the Catholic Bishops of Ireland. There are some copies of a short printed paper, composed by me, and dated May 26, 1808, in the hands of different Gentlemen, which will shew I have not materially varied, in the present exposition, from that which I made at the period of the Debates. Some of the personages, it is very possible, whom I then had the honour of communicating with, may not have fully comprehended my meaning; and, I have reason to suppose, the concessions, as they are stated in this exposure, fall short of the idea which the Public formed of them as they were first laid down;—still I am of opinion they are calculated to afford an additional Pledge of Loyalty and Peaceableness of our Prelates, and to produce a good understanding and mutual confidence between them and the Government of the Country.

III. It is undoubtedly true, that the prelates in question, in their late assembly held in Dublin, September 14 and 15, have declared that it is "Inexpedient to make any alteration in the present

discipline with respect to the mode of nominating Catholic prelates." But I must observe, in justice to myself, that the most distinguished amongst them for the situations which they hold, have avowed to me, and I am sure are prepared to avow again,—"That I had reason to expect they would sanction the limited veto:"—and I must observe in justice to them, by way of obviating the suspicion and obloquy to which they are now exposed, that, to my certain knowledge, they nor any of them have ever been tampered with by Ministry or by any other persons, to disgrace their parliamentary advocates; much less that they or any of them are actuated by those factious motives which there is too much reason to impute to some of their countrymen who are the most averse from the concession of the *veto*, or, indeed by any other motives than a regard for the security of their religion, as they understand them. Lastly, I observe, though there is hardly need of observing it, that the very term "*Inexpedient*," as contradistinguished from *impossible* and *unlawful*, shews that the Resolution in question does not contain any irrevocable doctrine or immutable discipline of their Church. And the explanations on this subject by the titular Primate, Dr. O'Reilly, in his official letter to Lord Southwell and Sir Edward Bellew, lately published in most of the newspapers, distinctly states, that he is certain his fellow-prelates entertained no such meaning of the term in forming their resolution; and that, in his mind, it refers only to *existing circumstances*. Now circumstances may obviously vary, and would thereby alter the *inexpediency* on which the resolution itself was formed.

It is not for me, Sir, to pronounce upon the Resolutions of a numerous Prelacy, who have honoured me with their commission, when deciding upon a question which they consider as exclusively regarding the Catholic Episcopacy of their island; but as they have incurred a great deal of public censure, and are liable, in the course of two months, to incur a great deal more, it is an act of justice to them to state such motives of their determination as I have occasionally collected from their conversation. This is a subject also upon which the public has repeatedly called for information. The following then is the substance of the language which I have at different times heard amongst them:—

"Why are we Catholics, of all descriptions of subjects, not communicating with the Established Church, called upon to admit of an interference on the part of Government in the election of our Chief Pastors? Government does not ask to interfere in the appointment of Presbyterian Moderators, Elders or Deacons, nor in that of Moravian or Wesleyan Bishops, nor in that of the Antinomian Methodistical Preachers, nor in that of the Jewish Priests and Lictors, some of whom, for reasons which we can assign, stand more in need of additional bonds upon them than we do. If it be said, that we possess influence over our people, — do not all the above-mentioned Ministers of Religion possess influence over their

respective flocks in common with ourselves? If on this precise account the King ought to appoint our Bishops, then he ought *a fortiori* to appint the Grand Master, and the other Masters of the Free Masons, and the Directors of the East India Company, and of the Bank, &c. In short, the Constitution ought to be destroyed, and a pure Despotism established in its place."

"We are told that the Crown wishes to have the power of a *veto* in the appointment of our Prelates. Now the Crown actually possesses this power at present; since we, its sworn subjects, are bound in duty and by our oaths, and by a new resolution which we have just passed, to "nominate no persons to the Episcopacy but men of unimpeachable loyalty and peaceableness; and to shew that we are better judges in this matter than Government itself is, we affirm, that the only individual of our body during the space of thirty years, [that is since we have been known to the public, upon the first relaxation of the penal laws, whose conduct has been impeached upon this head, is also the only individual who was appointed at the recommendation of Government, namely of a Minister of high rank who is now at the head of his Majesty's Councils. But what is most to the purpose, we have proved our loyalty in the most critical moments of public danger, when hostile fleets and armies have been upon our coasts, and when rebellion has raged among our deluded people. If it is proved that any other description of Clergy, in times of riot, sedition, or rebellion has exerted themselves more zealously, disinterestedly, or successfully than we have done, we are content to be subject to new and exclusive pledges of loyalty."

"But what principally affects us, is the apprehension that advantage will be taken of us in any new convention which may be proposed, to extort a great deal more from us than we can possibly grant, even to save our lives. We think we perceive a disposition in our friends to raise their demands; and we remember the fable of the Axe-head which applied to the Forest for a saplin to make a handle of; and having obtained that, laid all the lofty trees prostrate. There is the greatest reason for caution on our part, as we have so often been deceived by men in power. At the time of the Union, in particular, what solemn and magnificent promises were not made us, particularly by a Noble Lord, who now stands high in the Ministry, in case we would promote it! We performed our part honestly and successfully; but what is become of the promises of Government? What language does it now hold to us!"

"And why, after all, should we commit ourselves upon questions of such vital importance to our religion, by making concessions to the Crown, when the Crown itself does not call for these concessions, but tells us plainly that it will enter into no negociation whatever with us,—and when the best recommendation to its favours is a determined opposition to us!"

"Lastly, We find, that a vast majority of our people is decidedly

against the concession; insomuch that we should lose their confidence and our influence over them, were we at present to sanction it. Now, it cannot be the wish of our Parliamentary friends, or of Ministers themselves, that we should be deprived of an influence which we have heretofore employed with so much success for the public peace."

Such, Sir, I can assure you, is the substance of the language which I have, from time to time, heard from one or other of the Prelates who formed the resolution so much objected to. If it is not received in full excuse, I think it will be accepted of in extenuation of the decision by those persons of candour who expected, as I myself most certainly did, one of a different tenor. With respect to the last-mentioned argument, which probably will be considered as the strongest of the whole, I must remark, that the ferment which has prevailed among the lower and middle orders of the people on the subject of the veto, was excited partly by inflamed Reports of the Parliamentary Debates in the Newspapers, which represented the concession as *a virtual acknowledgement of the King's Spiritual Supremacy*—and, partly by the manœuvres of a powerful party in Dublin, who considered the measure of laying the foundation of a future good understanding and confidence between the Catholic Clergy and Government, as an effort to break the sceptre of that power which they claim over the minds of the Catholic Public.—They accordingly revenged themselves upon me, though only a subordinate minister in the business, by torrents of abuse, which they continued to pour out against me in *the Dublin Evening Herald*, during the months of August and September last;—and at length by impeaching me, in their *Parliament of Pimlico*, as a "hired Emissary of the Minister;" and by sentencing me to be hanged and burnt in effigy! I trust, however, that neither hope nor fear, neither bribery nor persecution, will make me swerve, in my humble sphere, from the proper line of my duty, as a faithful Subject and an orthodox Catholic, by "*giving to Cæsar the things which belong to Cæsar—and to God the things which belong to God.*"

I am, &c.

Wolverhampton, Nov. 13. 1808. JOHN MILNER.

The Public may have observed that we have very cautiously avoided entering into the merits of the dispute subsisting between the Roman Catholic Prelates of Ireland and the Opposition Leaders in Parliament—"*non nobis tantas componere lites:*"—which body has deceived or been deceived, we do not enquire; but in the heat of the controversy (as it will sometimes happen) things have escaped which it may be of public service to fix and record. Amongst these an extraordinary piece of casuistry, published by the Titular Roman Catholic Bishop of Ossory, appears to be deserving high consideration: this Reverend Person had, it seems, been charged

by a Roman Catholic Gentleman of some leading in Kilkenny, with a breach of promise; to which charge the Prelate has repeated in the following explanation; so little however to the satisfaction of the Gentleman complaining, that he has even urged this very argument as an additional ground for placing in the power of the Crown some check upon the appointment of the Bishops of his own communion. How far he may be justified in this notion, our Readers will judge;—but we cannot help on our part apprehending that the doctrines broached by his Reverence are precisely those, for practising which the Order of Jesuits became obnoxious.

"An Advertisement appeared in the *Leinster Journal* of last Saturday, signed "GEORGE BRYAN," in which I am charged with the breach of a solemn promise. A public attack of this kind necessarily calls on any man to justify his conduct, if in his power. A plain narrative of facts, as they happened, and an explanation of the motives on which I acted, will complete this justification, I hope, in the eyes of any impartial man.

I. I acknowledge that I *promised* to some Gentlemen of the Committee, that I would sign these Addresses when some lines, to which I objected, should be expunged; but I utterly deny having made any *solemn* promise, if by a solemn promise Mr. Bryan means any thing more than a 'serious promise;' for nothing in actions, expressions, or writing, was superadded to the verbal declaration I made of signing the Addresses when corrected.—The nature of the case did not at all require a solemn promise! and the Gentlemen who presented these addresses to me, had too much sagacity and judgment, to alarm my suspicions by such a proposal; for the consequence would probably be, a rejection of the Addresses on the spot.

II. Some days elapsed before the corrected Addresses were again brought to me to be signed. In this interval, many of the Clergy and Laity of this city came to me, and remonstrated against my signing these Addresses. They urged, that these Addresses were calculated to pass an indirect censure on the proceedings of the Prelates in Dublin, and to diminish the respect due to their late Resolutions; that they were preparatory steps to the concession of a veto to the Government, in the nomination of the Catholic Prelates of Ireland, and that a general dislike and disapprobation of these Addresses prevailed among the great majority of the Priests and Catholic Laity of the city. When I ascertained the last fact, I resolved not to sign the Addresses; and was at the same time persuaded that I was guilty of no sin or crime by such a refusal.

"I am convinced that a serious, sincere, and voluntary promise, binds a man who makes it, under the pain of sin, to fulfil it. But I am likewise convinced, that the obligation arising from a promise, ceases in the following cases:—

"1. If a man promises a thing impossible;—for no man can be bound to do a thing impossible to be done.

"II. If a man promises to do any thing sinful or unlawful;—for no promise, though confirmed with an oath, can bind a man to commit sin.

"III. When a person, in whose favour a promise is made, releases the promiser from the promise he has made.

"IV. When a man promises a thing pernicious or useless to the person in whose favour the promise is made.

"V. When, before the promise is fulfilled, the circumstances become so changed, that the person promising, had he foreseen those circumstances, would never have made the promise. On this case I rest my justification;—for had I foreseen or known that my signing these Addresses would produce such alarm or consternation, such dislike and disapprobation as I afterwards found they would, in the minds of the great majority of the Catholic Priests and Laity of this city, I would by no means have consented to sign them.—St. Thomas says 'That a man is not guilty of an untruth in such a 'case;' 'because, when he promised, he intended to perform his 'promise; nor is he unfaithful to his promise, because the circum-'stances are changed afterwards.' This is not only the opinion of St. Thomas, but is also the opinion of all the Theologians and Canonists I ever saw or read.

Kilkenny, Nov. 8, 1808. "JAMES LANIGAN."

LETTER I.

Mr. Editor,—There appeared in *The Morning Chronicle* of the 19th of November, a Letter from the Roman Catholic Bishop Dr. Milner, upon the subject of those Declarations which were made in the last Session of Parliament, with regard to the dispositions of the Roman Catholics of Ireland to admit of his Majesty's *veto* in the future elections of their Bishops. This Letter is so curious, as well as interesting, and is also upon so important a subject, that I cannot help submitting to your consideration, whether you would not do well to give it to your readers.

The letter I allude to becomes additionally interesting at this time, when it is reported that the Roman Catholic Petition is again to be brought forward in the next Session of Parliament; and when, therefore, the subject of these declarations must necessarily come under discussion; for it must appear a most extraordinary circumstance, that though these declarations were made expressly in the name of the Roman Catholic Bishops of Ireland, and under the authority, as was supposed (and as was asserted) of Dr. Milner, their accredited Agent and Representative in England, yet they have been in substance disclaimed, and most publicly and authoritatively disavowed by those very Bishops, as well as by that very accredited Agent and Representative himself.

Those Noblemen and Gentlemen who gave the Parliament and the Public to believe that they were authorized to make these declarations, and who made them for the direct and express purpose of influencing the decision of Parliament upon a great National Question, must, undoubtedly, when the debates upon that question are renewed, if not before, feel it incumbent upon them to explain the part which they took in this transaction; and the public will be curious to hear whether they will admit to Dr. Milner, That they stated, as under his authority, much which they had no authority to state; or whether they will contend against him, That he now disclaims the authority which he then gave.

That the public were imposed upon by these declarations, to believe that there existed a temper and disposition in the Roman Catholic Bishops, which unquestionably does not now exist, there can be no doubt. Who is to blame for this imposition, it is extremely difficult, on any view of the information at present before the public, to decide. If Dr. Milner's account is to be relied upon, the facts which are to be collected from his different letters (for he has, fortunately for the public, written more letters than one upon this subject) seem to be these:—That he certainly had some communications with the Noblemen and Gentlemen alluded to: that on these occasions he gave them to understand the extent to which *he conjectured* the Irish Roman Catholic Prelates would not be unwilling to concede: that he expressly told them he had no instructions which would authorize him to pledge the consent of those Prelates; but that, somehow or other, those Noblemen and Gentlemen did not accurately understand him (or more correctly, that they completely and fundamentally misunderstood him) both with respect to the authority which he had to act for the Irish Bishops, and also as to the nature and extent of the proposition to which he *conjectured* they might be disposed to accede: that from this it had followed, that these Noblemen and Gentlemen failed indeed in making an accurate representation of what they did not accurately understand; but that there is no ground whatever for imputing to any one of the parties any disingenuous intention to deceive the public or one another.

If this should turn out to be the real state of the case, no small degree of blame will surely still attach to the Noblemen and Gentlemen concerned in this transaction; for before they consented to act as the Parliamentary Spokesmen for the Roman Catholic Bishops, it certainly became them to be well assured of the credentials of the person from whom they derived their authority; and also that the proposal which they made, was indeed that which they were authorized to make; and that they did from carelessness, or from any other cause which they could with reasonable precaution have obviated, mislead the public upon so important a subject.

Such precaution was so obviously their duty, that whatever re-

spect may be due to Dr. Milner's authority, it is not just by his Parliamentary Friends to give complete credit to him, without first hearing their story; especially as upon *one* of the two points on which he was misunderstood (I mean his instructions from Ireland) his statement would lead to the belief that he was so explicit, that it was next to impossible to misunderstand him; whilst upon the *other* (the nature and extent of the proposal itself) he will appear from one of his letters, to which I shall refer, to have been fully prepared to expect that there might be some intention of making some such proposal as that which was made to Parliament: but that he had so rooted and conscientious a conviction of its inadmissibility and unlawfulness, that he had come up to London on purpose to oppose it, if it should be brought forward; and that he would have been prepared, if necessary, to lay down his life in resisting it.—Now, that in explaining himself upon so important a point, upon which he was so interested and anxious to avoid being misunderstood, he, acute, able, and intelligent as he undoubtedly is, should have been so unfortunate as to have explained himself in a manner which led four such intelligent persons as Lord Grenville, Mr. Grattan, the Duke of Norfolk, and Mr. Ponsonby, not only not to understand him, but so totally to misunderstand him, as to conceive that he was authorizing them to make the very proposition which he came up to town purposely to oppose,—is a thing passing strange! and which requires no little stretch of confidence to believe. At all events, it must be admitted that it is so improbable, that it should not be believed on any authority, to the prejudice of these four Statesmen, without first hearing what they have to say upon it.

Under these circumstances, Dr. Milner cannot be surprized if, notwithstanding his statement, the public should hesitate in ascribing the difference between him and his Parliamentary Advocates to mistake alone.

Whether the Roman Catholics and their advocates have dealt quite fairly with one another, may indeed be doubted (this, however, is perhaps rather a matter for them to settle between themselves); but that by some amongst them, if not by all, the Public have not been dealt fairly with, does, in the face of the transaction, appear to be more than probable; and it will be established beyond the possibility of doubt, in this and some future letters, which if you think the subject of sufficient importance to find a place in your Paper, shall be addressed to you.

If this imposition which has been practised upon the public, had arisen out of a mere mistake, surely the persons who unintentionally were parties to it, would have hastened to explain it. There has been abundant opportunity; and it cannot be doubted that they owed it to their own characters, to one another, and to the public, to have avowed the mistake without delay, and to have corrected

it. The backwardness which has been manifested in bringing forward any explanation, is of itself a circumstance which creates much suspicion; and the explanation, such as the public has it from Dr. Milner, if not at contradiction with itself, is so wholly unsatisfactory, that till the subject is more cleared up, it is impossible not to suspect some of the parties in the transaction to have been guilty of very unfair and disingenuous conduct.

How far the charge of backwardness in bringing *forward* any explanation is well founded, will best appear from a few dates and facts, which can admit of no doubt.

The declarations were first made in the House of Commons by Mr. Grattan and Mr. Ponsonby on the 25th of May; they were referred to and repeated by Lord Grenville and the Duke of Norfolk in the House of Lords on the 27th; yet the declaration of the Roman Catholic Bishops, disavowing the sentiments which their Parliamentary advocates had imputed to them, was not made till near four months afterwards, viz. about the 16th of September. In the beginning of September, Dr. Milner *refused to give any explanation*, in the manner and for the reasons which shall presently be stated: and it was not till the 13th of November that the explanation which is now under consideration was obtained from him. There is, however, at length, *some* explanation obtained from *him;* while to this very hour the other parties to this transaction, the other instruments of this public imposition,—I mean the Parliamentary proclaimers of these declarations,—have contentedly left the public in ignorance of the true state of this question, as far as they are concerned in it; they have made no attempt to disabuse the public confidence, which through their agency has been misled, or to vindicate the part which they, it is to be hoped unintentionally, have borne, in impressing this imposition upon the public mind.

How is all this to be accounted for? Must there not be something extremely inconvenient in explanation, when upon such a subject it has been delayed so long? Or can it be supposed that all or any of these parties could be indifferent to the state of public opinion upon it, or insensible of the importance of explanation, both so far as respects the interests of that great question, on which they feel so much anxiety, and so far as respects themselves also, whose credit, authority, and characters are involved in it?

Dr. Milner, when he wrote his letter for the *Morning Chronicle* on the 13th of November (the day of its date) seems to have written under the impression that explanation was necessary; and he seems desirous upon the occasion of giving this account at last to the public, of referring to some special circumstance which had just occurred, and which might appear to afford a reason for making his explanation public at that time, without impeaching the propriety of the conduct which had been held by himself and others in withholding an explanation upon the subject before. How far

he is successful in this attempt, and how far the explanation itself is satisfactory, shall be the subject of my future letters.—I am, Sir, your obedient servant, A. B.

LETTER II.

In pursuance of the intention announced in my last letter, I proceed to resume the consideration of Dr. Milner's letter of the 13th of November, which was published in the *Morning Chronicle;* but as no small degree of suspicion attaches, not indeed to Dr. Milner alone, but generally to the parties concerned in the subject of that letter, from the manner in which they have delayed to give any explanation of their conduct, it will be of use, previous to an examination into the merits of the explanation itself, to endeavour to see how far Dr. Milner's former silence and conduct upon this subject are consistent with the motives which appear to have influenced him upon the present occasion.

His motives for the present publication are best collected from his own words. He commences his letter to the Editor of the *Morning Chronicle* in the following manner:

"It was not till within these four days that I met with your Chronicles of October the 15th and 17th: observing in these, and some other periodical publications, the manner in which my name is introduced, for the purpose of aspersing some of the most distinguished and honourable characters in the United Parliament, as if they had proposed a plan for a certain restricted interference of the Crown in the nomination of the Catholic Prelates of Ireland, without any warrant for this purpose; and that my sentiments on this subject expressed on one occasion, are quoted in opposition to those which I have expressed on another occasion,—I think myself called upon to vindicate those personages, and to do justice to myself before the public; which, with your permission, I will attempt in your Chronicle. The Public will not be averse from hearing me upon a subject on which it has repeatedly called for information."

It appears, therefore, that his publishing this explanation at that time, or at all, arose from his having observed two passages in the *Morning Chronicle*, which it seems had escaped his notice for near a month after the greatest part of the Public, and especially of his political Friends, the readers of that Paper, must have been in possession of them. From these passages, and from other publications, he perceived that his own consistency was attacked, and that his name was made the means of aspersing his most distinguished Parliamentary Partizans; and therefore, within four days from

meeting with these papers, he publishes from Wolverhampton the explanation of what really passed between him and these most distinguished and honourable characters.

If these passages in the *Morning Chronicle* had afforded him the first intimation of the anxious curiosity of the Public upon this subject, it would not have been surprizing that he should thus have hastened to gratify it. But he tells us, in the very passages above quoted, that the Public had repeatedly called for this information. The anxiety, especially of the Roman Catholics of Ireland, to obtain it, could not have been unknown to him; the declaration of the public Synod of their Prelates, that they thought it inexpedient to accede to any alteration in the mode of the Episcopal appointment, must have been known to him, their accredited agent. Distinct questions had been put to him, in letters published in the *Dublin Herald*, under the signatures of *Laicus* and *Scarsfield*, concerning his late communication with their Parliamentary Advocates;—but to these questions he refused to answer: nay, in a letter of the 8th of September, dated from Cork, and addressed to the Editor of the *Dublin Herald*, he declines answering these enquiries; because he thinks it would be indecorous to his Parliamentary Advocates to explain these points without their consent. I will not, however, trust myself with reporting his reasons, except in his own words; they are as follow:—

"I have always understood that it is highly indecorous to commit to the press any account of a conversation held with another Gentleman concerning business of importance, without the revision or consent of that Gentleman. Certain it is that I have lately experienced such to be the sense of the higher ranks of society, in an instance relative to the matter in question; now it is not in my power to communicate with all the illustrious personages alluded to at the present time; and I have great doubt whether, at any future time, I could obtain their consent to the desired publication."*

It seems, therefore, that on the 8th of September, he could not commit to the press, or, in other words, could not give to the public, an account of this matter; because he had not the authority of his Parliamentary Advocates; and that it would be indecorous to do so without their leave, and without their previous revision of the account which he was to give.

What are we to conclude then, Mr. Editor, upon our receiving at last this explanation from Dr. Milner? Has he been guilty of the indecorum of publishing it without the consent, and without the revision, of his Parliamentary Advocates? Or has he been fortunate enough, in his residence at Wolverhampton, within the short period of those four days, which elapsed from the time of his

* See this Letter in the *Orthodox Churchman's Magazine* for October, taken from the Cork Newspaper.

seeing the passages in the *Morning Chronicle* and the date of his own letter, to procure not only the *consent* of the several Noblemen and Gentlemen with whom he had the conversation, that his account of it should be published, but also their *revision* of that account: a consent and a revision which, it must be remembered, at the date of his letter from Cork, he felt it to be necessary previous to his publication; but which, he said, he could not then procure, and doubted whether he ever should be able to obtain.

It would be by no means immaterial to ascertain this point, if it were possible; for the document would unquestionably become infinitely more important and authentic, if we were at liberty to understand that it was given to the public with the consent, and after the revision of his Parliamentary Advocates. It would then be to be received, and might be argued upon as containing the case, not only of Dr. Milner, but also of his Parliamentary Advocates, as the common and just defence of both parties. But though it may seem to be doing him injustice to conclude without further proof that he had not procured all their consents before he published his letter, since he so very lately had expressed his strong sense of the impropriety of such a publication without procuring them, yet it would be a similar injustice to these Noblemen and Gentlemen to consider them, without further proof, to be privy to this statement, consenting to its publication, and acquiescing in its accuracy,—especially when there seems so much reason to doubt the fact of their being in any way parties to its publication; for, in the first place, it is not easy to conceive how such consents could have been procured within that short space of four days, which elapsed between his meeting with the passages in the *Morning Chronicle* which provoked him to publish, and the date of the publication itself. But, besides this, it is more candid to believe, as it is surely more probable (provided the account Dr. Milner has given of what passed is the true one) that he should, after a little reflection (notwithstanding his expression in his letter from Cork) have changed his opinion, and have ceased to entertain any apprehension that there would be the least indecorum, under the circumstances in which the account was called for, in giving it to the Public, without waiting for any consent at all. Nay, indeed, Dr. Milner must pardon any one who may feel great difficulty in believing that this reason, so given in his letter from Cork, for refusing to afford the explanation which was asked of him, could at any time have appeared to him to have the weight which he there ascribes to it, or that it could have been the real reason which influenced him in determining to withhold it.

For what was the case? Dr. Milner, the accredited agent of the Roman Catholic Bishops of Ireland, finds that his name and his authority had been used to convey to the public a false opinion, injurious, according to his present statement, to his character for Roman Catholic orthodoxy, and injurious also to the orthodoxy of his constituents, the Roman Catholic Prelates; and that this false

opinion had prevailed because the distinguished and honourable public Characters with whom he had communicated upon an important public question, had misunderstood, and consequently misrepresented the effect of his communication. Is it then possible to believe that Dr. M. should really think that he not only could not, without doing something extremely indecorous towards those Gentlemen, set himself and those Roman Catholic Bishops right, by committing the true state of the facts to the press, unless he had the consent of those illustrious and honourable Characters? or that he could seriously doubt whether he ever could procure their consent? What idea must he entertain of their honour and of their justice, if he forms this strange opinion of them! The conversation which he represents as so confidential, was evidently held for the express purpose of having the result of it communicated to the Public;—these Gentlemen had given to the public their statement of it; that statement was false; and Dr. Milner could not, without indecorum, communicate a true one! A sense of honour, truly, towards those who had misrepresented him in a matter so important to his character, and to that of his Reverend Constituents—so essential, as he says, to the interests of the Roman Catholic Religion—was to oblige him to remain under the effect of such misrepresentation! under the imputation of having authorized a proposition which (as we shall see presently in another of his letters) he says, he had rather die than consent to!

If the matter rested here, would it not be difficult to suppose that Dr. Milner, with his experience of the world, could really entertain so strange an opinion, as that any man's consent could be necessary to justify the publication of such a conversation,—especially when it became so essential for his own justification? or that with his high estimation of the honour of these distinguished characters, he could believe them capable of harbouring so unjust a wish as to be desirous of withholding their consent from his publishing that which every principle of fairness, candour, and justice would have made them anxious that he should have the opportunity to promulgate? But it does not rest here; for the account of this conversation, which he could not, without violating all decorum, commit to the press in September, it appears by his Letter to the *Morning Chronicle*, that he had committed to the press on the 26th of May. We have his own words for it:—

"There are copies of a short printed paper, composed by me, and dated May 26, 1808, in the hands of different Gentlemen, which will shew that I have not materially varied in the present exposition, from that which I made at the time of the debates."

It may be said, perhaps, that this printed paper was prepared for private use only, and that though such printing was, literally speaking, committing to the press, yet it was not so in the sense in which that expression is used in the Letter of the 8th of Sept. from Cork, viz. as equivalent to publishing. The paper, however, it seems,

was not only printed, but in the hands of *different Gentlemen*; not described as the Noblemen and Gentlemen with whom the conversation passed,—but *several* Gentlemen. Now, though the indecorum might not be so great in its degree, it is certainly equally great in its principle, to communicate a confidential conversation to a *few* as to *many*. But (what is still more extraordinary than all this) although in his Letter from Cork, of the 8th of September, he says it would be indecorous to give the account without the consent of those whose consent he doubted whether he should ever be able to obtain,—yet, in point of fact, he had on the 1st of August preceding, given the account in a letter from Wolverhampton, to a Parish Priest in Ireland: a letter which has since been published, though not as it should seem with Dr. Milner's authority, in the *Dublin Herald* of Sept. 21, 28, and October 10.

The conversation, therefore, which was so private and confidential, that it would have been indecorous for Dr. Milner to publish it in September, he had printed, and in a circle more or less extensive, had circulated on the 26th of May;—he had also given an account of it in his Letter to a Parish Priest of the 1st of August from Wolverhampton; and he now gives it to the public, through the *Morning Chronicle*, in a letter of the 13th of November. May not, therefore, all this justify a little hesitation in believing that the fear of violating the decorum of private confidence was the true reason for declining to give the account which was required of him in September?

Two other passages from his letter to the *Morning Chronicle* should here be adverted to: they are these:—

"It is very possible that some of the personages whom I had the honour then of communicating with, may not have fully comprehended my meaning; and I have reason to suppose that the concessions, as they are here stated in this exposure, fall short of the idea which the public formed of them, as first laid down."

If, then, he has reason so to suppose, how can he possibly reconcile to common justice, either towards the Roman Catholics, or the Protestant Public, to have delayed the exposure so long? With these observations I conclude this part of the subject, in perfect conviction that any person who has taken the trouble of wading through this long Letter, must be satisfied, whatever opinion he may form upon Dr. Milner's explanation (the merits of which I will canvas in my next) that the delay which has attended the publication of that explanation remains most unsatisfactorily accounted for.—I am, Sir, your obedient servant, A. B.

LETTER III.

It must undoubtedly be admitted, that provided the explanation itself be satisfactory at last, it matters, comparatively speaking,

but little, how long it has been delayed; and indeed what has been said in the last Letter should not be understood as intended to urge the delay as a substantive offence; but to urge it, and remark upon it, only as affording strong ground of suspicion, if not of proof, that there is something extremely difficult and awkward in the way of explanation; that it is to such difficulty that the delay is to be ascribed; and that consequently when the explanation itself is examined, prudence requires it should be received with considerable caution and jealousy.

It now remains to be shewn, that the explanation itself (as the presumption arising from this delay would lead one to expect) does prove most unsatisfactory; and so far from its being any longer matter of surprize that it should have been so much delayed, the surprize will rather be, that if the truth could afford no better means of explanation, any explanation should have been attempted at all.

Dr. Milner had, it must be admitted, a very difficult task to execute. He had written a letter * to a Parish Priest, which is dated from Wolverhampton, the 1st of August, 1808. In that letter, after remarking that he had not been the first to introduce this delicate subject of the King's interference in the election of their Bishops, and mentioning various publications, in which the opinion in favour of such interference had been encouraged, as he says, to a very mischievous effect,—he adds, "I mention these circumstances not by way of intimating any acquiescence in the measure."— "The measure, taken as it was proposed" (not, observe, as the papers had misrepresented the Parliamentary speeches, but "as it was proposed") "I know it to be unlawful, and schismatical. So far, indeed, from acquiescing in it, I wrote most pressingly, during the last Spring, to two of your venerable Metropolitans, in order to consult with them on the best mode of defeating it; and it is a fact, which I declare upon my conscience, "that my chief motive for going up to London about ten weeks ago" (the Letter being dated on the 1st of August, ten weeks before, will carry us back to a few days before the debates, in which these declarations were made) "was to oppose the measure, had it been brought forward in Parliament, as I was fearful would be the case; being deeply conscious that it was my duty to do so at the expence of my life."

And in another letter from Dr. Milner, dated from Cork, on the 8th of September, and addressed to the Editor of *The Dublin Herald* (and which may be seen in *The Cork Mercantile Chronicle* of the 12th of September, and in *The Orthodox Churchman's Magazine* for October) there are these words;—"I may add, in justice to them" (the Parliamentary Advocates) "as well as to myself, that after the debate was over, they acknowledged themselves to have

* See Dublin Evening Herald, Sept. 21, 28, and Oct. 10.

advanced certain positions, the most alarming of all that were made, *for which they had no warrant, but their own way of viewing the subject.*"

Having such an opinion of the measure which was proposed, and recollecting this acknowledgement of his Parliamentary Advocates, namely, that they had advanced, as from his authority, that for which they had no warrant but from their own view of the subject; and having written letters which were before the Public, in which this opinion and this acknowledgment were asserted,—it must be admitted that Dr. Milner undertook no very easy task in his letter to *The Morning Chronicle*, viz. "at once to vindicate his own consistency," and "to rescue his Parliamentary Advocates from the aspersions which have been cast upon them, as if they had proposed a plan for a certain restricted interference of the Crown, on the nomination of the Catholic Prelates, without any warrant for this purpose." For if the proposal which was made, was brought forward by those who made it, as under the warrant of Dr. Milner's authority; and if that proposal was so unlawful and schismatical, that it was his duty to oppose it at the expence of his life, it seems to follow, to a common understanding at least, either that Dr. Milner had given his authority to this unlawful and schismatical proposal, or that those who made it had brought it forward without that warrant or authority which they pretended: and again, if they brought it forward as under his authority, (and he says, in the letter in *The Dublin Herald*, that they acknowledged that they did do so *without* his authority, and upon their own view of the subject) either they must wilfully and knowingly have asserted to Parliament that which was not true, and which they have since acknowledged to be otherwise than as they asserted it; or Dr. Milner grossly slanders them in this Letter of his to the Editor of *The Dublin Herald*. Thus the matter seems to stand between Dr. Milner and his Friends: Either they have falsely assumed Dr. Milner's authority, or he has falsely denied an authority which he gave; and the more Dr. Milner's letters are examined, the more I am confident this will appear. He, therefore, and his illustrious and distinguished friends, have to settle between them which of these alternatives are to be adopted; and Dr. Milner, whose letter is written at once to defend his own consistency, and to vindicate his Parliamentary Advocates from the foul charge which has been brought against them," as he says, "by their political adversaries," has a task of difficulty, which even the acknowledged ability and adroitness of Dr. Milner himself will certainly be found unequal to accomplish. This will be clearly evinced by an examination of the five following questions:—

First, Whether these Parliamentary Advocates did tender any proposition, as under the authority of Dr. Milner, from the Roman Catholic Bishops? — and, if they did,

Then, secondly, Whether they had any right to tender *any* proposition as under *any* warrant from Dr. Milner?

Thirdly, Whether, if they had *any* warrant to tender any pro-

position, they did tender it under the sort of warrant which he gave them?

Fourthly, Whether Dr. Milner himself had any authority from the Irish Prelates? — and,

Fifthly, Whether the proposition itself, which they did tender, was that which he had authorized them to make?

Upon these questions, the first thing to be done is to advert to Dr. Milner's own testimony.

In stating what passed upon being summoned and interrogated by some of the leading Members, he expresses himself thus in his Letter to the *Morning Chronicle*: —

"My answer, in the different communications I had upon this subject, was to the following effect: — 'That I had no *specific* instructions on the subject' (In his Letter to the Parish Priest, of the 11th of August, before referred to, his words are, 'My answer on the different occasions alluded to, was uniformly, that I had *no* instructions from the Irish Prelates on the subject proposed'); and that there was no time previous to the expected debate for obtaining any instructions from Ireland: that I knew full well the Catholic Bishops could not give to his Majesty, nor he, as Head of the Established Church, receive a right of patronage, or any other positive powers in this concern, as that would be an incontestable pledge and act of *mutual religious communion*; nevertheless, that I had very good reason to believe the Catholic Bishops of Ireland would not be averse, *under certain circumstances*" (what circumstances? — were they specified?) "and as part of a general arrangement, from conceding to the Crown a certain negative power or *veto*, such as would, in my opinion, afford the desired pledge, *provided always* that the power were limited within *the bounds necessary for the safety* as well as *for the independency* of the Church." (Were these bounds specified, or who was to be the judge of what was necessary for that object?) "and, *in such* manner as to prevent the *negative power* from becoming a *positive* power" (was this manner specified?—and what was it?) "and from being otherwise abused for the oppression, corruption, or detriment of our religion." — He then proceeds: —

"Whoever duly weighs this statement, sees that our Parliamentary Advocates were warranted in the declarations which they made in Parliament, *to the extent and in the manner here set down*; and it is my duty thus publicly to avow the share which I took in the *warrant* under which they spoke of the *presumed disposition* of the Irish Prelates" (a curious *warrant* this, — the warrant of a *presumed disposition!*) "to make the desired concessions.—On the other hand, he will see that I did not hold out any, the most distant, prospect of these Prelates yielding to the Crown *any degree* of ecclesiastical supremacy, or *actual power, direct* or *indirect*, over the Catholic Church in Ireland. In short, he will acquit the honourable personages alluded to, of the foul fraud imputed to them by their political adversaries; and he will acquit me also of the in-

consistencies with which I have been charged in the newspapers, with respect to my declarations and writings upon different occasions."

Surely, Dr. Milner runs here too fast to his conclusions. Whoever, indeed, duly weighs Dr. Milner's Statement, if it can really be supposed to contain any thing like an accurate account of what passed, will acquit these honourable and noble persons of any fault, and their understandings of any defect of comprehension, if they did not correctly understand what Dr. Milner meant; and if they did not collect any accurate and precise idea from a statement so studiously obscure, and so elaborately equivocal and indefinite: — but how they can be acquitted of folly and credulity in the extreme, in pledging themselves in Parliament to any thing whatever upon the sanction of such a statement as the Doctor's; — how they could fail suspecting that deception might, by possibility at least, lurk in these generalities, even if it were not intended to be disguised by them, is more than can easily be conceived.

Dr. Milner says, "It will appear they *were warranted* in the declarations they made in Parliament, *to the extent and in the manner here set down.*" Now, does Dr. Milner (aye or no) mean to assert or insinuate, That the declarations which his Parliamentary Advocates made in Parliament, *were* ONLY *to the extent and in the manner here set down?* If he *does* mean to assert or insinuate this, Where was his sincerity when, in writing to the Parish Priest in August last, he said, That "the measure taken as it was proposed, *he knew to be unlawful and schismatical?* or, when he said, in his other Letter from Cork, That they had acknowledged that they *had advanced* the *most alarming* propositions, *without any warrant?* or, if he does *not* mean this, Where is his sincerity now, when he endeavours to frame a defence for his Parliamentary Friends, by saying, "It will appear that they *were warranted* in the declarations they *made*, to the extent and in the manner here set down," when, in fact, they made them to *an extent and in a manner far different;* and when all that the truth would have justified him in stating was, "That it will appear they *would* HAVE *been* warranted *if* they *had* made their declarations to this extent, and in this manner only, but that from some cause or other, they *did make* them to a *much greater* extent, and therefore they were not warranted? Is it possible for any degree of candour to see this miserable quibble, this shuffle of language, in any other light than as a disingenuous (I had almost said Jesuitical) attempt to impose upon a careless reader to believe that they *had a warrant* for what they *did do*, while he reserves for himself the means of shewing that his words, upon a critical examination of the passage, do not convey any such sense? If there ever was an instance of keeping the word of truth to the ear and denying it to the sense, this passage exhibits it.

These observations, which I could not resist from making, while the passages of the Doctor's Letter were immediately before me,

have diverted me from the order on which I intended to observe upon it; and have proved of such a length as to render it necessary to bring this Letter to a close.

I am, Sir, your obedient Servant, A. B.

LETTER IV.

The two first questions which I proposed in my last Letter to examine, were, 1st, Whether Dr. Milner's Parliamentary Advocates did tender *any* proposition, as under the authority of Dr. Milner, from the Irish Roman Catholic Bishops? and, 2dly, If they did, Whether they had any right to tender *any* proposition, as under *any* warrant from him? Upon these two questions there can be no rational doubt. Dr. Milner's own statement proves that they did tender *some* proposition as under his warrant; and that he had given them *some* warrant to tender it. He admits, nay, he contends, as we have seen before, that, from his own statement, it appears that they were *warranted* in making the declarations which they made "to the extent, and in the manner there laid down."

But on the third question, namely, Whether they did tender the proposition under the sort of warrant which he gave them? — Dr. Milner says, in *one* letter, that he distinctly stated to them that he had *no* instructions; and in *another*, that he had no *specific* instructions from the Irish Prelates to that purpose: but still he admits that these Members of Parliament did make *some* statement; and that he did them *some* warrant, though he afterwards calls it "the *warrant of a presumed disposition.*" If any one should not precisely understand what this expression means, he may find his excuse in the singularity of it; but I suppose the meaning to be the *warrant* of Dr. Milner's *conjecture* of what he *presumed* was or would be the *disposition* of the Irish Roman Catholic Bishops; and if therefore, instead of stating the proposition as upon a *conjecture* and *presumption* of Dr. Milner, his Parliamentary Advocates stated it was from the authority of the Bishops themselves, communicated by Dr. Milner, they must, I apprehend, according to Dr. Milner's meaning (though I confess it is rather difficult to understand exactly what his meaning is) fall justly under the very censure from which it was his professed purpose to defend them.

With respect to the real state of this fact, viz. the degree of authority which they professed to act under, and the nature of the warrant which they represented Dr. Milner to have given them, it is difficult, undoubtedly, to ascertain it with precision, as there is no record of what is stated in a debate in either House of Parliament; and a general reference to what the public impression was upon the occasion, is too loose to be satisfactory.

But upon reference to such impression, every man who read the newspapers at the time, or who had opportunity of access to Members of Parliament, must recollect that it was universally under-

stood to have been a proposition made upon the authority of Dr. Milner, in the name of the Roman Catholic Bishops of Ireland. Upon referring to such imperfect reports as Mr. Cobbett furnishes to the public (and his Report is much fuller than any other which I have seen of these Debates) it will appear (vol. xi. p. 556) that Mr. Grattan, in introducing this proposition, is made to say, "I have a proposition to make, — a proposition which the Catholics have *authorized* me indeed to name."

Sir J. Cox Hippesley (*ibid.* p. 597) says, That "this proposition had been introduced *under the authority* of Dr. Milner," whom he describes as "himself a Prelate of the Roman Catholic Communion, and who *was formally accredited to this country* by *these Prelates as the organ of their sentiments, to treat in their behalf, if any such treaty became necessary, and to propose, or assent to such measures as might eventually be connected with the objects of the present discussion*;" and Mr. Ponsonby having stated his view of the proposition in his original speech, was called upon by Mr. Yorke to explain by what authority he had made it: and, in page 619 of the same book, he is made to answer, That he made the statement upon *the authority of* Dr. Milner, who was a Roman Catholic Bishop in this country; and who *was authorized by the Catholic Bishops of Ireland to make the proposition, in case the measure of Roman Catholic emancipation should be acceded to.*

Lord Grenville's expressions are (*ibid.* p. 649) "It is unquestionably proper that the Crown should exercise an effectual negative over the appointment of the persons called to execute those (the Episcopal) functions: — *to this the Catholics of Ireland* DECLARE themselves perfectly willing to accede." And in his reply (p. 649) the proposition relative to the future appointment of Catholic Bishops in Ireland, was, to his knowledge, long in contemplation, although the *Catholics had not, until lately, thought proper to make it public.*

Let the reader now recollect Dr. Milner's Statement: that he told all these Parliamentary Advocates of his, "That he had *no specific* instructions from the Roman Catholic Bishops, and that they only spoke under the warrant of the *presumed dispositions of the Irish Prelates*," — and then let him determine whether what Mr. Grattan said of the "proposition which he was authorized to name," — Sir J. Cox Hippesley, of "the accredited authority of Dr. Milner, under whose authority the proposition was introduced," — Mr. Ponsonby, of "the proposition which Dr. Milner was authorized to make," — as well as the effect of Lord Grenville's expressions, and then, I say, let him determine Whether these declarations were consistent with a due and just execution only of what Dr. Milner can, by possibility, mean by his "warrant of a presumed disposition," under which alone, according to him, they were authorized to state any thing? and, surely, he will have no difficulty in perceiving that Dr. Milner and his Parliamentary Advocates are directly and flatly at issue and contradiction with each

other upon this point, namely, the nature and extent of the warrant under which they were authorized to submit the proposition to Parliament: but this is far from all; for, if it be clear that these two parties, whom it was the object of Dr. Milner's Letter to the *Morning Chronicle* to reconcile, are at great variance with respect to the nature and extent of *the warrant* under which the proposition was made, it will be found to be still infinitely clearer, that they vary almost diametrically as to the nature and extent of the *proposition* itself, which, under any warrant (be it of express authority or of presumed disposition) they undertook, in the face of Parliament and of the Nation, to tender in the name of the Irish Bishops.

But, before I proceed to the examination of that question, there is another of some curiosity at least, if not of use, which I proposed to consider. I mean the question, Whether, in point of fact, Dr. Milner had *any* instructions or authority from the Roman Catholic Prelates to make *any* proposal at all? This is a question which it would be idle to lose much time in discussing, especially as it is one on which it would be extremely difficult to come to any satisfactory conclusion. If there were no other letter from Dr. Milner upon this subject than that which is published in the *Morning Chronicle*, the necessary conclusion would be, that he had some general, but no specific instructions; but comparing this with the letter from Wolverhampton to the Parish Priest, it will appear that Dr. Milner states the matter differently in the last-mentioned letter. He there says, That he *uniformly* told his friends he had *no* instructions on the subject proposed; in the *other*, he says, he told them, He had no *specific* instructions on this subject. How it happens that his two accounts of what he told them vary in this degree, Dr. Milner alone can explain. The statement that he had no *specific* instructions, would naturally imply that he had some general instructions; and if he had any instructions, however general and unspecific, how happened it that (as his letter from Cork expresses it) he did say, and that *uniformly*, that he had *none?* If, again, he really had *none*, how happened it that his expression in his other letter is, that he had no *specific* instructions? It would be *literally true* indeed if he had *no* instructions, that he had no *specific* instructions: because if he had *none at all, of any description*, he could have none that were specific.

The epithet, therefore, would introduce no *express* falsehood,—but would it not imply, to those who heard it used, that he had some general instructions upon the subject? — and thus, by inducing those to whom he used it, to think he had some instructions, give to his communication an apparent weight and sanction, which, upon that subject, ought not to have belonged to it: but if it were not for this positive assertion in his letter from Cork, that he uniformly told his Parliamentary Friends that he had no instructions, the inference strongly to be drawn from other circumstances would be, that he had some.

In his letter from Cork, above referred to, as a reason for withholding an answer to the questions which had been put to him in the *Dublin Evening Herald*, in addition to that already noticed, of the indecorum of publishing a confidential conversation, he says, "It would evidently be still more indecorous, it would even be a crime too bad to be named, to betray the confidence of the venerable Prelates, whose business I so lately transacted. Laicus complains, that they themselves have thought proper to keep him in the dark with respect to it; and he applies to me, their confidential agent, to inform him of it." — If Dr. Milner had no instructions from his constituents upon this subject, where would be the crime, when he found much prejudice excited against them in the minds of their Roman Catholic flock, on account of the instructions which they were supposed to have given, to have stated that they had really given him none? If, indeed, they had given him any, it might be to betray them inconveniently enough, had he disclosed the fact, when they wished it to be concealed; but unless he had some instructions from them upon this point, which, under present circumstances at least, they do not feel it convenient to have disclosed, it is difficult to conceive how he could have been misled into the idea that it would be a crime to tell the world, not what his instructions were, nor even what they were not,—but merely and solely that he had *no instructions at all;* and that, consequently, whatever he had said in conversation, whether more or less consistent with what might have been expected from him, and whether rightly or wrongly understood and represented by those to whom he had said it, had nothing in the remotest degree to do with any instruction from the Roman Catholic Bishops; and that no possible responsibility, therefore, could attach upon them on account of it. Could such a statement betray any confidence, or constitute any crime? Nay, does it not seem that fairness and justice towards his constituents would, under such circumstances, have imperiously required it of him?

But besides this, the conduct of the Roman Catholic Bishops themselves seem to afford reason to conclude, that they had given some instructions or authority to Dr. Milner upon this subject;—for what do they do? They find a strong impression made in the minds of the Roman Catholics of Ireland, in consequence of this proposal. In the language which Dr. Milner, in his Letter to the *Morning Chronicle*, puts into the mouths of some of them: "We find (he makes them say) that a vast majority of our people is decidedly against the concession, even, insomuch, that we should lose their confidence and our influence over them were we at present to sanction it." Under this impression, at a synod held by them in Dublin, on the 14th and 15th of September, they declare, that "It is the decided opinion of the Roman Catholic Prelates of Ireland, that *it is inexpedient* to make any alteration in the common mode hitherto observed in the nomination of Irish Roman

Catholic Bishops; which mode long experience has proved to be unexceptionable, wise, and salutary." Now, can it possibly be supposed that, if, when they were assembled and considering the effect of those declarations in Parliament; when they were impressed with a strong sense of the decided disapprobation of a vast majority of their people to this concession, — when they were desirous of recovering the confidence and preserving the influence which they might fear to lose, in consequence of the proposal, can it possibly be supposed, that if they had given *no authority, or no instructions, specific* or *general*, that they would not have availed themselves of such an opportunity of declaring that fact? One simple declaration to that effect, would not only have restored to them the confidence of their flock, but it would have proved that they had never done any thing upon the subject for a moment to lose or to shake it; and when, instead of this, they content themselves with barely stating that it is "inexpedient," in language which Dr. Milner thinks justifies him in arguing that it is an inexpediency "which depends upon existing circumstances, and which obviously may vary," — the inference surely is, That they could not in truth and honour deny the fact that they had given some authority. Such certainly would at least be the inference which I should have drawn from this circumstance, if it had not been for Dr. Milner's declaration in his Letter to the Parish Priest, That he had *uniformly* declared he had *no* instructions from them *whatever* upon that subject. As it is, however, there are difficulties both ways; and this question must, as far as depends upon any materials which are, to my knowledge at present, before the public, remain involved in some degree of uncertainty. I am aware, that to many readers it may seem a matter of very inconsiderable importance whether this difficulty should ever be removed; but, on the other hand, I am confident, that to others it will appear to be a question affecting in no slight degree the good faith and sincerity of the transaction itself, as well as the consistency of the account which Dr. Milner has given of it.

I am, Sir, your obedient servant, A. B.

LETTER V.

Having endeavoured to shew in my former letters (with what success you, Mr. Editor, and your readers, must determine) that a proposition was made by the Parliamentary Advocates of the Roman Catholics, in the name of the Roman Catholic Bishops of Ireland, under the asserted authority of Dr. Milner; and that it was made under the assertion of a degree of warrant or authority, which Dr. Milner now says he never gave; and having further shewn, in my last letter, the difficulty that there is in ascertaining whether those Bishops had really given Dr. Milner any authority at all, I now proceed to the last question which I proposed to consider; namely, Whether the proposition which was so made (under

whatever degree of warrant or authority) was or was not conformable to that which Dr. Milner had authorized his Parliamentary Friends to make?

I shall here again begin with endeavouring to understand, from Dr. Milner's statements, what the proposition was which he had given his Parliamentary Friends reason to believe would meet with the concurrence of the Irish Bishops; and I shall then compare it with the proposition, as it was really stated according to the best account which can be procured of it.

Dr. Milner's own words, in his letter in the *Morning Chronicle* on this point, are as follows: —

"That I know full well the Catholic Bishops could not give to his Majesty, nor he, as Head of the Established Church, receive a right of patronage, or any other positive power in this concern, as this would be an incontestable pledge and act of mutual religious communion; nevertheless, I had very good reason to believe the Catholic Bishops in Ireland would not be averse, under CERTAIN *circumstances*, and as a part of a general arrangement, from conceding to the Crown a certain negative power or veto, such as would, in my opinion, afford the desired pledge, provided that this power were limited within the bounds necessary for the safety, as well as the independency of our Church; and in such manner as to prevent the negative power from becoming a positive power, or from being otherwise abused for the oppression, corruption, or detriment of our religion."

The questions which occur to be asked upon this statement are, What these limitations were to be? — and, Whether, whatever they were, they were specified by Dr. Milner to his Parliamentary Advocates, and acceded to by them? — and, if so, Whether they were stated by them to parliament?

To some of these questions at least, an answer can, in part, be supplied by a reference to Dr. Milner's other Letters. In his letter from Wolverhampton to the Parish Priest, which has been before referred to, the account given of the conversation with his Parliamentary Friends, is in these words:

"I said, however, that I had good reason to believe that they (the Roman Catholic Bishops) never would consent to attribute any positive power to the Crown, not even so far as to its selecting one Candidate out of three of the Prelate's own proposing; nevertheless, *that in case there was to be a friendly Ministry*, and that the emancipation were to take place, I thought they would not be averse to consult his Majesty's Ministers, after they had themselves chosen, in the usual way, the person fittest to be presented to the Pontiff, in order to ascertain whether those Ministers entertained any suspicion of the purity of this person's civil and political conduct and principles, which is in fact to ascribe a negative power and interference in this transaction. I added, however, that they would not, according to my notions, allow the Crown an unrestrained negative power; as this might be made to operate like a

positive power, and open a door to intrigue and ambition; but they would wish to restrain the negative power, or veto, to a reasonable number of times. *I did not understand*, as it has been objected to me, an *indefinite number of times* to be left open for contention between the Ministry and the Prelates, as the case should occur; but a definite number, whether *twice, thrice*, or *four* times, to be settled by the latter, whenever the proposed treaty should be actually concluded." (And in the postscript to that letter) "I must add here, that in my communication with certain Members of the Legislature, *equally powerful and friendly*, I contended so strongly and so repeatedly, for even the negative power being restricted to a certain number of times, to be *afterwards determined by the Prelates* themselves" (for on this delicate point I would not so much as hazard an opinion) "that I conceived myself to run the greatest risk of *losing their friendship*."

And in his letter from Cork to their Editor of the *Dublin Herald*, after stating the manner in which he thought there could be no objection to the King's exercising his negative upon the three first candidates who were proposed, upon the supposition that all three might be rejected, he says, "*Here I conceive its negative power* must necessarily *end;* for, I repeat it, I would rather lose my life than consent to an Uncatholic Government's obtaining any actual power, or such a negative power as might grow into an actual power."

Taking therefore those letters as explanatory of that which Dr. Milner wrote to *The Morning Chronicle*, it appears that the circumstances under which Dr. Milner said the Bishops would, in his opinion concede, were—the case of the emancipation taken place, *and the existence of a friendly Ministry*. And the limitation which was to prevent the negative from growing into a positive, was—*that the negative power was to be restricted to a certain number of times;* and the necessity of this limitation was so strongly and so repeatedly contended for by Dr. Milner, that he thought he had run the greatest risk of losing the friendship of *his most powerful and friendly* Parliamentary Advocates, by the earnestness with which he urged it.

This last circumstance is the more worthy notice, because it is impossible, *if* it was urged so strongly and so repeatedly, that it could have been either *misunderstood* or *forgotten*; and that the whole was to depend upon the contingency of there *existing* what he calls *a friendly Ministry;* without which, the whole arrangement was to fall to nothing, was so very remarkable a circumstance, and one so peculiarly flattering to his Parliamentary Friends, that it is also impossible that, if such a circumstance had been specified, they could have either misunderstood it or forgotten it.

Having thus seen from Dr. MILNER's statement in these letters, what was the proposition which had his sanction, let us now see what was the proposition which was made to Parliament; and if it shall appear that, instead of its having been conditional, and dependent *upon the existence of a friendly Administration*, no such

condition was mentioned; and that, instead of the limitation upon the negative power to a certain number of times, there was no such limitation mentioned or hinted at,—it will follow that there has been something most extraordinary, if not most disengenuous, in the conduct of some of the parties to this transaction. That Dr. MILNER should so far forget himself as to state that he accompanied the proposition which he made to his Parliamentary Advocates, with those important conditions and limitations, when in point of fact he never mentioned them, is what every candid mind will feel the greatest reluctance to believe; but that those public Men, the Parliamentary Advocates of Dr. MILNER, should have made their statement of the proposition as coming from Dr. MILNER, and either intentionally or through inadvertence, have omitted to mention these limitations and conditions which constitute such essential parts of it,—is what it is equally repugnant to every honourable feeling to suppose possible. It will, therefore, remain for Dr. MILNER to shew how far his Parliamentary Friends are vindicated from the foul charge which he says has been brought against them by their political adversaries; or else to vindicate himself from having given an erroneous account of the conversation which passed between them and him.

I shall here again refer to MR. COBBETT'S *Parliamentary Register*, as the source from whence we may derive the best account of what really passed; and, at all events, one which cannot be suspected of having intentionally misrepresented the effect of it. In that *Register* (vol. xi. page 556) Mr. GRATTAN is made to say,—

"I have a proposition to make, a proposition which the Catholics have authorized me indeed to name. It is this:—That in the future nomination of Bishops his Majesty may interfere and exercise his Royal Prerogative, by *putting a negative upon such nomination*; that is, in other words, to say,—*That no Catholic Bishop shall be appointed without the entire approbation of his Majesty.*"

Again, in a following page,—

"The proposition will make a double connection. The two Churches will be as one, and the King at the head."

Mr. PONSONBY (ibid. p. 607)—after adverting to the connection between the Roman Catholic Clergy and the Pope, as the most weighty circumstance,—is made to say,

"The Catholics considered amongst themselves; and they determined to give to the Government every information upon the subject, and to make their *Superior Clergy subject to the Crown.*"

Then he proceeds to state the manner in which the three candidates are now elected and sent to the Pope; and he goes on,

"Now they have agreed," (not, *it is conjectured by Dr. Milner, that they will agree, but, after considering among themselves, they have determined and agreed*) "When the names are returned, to send them to the Lord Lieutenant of Ireland; and if he should object to all these, to strike them out, and send *other three* in their

stead, until the King's approbation of some one of them be received. Even then, they send that name to Rome to receive the approbation of the Pope. This, however, is giving the real and effectual nomination to the Crown."

And afterwards, in his explanation upon a question put to him by Mr. YORKE, he says,

"He made the statement upon *the authority of Dr. Milner*, who was a Catholic Bishop in this Country, and *who was authorized by the Catholic Bishops of Ireland* to make the proposition *in case the* measure of Catholic emancipation should be acceded to. (No mention of the other condition—*the existence of a friendly Administration.*) The proposition was this:—That the person to be nominated to any vacant Bishopric should be submitted to the King's approbation; and that if the approbation was refused, another person should be proposed, and so on in succession, until his Majesty's approbation should be obtained; so that the appointment should finally rest with the King."

Now, let me ask Whether it be possible to reconcile this account of the Speeches in Parliament with Dr. MILNER's account of what he authorized them to state? Dr. MILNER says the arrangement was to take place under certain *circumstances*, explained by his letters to the Roman Catholic Priest, to mean *the existence of a friendly Administration.* This essential circumstance, this *sine qua non*, this condition precedent to the whole, is not once mentioned or glanced at by either of the speakers who made the proposition. The negative power, says Dr. MILNER, "was to be *limited to a certain number of times*;"—and in his Letter from Cork—"*must necessarily end at the rejection of these Candidates.*" Mr. PONSONBY says it is to be exercised "*until* the King's *approbation of some one of them be received.*" And in the other passage, "*and so on in succession, till his* Majesty's *approbation be obtained.*" Dr. MILNER says, the *negative* power was to be *so limited, that it should not grow into a positive power*; nor be an "*actual*" or "*effective*" power, *direct* or *indirect!* Mr. PONSONBY, however, considers it as giving an *actual effective* power to the Crown; "This, however," he says, "giving the *real and effectual nomination to the Crown*;" and again, "*so that the appointment should finally rest with the King.*"

But the matter by no means rests here. Dr. MILNER, as has been shewn before from his own Letter, was present in the debate in the House of Commons. The debate in the House of Lords did not take place till the next day but one; there was therefore a whole intervening day, in which Dr. MILNER might communicate with his Noble Friends; and there could not possibly have been a better opportunity for correcting any mistake which had occurred in the House of Commons, than to have prevailed upon his friends in the House of Lords to have set this matter right, and explained the mistake into which the Members of the House of Commons had fallen: yet nothing like it appears. Lord GRENVILLE and the

Duke of NORFOLK, instead of correcting the error, if it was one, repeat it; and therefore confirm the impression (the erroneous impression Dr. MILNER would call it) which had been produced in the House of Commons.

Lord GRENVILLE is made to say by the same Reporter,—

"It is unquestionably proper that the Crown should exercise an effectual negative over the appointment of the persons called to execute those functions (meaning the Bishops). *To this effectual* power the Catholics *declare* themselves perfectly willing to *accede.*" And in his reply,—"With regard to the proposition itself, he should rather think, that, instead of presenting the names of the three persons to the King, for his Majesty to choose one of them, as had been mentioned, it would be more eligible to present but one name; and if that were rejected, another, *and so on in succession, until his Majesty's approbation should be obtained.*"

And the Duke of NORFOLK, in explaining the proposition, says, (page 686)

They (the Catholics) were disposed to lay before his Majesty a list of three persons, of whom his Majesty was to be at liberty to reject two; the remaining one would be invested with the Episcopal Dignity; but if *his Majesty were to reject the whole three, then another list of three distinct persons would be submitted to his consideration, and so* on, until his Majesty should signify his approbation of any individual, by allowing his name to remain."

Here then, without wasting more time, it appears that the same proposition of *effectual interference*, without any limitation, was repeated in the House of Lords. And, what is still more remarkable, Lord Grenville, in his reply, after having heard the Duke of Norfolk's distinct statement of the proposition, as his Grace conceived it, recommends it with some variation; but that variation is proposed as an idea of his own, what he would "rather think to be more eligible," and relates only to the manner in which the names should be proposed to his Majesty, without in any degree limiting the extent to which his Majesty might be at liberty to reject them.

It is certainly true, that great part of the weight of these observations rests upon the accuracy of the Report which Mr. Cobbett has given of these Debates; it is therefore proper to see how far it is reasonable that this Report should be relied upon. It will be necessary, however, to defer this consideration for another letter.

I am Sir, your obedient Servant, A. B.

LETTER VI.

It is admitted, in the conclusion of my last letter, that great part of the observations there made, rest upon the accuracy of the report which Mr. COBBETT has given of the debates upon the Catholic Question. It probably will be remarked, that that report is not authentic, and may be inaccurate; that Mr. COBBETT's

Register is no record, and possibly little more than a collection made from the different Newspaper reports of the same debates; and that the inaccuracy of the Newspaper reports is the continual subject of complaint. It is undoubtedly but just that every attention should be paid to this remark, because Dr. MILNER, in his letter from Cork, alludes to the inaccuracy of these Newspaper reports, denies their correctness, and complains of the manner in which they seem to have been relied upon.

"It is evident," he says, "that the writers give implicit faith to the accounts of *negligent*, *drowsy*, *tippling*, and *ignorant* reporters, concerning the late debates, which they have seen in the Newspapers. It is likewise plain that they make no allowance for *the unguarded and unwarranted expressions and arguments* of the *orators* themselves. Now, it is a fact which I can aver, as *attending the whole of the debates in both Houses*, that the speeches themselves are most incorrectly and unfaithfully published in most of the Newspapers; that the Orators themselves did not, by any means, proceed so far in their *unwarranted* concessions as they are reported to have gone; and that they made subsequent explanations of what they had actually said, of great importance, which are not at all noticed in the Newspapers. I may add, in justice to them as well as to myself, that after the debate was over, they *acknowledged themselves to have advanced certain positions, the most alarming of all that were made, for which they had no warrant but their own way of viewing the subject.*"

Now it certainly is nothing more than fair to give Dr. MILNER the full effect of this complaint, as far as it is possible; and if he has not the advantage of it to the full extent which the truth of the case would admit of, he has nobody to blame but himself; for as he was present at the whole of these debates, he might have told the public how far the Newspapers misrepresented the *unwarranted concessions* which were made; what the explanations were which corrected the first mis-statements; nay, what were *the most alarming positions* which, after the debate, the orators themselves acknowledged to Dr. MILNER, that they had made without authority. If Dr. MILNER had done this, and if, after such a statement, he had been attacked, by reference to a report of a debate, the inaccuracy of which he had corrected, he would have had good reason to complain of the unfairness of such a proceeding. But as it is, he cannot justly complain. His own statement, above alluded to, admits, that *concessions were made by the orators themselves*, which were *unwarranted*. His own statement admits that *alarming positions were advanced*, which these orators afterwards acknowledged to him, that they had advanced without his authority, and which were only founded upon their view of the subject. Why, then, did not Dr. MILNER state what those *unwarranted* concessions were? Why did he not state what those *alarming positions* were, which had been thus *confessedly advanced without his authority?* Why, the reason is obvious:—The object of Dr. MILNER was (in his

own words) "to vindicate these most distinguished and honourable characters from the foul fraud imputed to them by their political adversaries, of having proposed a plan for a certain restricted interference of the Crown, in the nomination of the Catholic Prelates of Ireland, without any warrant for this purpose;"—and if he had stated distinctly what they had proposed, and then confronted it with what he says he warranted them to propose;—if he had specified what those concessions were which (however over-stated in the Newspapers) he asserts to have been *unwarranted*, even as they were stated by the orators themselves; if he had shewn what those most alarming propositions were which, after having given them as from authority in *public* and to Parliament, they were contented to acknowledge to him in *private* to have been authorized, it is obvious that, instead of vindicating them from this charge of foul fraud, which was so imputed to them, he would, as far as his evidence would have gone, have proved and have established it against them. What allowances, therefore, may be made for the inaccuracy of the Parliamentary Reports, enough must remain, according to Dr. MILNER's own assertion, to shew that, if he is to be relied upon, his Parliamentary Advocates advanced a proposition to Parliament, as coming from the Roman Catholic Bishops, under the authority of Dr. MILNER, when Dr. MILNER says he never gave them such authority to make *any* proposition; but only ventured to *conjecture* and *presume* what would be the disposition of these Bishops upon this point; and that the proposition itself, which they advanced, contained in it concessions which he never warranted in any manner; and alarming positions which they acknowledged to him they had advanced merely upon their own views, and which he would have lost his life rather than have suffered to be adopted.

Whether, therefore, Dr. MILNER is to be believed, or whether his Parliamentary Friends are to be trusted, is the matter in dispute between them. That Dr. MILNER has not vindicated but condemned them, if he is to be relied upon, is quite clear. But it does seem a little unfortunate for the clearing up of this strange business, that Dr. MILNER, instead of stating, as it appears he has done, from recollection, what passed at these conversations, did not introduce into his letter a copy of that short printed paper which, he says, was composed by him, dated May 26, 1808, and is now in the hands of different Gentlemen.

He says, "that paper will shew that he has not *materially* varied in his present exposure, from that which he made at the time of the debates." The public would probably have been better pleased to have seen the variations which he does not deem material, and to have judged for themselves how far they were so or not. That paper, if produced, dated, as he says, on the day between the two debates, would have shewn, upon the face of it, the impression which he had of the conversation at that early period; and would have shewn that impression also, with direct reference to the misrepresentations

which had been made of his conversation by his Friends in the House of Commons.

The existence of that paper is naturally connected with some questions, which must be answered before this strange transaction can be satisfactorily explained. Did Dr. MILNER, or did he not, communicate that paper, or the contents of it, to his *Noble* Friends before the Debate in the House of Lords? If he did not, what reason can be given why, having so convenient and accurate a mode of communicating precisely what he meant to his Noble Advocates, he did not, by sending them that paper, avail himself of their assistance to correct the error into which his Friends had fallen in the House of Commons? and why he did not furnish them with those materials which would have precluded the possible repetition of the same mistake by themselves in the House of Lords? or, if he did communicate it to their Lordships, it would remain for their Lordships to vindicate themselves for their imperfect execution of an authority, which had been, with such accurate precision, intrusted to them.

The remainder of the letter in Dr. MILNER proceeds to state, not what he proposed to his Parliamentary Friends, but what he should not now object to, may well be passed over without any notice; the only object of these letters being to point out the insufficiency of the explanation which has been given, and the injustice which has been done to the Public (Roman Catholics as well as Protestants) by one or other of the parties to the declarations in question. Dr. MILNER's present statement of a proposition upon this point, with the qualifications which he thinks would render it unobjectionable, is nothing to this purpose; especially as he admits he did not give his ideas upon this subject to his Parliamentary Friends "quite so clearly and in detail as he does in his letter;" and says, also, that

"It is very possible some of the personages whom I had the honour of then communicating with, may not have fully comprehended my meaning; and I have reason to suppose that the concessions as they are here stated in this exposure, fall short of the idea which the public formed of them as they were first laid down."

Why he did not state them thus clearly, and in this detail, to his Parliamentary Friends, seeing the importance which he conceives to belong to them, it is difficult to understand; and as the concessions which he states in that exposure do, in his opinion, fall short of the idea which the public formed of them, why he let that public remain so long in ignorance of the real extent of them, is equally inconceivable.

Under a strong impression and conviction that the public have been grossly and unjustifiably imposed upon by some of the parties to this transaction, I have been desirous first of proving the fact, that such imposition was practised; and next of discovering upon whom the blame of having practised that imposition should rest. That this is no unimportant enquiry must be admitted;—for, if it

could be plainly discovered which of the parties had practised the imposition, it would at the same time be ascertained which of the parties could not again be trusted.

Whoever has taken the trouble to peruse these letters, must perceive that I have succeeded in establishing the fact, that *the public have been imposed upon;* but that I have failed in fixing the guilt of the imposition upon either party.

That a proposition was made to Parliament by some of the most distinguished Parliamentary Characters in both Houses, who distinctly stated themselves to be authorized by Dr. MILNER, as the accredited Agent of the Irish Roman Catholic Bishops, to make it in their name, is quite clear. That this proposition contained the expression of a disposition in those Prelates to make certain concessions in regard to the future elections of their Prelates, is quite clear; that Dr. MILNER has declared, that he never gave these Parliamentary Characters any authority to use the name of the Roman Catholic Bishops; that Dr. MILNER has denied that he ever authorized, either in his own name or that of the Roman Catholic Bishops, the proposal which was made;—that he has declared, that he knew that such a proposal would be schismatical and unlawful; and he would die rather than consent to it;—that the Roman Catholic Bishops themselves have declared, in full synod, that they think it inexpedient to admit of *any* alteration in the mode of electing their Bishops, and, consequently, that they have not at this time, whatever may have been their previous feeling upon the subject, the disposition to make the concessions which were offered in their name. All these propositions are quite clear. And it follows, as a necessary consequence, that whatever part of the Parliament and the Public were led to believe the declarations which were made in Parliament in the name of these Prelates, have been grossly misled and imposed upon. But who is in fault among these parties remains in doubt; whether the friends of the Roman Catholics in Parliament assumed an authority which had never been reposed in them;—whether they garbled the proposition, which they were authorized to make, leaving out those qualifications and limitations which it might be thought would prevent its having the effect which they wished it to produce;—or whether Dr. MILNER assumed an authority which the Bishops never gave him; and offered a proposition, which he now feels it necessary (from observing the aversion which is felt to it among the Irish Roman Catholics) to soften, to qualify, and to recall, are questions of which the information before the public does not afford any satisfactory solution. If, indeed, it was to impute to Dr. MILNER and the generality of the Irish Roman Catholic Bishops, the principles of that Jesuitical casuistry which the Titular Roman Catholic Bishop of OSSORY has lately avowed, there would be less difficulty in the question; and the Parliamentary Advocates of the Roman Catholics would be easily acquitted of every thing but folly in relying upon Dr. MILNER.

It appears that the Titular Bishop of Ossory had promised to sign certain addresses of thanks to the persons who had taken the part of the Roman Catholics in the late debates in Parliament; and having afterwards, in breach of that promise, refused to sign them, he was charged in consequence with a breach of a *solemn* promise; and he has published what he calls a plain narrative of facts, which, he says, will complete his justification in the eyes of any impartial man. In the first place, the *plain* narrative begins with a distinction between a *serious* promise and a *solemn* promise; and he admits he made a *serious* promise; but denies having made a *solemn* one.

What the use of asserting this distinction was, unless it were to prepare the public for the casuistry which was to follow, does not clearly appear: for having admitted that he made a *serious* promise, he proceeds to admit, That he is convinced that a *serious*, *sincere*, and *voluntary* promise, binds a man who makes it, under the pain of sin, to fulfil it; and he does not defend himself for the non-performance of his promise, by alledging that it was not *seriously* or *voluntarily* made, nor even that he was not *sincere* when he made it; nor does he indeed assert that a want of sincerity on his part, at the time when he made his promise, would have justified his breaking it, although, by describing the sort of promise which he admits to be binding, by the qualification of its being sincere, as well as of its being serious and voluntary, he does give no small reason to conclude, that he thinks insincerity would be an excuse for breaking it.

Having, however, stated the sort of promise which he held to be valid, he then proceeds to state the cases in which the binding obligation of a promise ceases; and the one upon which he relies he thus explains:

"V. When, before the promise is fulfilled, the circumstances become so changed that the person promising, had he foreseen those circumstances, would never have made the promise. On this case," he says, "I rest my justification; for had I foreseen, or known, *that my signing these addresses would produce such alarm or consternation, such distike or disapprobation, as I afterwards found* they would in the minds of the great majority of the Catholic Priests and Laity in this Country, *I would by no means have consented to sign them.*

"St. Thomas says, that a man is not guilsy of an untruth in such a case, because, when he has promised, he intended to perform his promise; nor is he unfaithful to his promise, because the circumstances are changed afterwards. This is not only the opinion of St. Thomas, but is also the opinion *of all the Theologians and Canonicals I ever saw or read!* JAMES LANIGAN."

Who this ST. THOMAS is whom the Reverend Bishop quotes as his authority for this excellent piece of casuistry, I do not know; but I cannot help expressing a hope, that neither that Saint, nor

the other Theologians and Canonicals, from whom the Reverend Bishop has learnt his casuistry, are the authors whose morals are taught to the Students at Maynooth.

If we were at liberty to ascribe similar principles to Dr. MILNER and the Roman Catholic Prelates in general, undoubtedly they might say for themselves, with as good a grace as Dr. LANIGAN, that if they had known that the proposition which was to be offered in their name, through Dr. MILNER, would have created such an alarm among their flock, they would not have offered it. And it must be remembered, that Dr. MILNER, in his letter in the *Morning Chronicle*, has provided them with this excuse; for he gives one reason for the resolution of the Bishops in their Synod in these words:—

"Lastly, we find that a vast majority of our people is decidedly against the concessions, insomuch that we should lose their confidence and our influence over them were we at present to sanction it."

With Dr. LANIGAN'S principles, therefore, so far from being bound by the *offer*, they would not ever have been bound had they promised to abide by it; neither would they have been bound, if, upon the faith of it, Parliament had actually granted what they requested; for I would wish to ask Dr. LANIGAN himself, Whether, if the petitions of the Roman Catholics, as presented in the last Session of Parliament, were to be granted, even on the express promise that the Petitioners should rest satisfied, and should not endeavour, by fresh petitions, to procure for their Priests and Prelates a share in the tithes, the emoluments and legal dignities of the establishment, such promise would, upon his principles, be binding, or give any ground of security to the Established Church? or, Whether, on the contrary, when upon the granting of such petitions, seats in Parliament and offices of weight and influence in the State, were opened to them, high place would not recall high thoughts? and, Whether, in the increase of their power, in the improved hope of being able to procure better terms for their Church, nay, in the nearer prospect of its re-establishment, *such an unforeseen change of circumstances would not exist* as would be sufficient, upon the Rev. Prelate's principles, to release them from the obligation of their former promise? and, Whether also this same ST. THOMAS would not be able to find in the circumstances of *prior* and *superior* obligation to the Roman Catholic Church, an additional motive for not keeping a promise, which might be then contended to have been unlawful from the beginning, from its injurious effect upon those sacred interests, which it was the primary duty of all good Roman Catholics to promote? nay, Whether such promise, made under the pain and duress (as the Lawyers would call it) of their present state of alleged persecution, would not for that reason also be held to be void? Whether ingenuity could ever fail to discover as good a reason for the breach of a promise, as that upon which Dr. LANIGAN relies for his excuse and justification? Whether, in

other words, such principles as these would not reduce the obligation of a promise to the mere convenience of performing it? And, lastly, Whether Dr. LANIGAN can possibly fail to acknowledge traits of ingenious morality congenial to his own, in the language which MILTON puts into the Great Author of all such casuistry:—

"How soon
"Would height recall high thoughts! how soon unsay
"What feign'd submission swore! Ease would recant
"Vows made in pain, as impotent and void."

But it is needless to press this further; it would be unjust to fix Dr. MILNER, or the other Bishops, with Dr. LANIGAN'S principles, till they avow them; and, therefore, no assistance can be derived from Dr. LANIGAN'S Letter towards discovering the guilty author of the imposition, which has by some one been practised upon the Public.

Here then I shall close these Letters. It is no part of their object to examine the admissibility of the proposition itself, either as it appears to have been proposed to Parliament, or as Dr. MILNER now says he would be willing it should be adopted. The object of these Letters would have been best answered, if they had enabled the Public to ascertain the party upon whom the guilt of this imposition attaches; but they will have attained no immaterial point, if they shall have succeeded in shewing the insufficiency of any explanation which has as yet been given of this transaction; and, consequently, in putting the Public and Parliament upon their guard against being again so easily misled to believe what the sanguine Advocates of the Roman Catholics may venture to assert, with respect to the disposition of the Roman Catholic Bishops, or Roman Catholics in general, upon any part of this important subject.

A. B.

BIOGRAPHY.

MR. WHITAKER.

THE following brief Sketch of the Life of one of the best and most learned Members of the Church of England, which appeared originally in a provincial paper, is inserted, as a mark of respect to his memory, in a work which he often enriched by his knowledge, and adorned by his talents. Mr. Whitaker, alas! is not the only one of our co-adjutors of whom the hand of Providence has deprived us, since the first appearance of our Review. By the death of Professor Hurdis, we sustained an irreparable loss. His acute and cultivated mind supplied some of the best articles to be found in our early volumes: and, since that time, two more of our colleagues have been called "to that bourne whence no traveller

returns." It is the lot of humanity, and we bow submissive to the dispensations of Providence!

Truro, Nov. 5.

On Sunday, the 30th ult. died, at his rectory of Ruan-Lanyhorne, near Tregony, Cornwall, that great and good man, the Rev. J. Whitaker. — Mr. Whitaker was born at Manchester, about the year 1735. Of the school part of his education we know little or nothing; but we understand that he went early to Oxford, where he was elected Fellow of C.C.C., and where he discovered, in a very short time, those originalities, these peculiarities of mind, which afterwards so strongly marked him as an author and as a man. His uncommon vigour of intellect at once displayed itself among his acquaintance; but, whilst his animated conversation drew many around him, a few were repelled from the circle, by his impatience of contradiction (a failing which almost ever accompanies powers like his) and by the consciousness, it should seem, of their own inferiority. The character of his genius, however, was soon decided in literary composition. In 1771, Mr. Whitaker published his "History of Manchester*," in quarto: a work which, for acuteness of research, bold imagination, independent sentiment, and correct information, has scarcely its parallel in the literature of this country. Nor does its composition less merit our applause, whether we have respect to the arrangement of the materials, the style, or the language. In some passages, there is "supreme elegance;" in others, a magnificence of thought, a force of expression, a glow of diction, truly astonishing. The introduction of Christianity into this island, in particular, is described, we had almost said, with the pen of inspiration. With regard to the general subject of *The Manchester*, we may observe, That Mr. Whitaker was the first writer who could so light up the region of Antiquarianism, as to dissipate its obscurity, even to the eyes of ordinary spectators. The discoveries of our antiquaries, indeed, have been attended with no brilliant success; and Whitaker's *Manchester* is perhaps the only book in which the truth of our island history has been elucidated by the hand of a master. It is rather singular that this work was, in the order of merit as well as time, the first of Mr. Whitaker's publications. In proportion as our author advanced in life, his imagination seems, by a strange inversion of what is characteristic of our nature, to have gained an ascendency over his judgment; and we shall perceive more of fancy and of passion, of conjecture and hypothesis, in some of his subsequent productions, than just opinion, or deliberate investigation. Mr. Whitaker's *Genuine History of the Britons asserted*, an octavo volume, published in 1772, may be accepted as a sequel to *The Manchester*. It contains a complete refutation of "the unhappy Macpherson;" whose *Introduction to the History*

* The first volume only, we apprehend.

Great Britain and Ireland, is full of palpable mistakes and misrepresentations.

In 1773, we find Mr. Whitaker the morning preacher of Berkeley Chapel; to which office he had been appointed by a Mr. Hughes; but, about the end of the following year, he was removed from that situation. This gave occasion to *The Case between Mr. Whitaker and Mr. Hughes, relative to the Morning Preachership of Berkeley Chapel*; in which Mr. Whitaker relates some remarkable particulars; and declares himself "unalterably determined to carry the matter into Westminster-Hall;" and, we may be assured, that he used his utmost efforts to bring his determination into action: but the fervour of his resentment threw him off his guard; and he expressed himself so indiscreetly, that his *Case* was considered as a libel by the Court of King's Bench. During his residence in London, he had an opportunity of conversing with several of our most celebrated writers; among whom were the author of *The Rambler*, and the historian of the Roman Empire. It does not appear, indeed, that Johnson was much attached to Whitaker. Equally strong in understanding, equally tenacious of opinion, and equally impassioned in conversation, it is not probable that they should amicably coalesce on all occasions. In the Ossianic controversy, they were decidedly hostile. With Gibbon, Mr. Whitaker was well acquainted; and the MS. of the first volume of *The Decline and Fall of the Roman Empire*, was submitted to Mr. W.'s inspection; — but what was his surprize when, as he read the same volume in print, that chapter which has been so obnoxious to the Christian world, was then first introduced to his notice! That chapter, Gibbon had suppressed in the MS. over-awed by Mr. Whitaker's high character, and afraid of his censure; and, in fact, that the feeble Deist should have shrunk from his indignant eye, may well be conceived, when we see his Christian principle and his manly spirit uniting in the rejection of a living of considerable value, which was at this time offered him by a Unitarian patron! He spurned at the temptation, and pitied the seducer *!

Of his integrity, however, some recompense was now at hand; and, about the year 1778, he succeeded, as fellow of Corpus Christi College, to the Rectory of Ruan-Lanyhorne, in this county, one of the most valuable livings in the gift of that College †; and into this county he came, to reside upon his Rectory. Here, it might have been expected, that retirement and leisure would greatly favour the pursuits of literature; and that, though "the converser" (to use an expression of Mr. Whitaker) had disappeared, the author would break forth with new energies; but Ruan-Lanyhorne was, for several years, no tranquil seat of the Muses.

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* On this subject, Mr. Polwhele addressed to Mr. Whitaker a Sonnet; for which, see "Sketches in Verse," second edition.

† He had proceeded to his degree of B. D.

That pleasant seclusion was now the scene of contest—but of contest which (in the opinion of the writer of this Memoir) was absolutely unavoidable. Mr. Whitaker had proposed a tythe-composition with his parishioners, by no means unreasonable. This they refused to pay: but Mr. Whitaker was steady to his purpose. A rupture ensued between the parties—the tythes were demanded in kind—disputes arose upon disputes—animosities were kindled—and litigations took place. That Mr. Whitaker was finally victorious, afforded pleasure to the friends of the Rector, and, let us add, to the friends of justice and of truth;—yet it was long before harmony was restored to Ruan-Lanyhorne. That his literary schemes had been so sadly interrupted, was the subject of general regret. But the conscientious Pastor looked with a deeper concern to the spiritual welfare of his parishioners. He saw with sorrow their aversion to his preaching—their indifference to his instructions—their repugnance to his authority,—and "he laboured more abundantly;" till, after a few years, he had the satisfaction to perceive a visible alteration in the behaviour of the principal parishioners; and a mutual good understanding was established between the Pastor and his flock. His cordial—his familiar manner, indeed, was always pleasing to those whom prejudice had not armed against him; and, in proportion as they became acquainted with his kind disposition, the transitoriness of his resentments, and, after injuries, his promptness to forgive, and anxious wish to be forgiven,—they endeavoured more and more to cultivate his friendship, and at length loved and revered him as their father. Nothing can more fully display the warmth of his affections, his zeal as a Minister of Christ, or his impassioned style of eloquence, than those *Sermons* * which he published in 1783; after having preached them to his parishioners, we doubt not with a voice and manner to penetrate the conscience, and strike conviction into the soul, to awaken the tears of penitence, and elevate the hopes of the Christian to the abodes of immortality. That he should have published so little in the line of his profession, is, perhaps, to be regretted. Though his *Origin of Arianism* be a large volume, it is a controversial tract, full of erudition and ingenious argumentation. We have read no other work of Mr. Whitaker in Divinity, except *The Real Origin of Government* (expanded into a considerable Treatise, from a Sermon which he had preached before Bishop Buller, at his Lordship's primary visitation) and *The Introduction to Flindell's Bible.*—This has been much admired as a masterly piece of eloquence.

In the mean time the Antiquary was not at rest. His *Mary Queen of Scots*, published in 1787, in three octavo volumes; his *Course of Hannibal over the Alps*,—his *Ancient Cathedral of Cornwall*,—his *Supplement to Mr. Polwhele's Antiquities of Cornwall*,—

* They are entitled "Sermons upon Death, Judgment, Heaven, and Hell."

his *London*, and his *Oxford* (both as yet in MS.) furnish good evidence of an imagination continually occupied in pursuits which kindled up its brightest flame, though not always of that judgment, discretion, or candour, which, if human characters had been ever perfect, we should have expected from a Whitaker.

In criticism, however (where writing anonymously, he would probably have written as temper or caprice suggested) we find him, for the most part, candid and good-natured—not sparing of censure, nor yet lavish of applause—and affording us, in numerous instances, the most agreeable proofs of genuine benevolence. Even in the instance of Gibbon *, where he has been thought severe beyond all former example, we have a large mixture of the sweet with bitterness. It was the *critique* on Gibbon that contributed greatly to the reputation of *The English Review*, in which Mr. Whitaker was the author of many valuable articles. To his pen also, *The British Critic* and *The Antijacobin Review* were indebted for various pieces of criticism.

But the strength of his principles is nowhere more apparent than in those articles where he comes forward, armed with the panoply of truth, in defence of our Civil and Ecclesiastical Constitution. It was there he struck his adversaries with consternation; and we beheld the host of Jacobins shrinking away from before his face, and creeping into their caverns of darkness.—But we are here, perhaps, betrayed into expressions too violent for plain prose, which reminds us of another part of our friend's literary character,—we mean his Poetical Genius. That he contributed some fine pieces of poetry to *The Cornwall and Devon Poets*, is well known. These were published in two small octavo volumes; and the Editor has now in his possession a sufficient quantity of good verse, by Mr. Whitaker, to fill forty or fifty pages of a third volume, now in contemplation.

We have thus (with rapid glances, and in a manner too desultory to be perfectly satisfactory to ourselves) reviewed the productions of our old and valued friend; and hailed him in the several departments of the Historian, the Theologist, the Critic, the Politician, and the Poet. Versatility, like Whitaker's, is, in truth, of rare occurrence; but still more rare is the splendor of original genius, exhibited in walks so various: not that Mr. Whitaker was equally happy in them all. His characteristic traits as a writer, were acute discernment, and a velocity of ideas which acquired new force in composition, and a power of combining images in a manner peculiarly striking, and of flinging on every topic of discussion the strongest illustration. With little scruple, therefore, we hazard an opinion, That though his chief excellence be recognized in antiquarian research, he would have risen to higher emi-

* Whitaker's Review of Gibbon's History (vols. iv. v. and vi.) originally appeared in The English Review.

nence as a poet, had he cultivated in early youth the favour of the Muses. Be this, however, as it may, there are none who will deem us extravagant in pronouncing, That Mr. Whitaker was a GREAT literary character.

That he was GOOD as well as great, would sufficiently appear in the recollection of any period of his life, whether we saw him abandoning preferment from principle, and heard him "reasoning of righteousness and judgment to come," until a Gibbon trembled; or whether, amongst his parishioners, we witnessrd his unaffected earnestness of preaching, his humility in conversing with the poorest cottagers, his sincerity in assisting them with advice, his tenderness in offering them consolation, and his charity in relieving their distresses. It is true, to the same warmth of temper, together with a sense of good intentions, we must attribute an irritability at times destructive of social comfort, an impetuousness that brooked not opposition, and bore down all before it. This precipitation was in part also to be traced to his ignorance of the world,—to his simplicity in believing others like himself,—precisely what they seemed to be,—and on the detection of his error, his anger at dissimulation or hypocrisy. But his general good humour, his hospitality, and his convivial pleasantry, were surely enough to atone for those sudden bursts of passion, those flashes which betrayed his "human frailty," but still argued genius. And they who knew how "fearfully and wonderfully he was made," could bear from a Whitaker what they could not so well have tolerated in another. In his family, Mr. Whitaker was uniformly regular: nor did he suffer at any time his literary cares to trench on his domestic duties. The loss of such a man must be deemed, as it were, a chasm both in public and in private life. But, for the latter, we may truly say, that if ever wife had cause to lament the kind and faithful husband, or * children the affectionate parent, or servants the indulgent master, the family at Ruan-Lanyhorne must feel their loss irreparable. +

Such was the Historian of Manchester and the Rector of Ruan-Lanyhorne, of whom we have given a very hasty sketch—we hope, however, a just and impartial one. That he should have lived to the age of seventy-three is rather to be wondered; for, strong as was his bodily constitution, his mind, ever active and restless, must have worn out (we should have presumed) even that athletic frame, long before the period assigned to man's existence. Amidst his ardent and indefatigable researches into the Antiquities of London, his friends detected the first symptoms of bodily decay. His journey to London, his vast exertions there in procuring information, his energetic and various conversation with literary characters, brought on a debility which he little regarded, till it alarmed him in a stroke of paralysis. From this he never recovered to such a degree as to

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* Two amiable daughters.

+ Mrs. Whitaker was a Miss Tregenna, of an ancient Cornish family.

be able to resume, with any good effect, his studies or occupations But, for the last year, his decline has been gradual; and it was such as we have contemplated with pleasure, since we have seen him sensible of his approaching dissolution, yet invariably supported by the faith of a Christian. His indeed was the resignation, the cheerfulness becoming a primitive disciple of that Jesus, in whose mercies he reposed, and to whom only he looked for acceptance. And he who would derive comfort from the prospect of death, should keep in view our venerable friend, when, at that awful hour which assured us of his happiness, at peace with himself, his fellow-creatures, and his God, he sunk as into quiet slumber, without a trouble or a pain,—and, with a smile on his countenance, expired.

The Isle of the Ocean is Tyranny's Foe.

I.

When the Sons of a Frederick at France were dismay'd,
And the Princes of Prussia their Country betray'd;
When the armies of Austria reluctantly fled,
And abandon'd to Frenchmen the soil where they bled;
When Portugal's Prince sought Brazil's peaceful shore;
And the Patriot Swiss sung his War song no more,
This Hope caus'd each bosom with freedom to glow,
That the Isle of the Ocean was Tyranny's Foe.

II.

When France and Oppression base Europe enslav'd,
Spain, bursting her shackles, French treachery brav'd;
Yet mindful lest *Fury all order* should blast,
Nail'd *Royalty's Standard* to *Liberty's Mast.*
Then *Britain* eclipsing the glory of *Rome,*
Re-echo'd the *Mandate*, "Brave Spaniards Strike Home;"
And proclaims to the World as she seconds the Blow,
That the Isle of the Ocean is Tyranny's Foe.

III.

Resistless to *Faction* and *Slavery's Yoke,*
The *True Briton's Heart's* like the Heart of his Oak:
Though its *Leaves* may be *shiver'd, unshatter'd* the *Stem,*
His love to his Monarch is the Crown's brightest gem.
Then may Victory crown our Brave Troops on the plain;
And the Conqu'ror's of Europe be conquer'd again!
While our *Tars on the Billows* teach Frenchmen to know
That the Isle of the Ocean is Tyranny's Foe!

December, 1808. S. B. Frome.

ERRATA

Page	Lines	
314,	5 from the bottom,	insert *in* after manner
315,	12, *for* combined,	*read* contained
	22, *for* heir,	*read* hero
316,	2, *for* their,	*read* the
	7, *for* adapted,	*read* adopted
	12, *after* event,	*dele* of
	28, *after* still,	*insert* he
317,	23, *for* some of these,	*read* none of these
	6 from the bottom, *for* proofs,	*read* proof.
318,	19, *for* arbicles,	*read* article
	27, *for* Cavallos,	*read* Cevallos
	33, *after* character,	*insert* and
319,	13, *for* commotion,	*read* conviction
320,	26, *for* in,	*read* to
	27, *for* brought,	*read* reduced
321,	4 from the bottom, *for* must,	*read* may; and *after* have, *insert* ordered
322,	2, *for* natural,	*read* rational
	8, *for* and,	*read* now
	20, *for* throws,	*read* throw
	23, *for* decline,	*read* declare
323,	29, *for* retarding,	*read* declining
	last line, *for* began,	*read* begun
325,	10, *for* jurisdictions,	*read* jurisdiction
327,	9, *after* true,	*insert* and
	13, *for* on,	*read* to; and *for* requisition, *read* negociation
336,	8 from the bottom, *for* relieving,	*read* correcting
337,	12, from the bottom, *for* pleased,	*read* placed

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